

Illustrated Glossary *of* Pāli Terms



Venerable Varado

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Contents

Notices	1
Glossary Terms	2
A	3
Agārasmā anagāriyaṃ pabbajito	3
Acakkhussa	6
Ajjhāyaka	8
Ajjhupekkhati	10
Ajjhosāna	16
Aññadatthu uyyojanikapāṭisaṃyuttaṃyeva kathaṃ kattā hoti	18
Aññā	22
Aññāya	29
Aṇḍabhūta	33
Atṭhikatvā	35
Atandita	37
Atammayo; No Silamayo; Mayo	41
Atimaññati	47
Attaniya	50
Attabhāva	55
Attā, Anattā	65
Attha	84
Atthaṅgama	115
Adhiṭṭhāna; Adhiṭṭhāti	118
Adhimuccati	127
Anaññāposin	131
Anaṇa	138
Anamatagga	140
Anālaya	145
Anicca; Nicca	149
Anīgha	157
Anuneti	162
Anumodati; Abbhanumodati	166
Anusaya	173
Antagū	185

Anvāssavati; Anussavati	188
Apekkhā	190
Appamatta; Appamāda	196
Abhijānāti; Parijānāti	209
Abhijjhā	221
Abhinandati	224
Abhinibbatti	230
Abhibhū	235
Abhivadati	238
Amatadhātu	244
Avassuta	251
Avijjā	255
Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ	264
Aveccappasāda	267
Asmi	274
Ahaṅkāramamaṅkāramānānusayā	284
Ā	287
Ākappa	287
Ākiṇcaṇṇa; Kiṇcana	291
Āghāta	302
Ājānāti	307
Ātāpin; Ātappa	313
Ādiccabandhu	323
Ādīnava	325
Āyatana	338
Ārambha; Sārambha; Samārambha	353
Ārammaṇa	358
Āvila	368
Āsava	372
Āsā	398
Āhāra	402
I	415
Itibhavābhava	415
Imaṃ kāyaṃ	421
U	429

Uju; Ujju	429
Ujjhāyati khīyati vipāceti	440
Uṇṇata	442
Uddhacca; Uddhata	444
Unnaḷā	456
Upadduta; Upaddava	459
Upadhi	466
Upādānā; Upādiyati	475
Upāyāsa; Āyāsa	483
Upekkhā	488
Upeti; Upaya	508
Ubhatobhāgavimutto; Paññāvimutto; Paññāvimuttin; Cetovimuttin	524
E	529
Ekamantaṃ	529
Eko care khaggavisāṇakappo	539
Ejā	552
O	565
Ogha	565
Opanayika	570
Oḷārika	576
K	584
Kaṇha; Sukka	584
Kappa	592
Kappaṃ n'eti	600
Kamma	604
Karuṇā; Anuddaya; Anukampa; Anukampati	626
Kalyāṇa	640
Kāma	652
Kāye kāyānupassī viharati	667
Kittāvatā; Ettāvatā	669
Kukkucca; Vipphaṇṇasāra	687
Kulaputta	699
Kusala; Akusala	704
Kevalin	727
Kovida	732

Kvaci	739
KH	742
Khaya	742
Khila	744
Khema	752
G	759
Gaṇḍa	759
Gilānapaccayabhesajjaparikkhāra	762
Guṇa	765
Gutta	774
Gocara	780
C	789
Capala	789
Camma	793
Citta	800
Cittaṃ pariyādāya tiṭṭhati	812
Cetanā; Ceteti	816
Cetovimutti; Paññāvimutti	825
CH	836
Chanda	836
J	858
Jahāti orapāraṃ	858
Jāneyyāti	862
Jāla; Jālin	870
JH	876
Jhāyati; Jhāna	876
Ñ	887
Ñatvā	887
Ñāṇa	893
Ñāya	904
ṬH	912
Ṭhāna	912
T	922
Taṃ kutettha labbhā ti	922
Taṇhā	926

Tathāgata	942
Tatheva	946
Tarati	950
Tādin; Tādisa	956
Tevijja; Vijjā	960
D	969
Daratha; Dara	969
Dassana	972
Diṭṭhi	976
Diṭṭhe dhamme; Sandiṭṭhika	1008
Dukkha	1017
Domanassa	1042
Dosa	1049
Dve Ante; Majjhimā Paṭipadā; Majjhena	1055
DH	1072
Dhamma; Dhammin	1072
Dhātu	1125
N	1137
Na ca maṃ dhammādhikaraṇaṃ vihesesi	1137
Nandi; Nandati	1141
Nahātaka	1151
Nāccasārī na paccasārī	1154
Nāmarūpa	1157
Nikanti	1162
Niketa	1163
Nicchāta	1167
Nidāna	1170
Nindā	1176
Nipaka; Nepakka	1180
Nibbāna; Nibbuta; Nibbuti	1186
Nibbidā; Nibbindati	1202
Nimitta	1210
Niyāma	1233
Niyyāna	1237
Nirodha	1240

Nivesana	1259
Nissaya; Nissāya; Nissita	1262
Nekkhamma	1303
No c'assa no ca me siyā	1313
P.	1319
Paccaya	1319
Pacceti	1330
Pacchāpuresaññī	1336
Pajānāti; Paññā	1340
Paññuttara	1359
Paṭigha	1361
Paṭicca	1365
Paṭinissaggānupassī assasissāmī ti sikkhati	1371
Paṭipadā; Paṭipajjati; Paṭipanna	1374
Paṭibhāna	1385
Paṭisaṃyutta	1396
Paṭisallāna	1398
Paṭhavī; Āpo; Tejo; Vāyo	1401
Patilīna	1418
Pattipatta	1420
Padussati	1422
Papañca	1426
Parakkama	1434
Parājita	1435
Pariciṇṇo mayā satthā	1439
Paritassati	1444
Paribbajati	1451
Parimukhaṃ satim upaṭṭhapetvā	1458
Pariyāya	1462
Pariyuṭṭhāna; Pariyuṭṭhita	1475
Pariḷāha	1479
Paviveka	1486
Pasīdati; Pasāda; Pasanna	1493
Passati; Vipassati	1526
Pahitatta	1536

Pāpaka; Pāpa	1542
Pāragata; Pāragū	1559
Pārāyana; Parāyaṇa	1566
Pāsādika	1571
Piṇḍa	1577
Puthujjana	1582
Purakkhata	1587
Pūtimutta	1604
Pema	1609
PH	1617
Phandana	1617
Phassa	1624
B.	1635
Baddha	1635
Bandhana	1641
Brahmacariya	1650
Brāhmaṇa	1656
BH	1661
Bhava; Vibhava	1661
Bhavābhava	1679
Bhāra	1687
Bhūta	1690
M.	1697
Manosañcetanāhāro	1697
Maññati	1705
Mathita	1717
Mada	1720
Manasikāra	1724
Mantabhāṇin	1737
Mama	1739
Mā anussavena	1744
Māna	1755
Middha	1763
Mutta; Vip̐pamutta	1767
Muditā	1775

Mūla	1784
Mūlakā	1790
Mettā	1793
Moghapurisa	1803
Moha	1810
Y	1818
Yathābhūta	1818
Yamāmase	1826
Yasa	1830
Yoga	1843
Yogakkhema	1852
Yogo karaṇīyo	1856
Yoniso	1860
R	1867
Rakkhati	1867
Rati; Arati	1876
Rāga	1887
Rūpa	1892
L	1902
Limpatī	1902
Loka	1907
V	1938
Va jhayati	1938
Vadhati; Vadha	1941
Vanatha; Vana	1949
Vavakaṭṭha; Vūpakaṭṭha	1954
Vasala	1959
Vicakkhaṇa	1960
Vicikicchā	1962
Vijānata	1990
Viññāṇa	1994
Viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ	2018
Vinaya; Vineti	2022
Vinicchaya	2038
Vipāka	2042

Vippasannāni indriyāni; Santindriyāni	2046
Vimutta; Vimutti	2050
Vimuttiñāṇadassana	2064
Vimokkha	2069
Virajjati; Viratta; Virājetvā	2088
Virāga	2094
Viriya	2109
Viruddha; Virodha	2116
Vivaṭṭacchadda	2120
Viveka	2124
Vihaññati	2130
Vihesā; Vihimsā	2136
Veda; Vedagū	2146
Vedanā; Vedayita	2153
Vera	2162
Vossagga	2169
Vyāpajjati	2174
Vyāpajjha; Vyābajjhā	2175
Vyāpāda; Vyāpanna	2182
Vyābādha	2186
S	2189
Saṃyutta	2189
Saṃyoga	2198
Saṃyojana	2206
Saṃvara; Saṃvuta	2215
Saṃvega; Saṃvejeti	2235
Saṃsagga; Saṃsatṭha	2244
Saṃsāra	2250
Sakyaputtiya	2256
Saṅkappa	2260
Saṅkhata	2270
Saṅkhā	2276
Saṅkhāra	2284
Saṅga; Satta	2316
Saṅgahavatthūni	2323

Saṅgha	2326
Saññā; Sañjānāti	2334
Satipaṭṭhānā	2358
Saddhā	2367
Santusita; Santuṭṭha	2373
Sappurisa	2380
Sabbe dhammā nālaṃ abhinivesāyā	2385
Samādhi	2402
Samāhita	2408
Samudaya	2410
Sampanna	2418
Sambhava	2430
Salāyatana	2437
Sāvajja; Anavajja	2451
Sāsana	2455
Sītibhūta	2461
Sīlabbata	2464
Suñña; Suññatā	2473
Suññāgāra	2481
Subha	2483
Sevati	2491
Sottiya	2497
H	2502
Hetu	2502
Introduction	2512
Glossary: methodology	2513
Bibliography	2516
Abbreviations	2517
About the Author	2519
Changelog	2520
Copyright	2521

Notices

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The latest version is available at:	https://pali-glossary.github.io/

For more details on the methodology and status, see:

- [Introduction](#)
- [Changelog](#)

Glossary Terms

A

Agāasmā anagāriyaṃ pabbajito

Renderings

- *agāasmā anagāriyaṃ pabbajito*: gone forth from the household life into the ascetic life
- *pabbajito*: gone forth [into the ascetic life]

Introduction

Agāasmā anagāriyaṃ: abandonment of the household life

Agāra means house or hut, 'usually implying the comforts of living at home,' says PED (sv *Agāra*). DOP calls *agāra* 'the household life,' and *anagāra* 'the homeless state; the ascetic life.' We render *agāasmā anagāriyaṃ pabbajito* as 'gone forth from the household life into the ascetic life.' What is abandoned in going forth is not a roof over one's head, but the property, security, and pleasures of lay people, as expressed here:

Abandoning an inconsiderable or considerable fortune, and an inconsiderable or considerable circle of relatives, he shaves off his hair and beard, clothes himself in ochre robes, and goes forth from the household life into the ascetic life.

So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ cā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajati.

— M.1.179

Illustrations

Illustration

agāasmā anagāriyaṃ pabbajeyyan

go forth from the household life into the ascetic life; pabbājetu, let someone go forth [into the ascetic life]

Soṇa Koṭikaṇṇa said 'It is not easy while living the household life to live the religious life, utterly perfect and pure as a polished shell.'

*nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ
brahmacariyaṃ caritaṃ*

He said 'How about if I shaved off my hair and beard, and went forth from the household life into the ascetic life?'

Yannūnaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajeyya ti

Let me go forth [into the ascetic life], Master Mahākaccāna!"

Pabbājetu maṃ bhante ayyo mahākaccāyano ti.

Mahākaccāna replied, "It is hard, Soṇa, the life-long, one-meal-a-day, solitary bed, celibate life. Please, stay as a householder, apply yourself to the Buddha's training system and, on the Observance Day, to observing one-meal-a-day, the solitary bed, and celibacy.

*dukkaraṃ kho soṇa yāvajīvaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ iṅha tvaṃ soṇa tattheva
agārikabhūto samāno buddhānaṃ sāsanaṃ anuyuñja kālayuttaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ
ti.*

— Ud.57

Illustration

pabbajitā

gone forth [into the ascetic life]

Having abandoned the household life and gone forth [into the ascetic life], having abandoned their beloved sons and cattle, having abandoned attachment and hatred, having discarded uninsightfulness into reality, the arahants, those whose āsavas are destroyed, are those in the world no longer avid.

Hitvā agāraṃ pabbajitā hitvā puttaṃ pasuṃ piyaṃ

Hitvā rāgaṇca dosaṇca avijjaṇca virājiya

Khīṇāsavā arahanto te lokasmiṃ anussukā ti.

— S.1.15

Illustration

agāasmā anagāriyaṃ pabbajito

gone forth from the household life into the ascetic life

If I who have forsaken sensuous pleasures and gone forth from the household life into the ascetic life, should pursue sensuous pleasures still worse than before, that were unseemly of me.

Ahañce'va kho pana yādisake vā kāme ohāya agāasmā anagāriyaṃ pabbajito tādisake vā kāme pariyeseyyaṃ tato vā pāpiṭṭhatare na me taṃ assa patirūpanti.

— A.1.148

Illustration

agāasmā anagāriyaṃ pabbajitvā

go forth from the household life into the ascetic life

Those of the four castes, *khattiyas*, brahmans, *vessas*, and *suddas*, having gone forth from the household life into the ascetic life in the teaching and training system made known by the Perfect One, give up their former names and identities and are just called 'ascetic disciples of the Sakyans' Son.'

cattāro me vaṇṇā khattiyā brāhmaṇā vessā suddā te tathāgatappavedite dhammavinaye agāasmā anagāriyaṃ pabbajitvā jahanti purimāni nāmagottāni samaṇā sakyaputtiyātveva saṅkhaṃ gacchantī.

— Ud.51

Illustration

pabbajitā

gone forth [into the ascetic life]

Seven days after going forth [into the ascetic life] I attained the three final knowledges

sattāhaṃ pabbajitā tisso vijjā aphassayiṃ.

— Thī.v.433

Illustration

pabbajjā

going forth [into the ascetic life]

The going forth [into the ascetic life] of all those noble young men was not in vain or barren, but fruitful and productive.

iti kho pana sabbesaṃ yeva tesaṃ kulaputtānaṃ amoghā pabbajjā ahosi avañjhā saphalā saudrayā ti.

— D.2.251

Acakkhussa

Renderings

- *acakkhussa*: gloomy
- *acakkhussa*: bad for the eyes
- *acakkhussa*: unsightly

Introduction

Three occurrences

Acakkhussa occurs four times in the scriptures, and the occurrences at A.3.250 and Vin.2.137 are duplicates. Therefore only three times, all in the Illustrations below.

Illustrations

Illustration

acakkhussā

gloomy

Now at the time dwelling-places had no windows. They were gloomy and bad smelling.

avātapānakā honti acakkhussā duggandhā

The Buddha said: 'I allow three kinds of window aperture'.

— Vin.2.148

Illustration

acakkhusso

unsightly

Bhikkhus, there are five disadvantages in not chewing tooth-wood:

ādīnavā dantakaṭṭhassa akhādane

[Bad mouth hygiene] is unsightly,

acakkhussaṃ

The mouth stinks, etc.

mukhaṃ duggandhaṃ hoti

There are five advantages in chewing tooth-wood:

ānisaṃsā dantakaṭṭhassa khādane

[Good mouth hygiene] is sightly,

cakkhussaṃ

The mouth does not stink, etc.

mukhaṃ na duggandhaṃ hoti.

— Vin.2.137, A.3.250

Illustration

acakkhusso

bad for the eyes

Bhikkhus, there are these five disadvantages of a campfire.

ādīnavā aggismiṃ

It is bad for the eyes,

acakkhusso

It causes a bad complexion,

dubbaṇṇakaraṇo

It causes weakness

dubbalakaraṇo

It promotes gregariousness

saṅgaṇikāpavaddhano

It leads to gossip

tiracchānakathāpavattaniko.

— A.3.256

Ajjhāyaka

Renderings

- *ajjhāyaka*: scholar [of the sacred texts]

Introduction

Ajjhāyaka means mantajjhāyaka

Ajjhāyaka means 'one who studies,' but it is an abbreviation. The full term is shown at M.1.282 to be *mantajjhāyaka*. Therefore *ajjhāyaka* means 'scholar [of the sacred texts].' This is in accordance with PED which calls it 'a scholar of the brahmanic texts, a studious, learned person,' and the DOP, 'one who studies (the Vedas)' The Buddha in the following quote implies that it can be applied to his own bhikkhus (because Brahmanists were priests not ascetics), and the term is therefore not restricted to students of brahmanical texts:

I do not say that the asceticism of a scholar of the sacred texts is merely due to his scholarship of sacred texts.

Nāhaṃ bhikkhave mantajjhāyakassa mantajjhāyakamattena sāmāññaṃ vadāmi.

— M.1.282

Illustrations

Illustration

ajjhāyako

scholar [of the sacred texts]

The brahman Doṇa said of himself

I am a scholar [of the sacred texts]

ajjhāyako

I know by heart the sacred texts

mantadharo

I am a master of the three Vedas

tiṇṇaṃ vedānaṃ pāragū.

— A.3.223

Illustration

ajjhāyako

scholar [of the sacred texts]

'Even though brahmans are born into families of scholars [of the sacred texts] and have an intimate relationship with the sacred texts, they are repeatedly found involved in unvirtuous deeds.

Ajjhāyakakule jātā brāhmaṇā mantabandhavā

Te ca pāpesu kammesu abhiṇhamupadissare.

— Sn.v.140

Ajjhupekkhati

Renderings

- *ajjhupekkhati*: passively observe

Illustrations

Illustration

ajjhupekkhitvā

passively observe

— 'Bhikkhus, if one's clothes or head were on fire, what should be done about it?'

— 'Bhante, if one's clothes or head were on fire, to extinguish one's blazing clothes or head one should arouse extraordinary eagerness, endeavour, vigour, exertion, resolution, mindfulness, and full consciousness.'

— 'Bhikkhus, one might passively observe one's blazing clothes or head, pay them no attention (*ajjhupekkhitvā amanasikarivā*), but in order to understand the four noble truths according to reality, if they are not understood, one should arouse extraordinary eagerness, endeavour, vigour, exertion, resolution, mindfulness, and full consciousness.

Ādittaṃ bhikkhave celaṃ vā sīsaṃ vā ajjhupekkhitvā amanasikarivā anabhisametānaṃ catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisamayāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivānī ca sati ca sampajaññaṃ karaṇīyaṃ.

— S.5.440

Illustration

ajjhupekkheyyāmā

passively observe

A deer-catcher was frustrated in his attempts to catch a certain herd of deer. The deer were eating the bait without being caught. But he realised that if he scared away this herd of deer, all the other deer would be scared away too. So he and his companions decided:

Suppose that we were to passively observe the fourth herd of deer?

Yannūna mayaṃ catutthe migajāte ajjhupekkheyyāmā'ti

(...) So the deer-catcher and his companions passively observed the fourth herd of deer.

ajjhupekkhimsu kho bhikkhave nevāpiko ca nevāpikaparīsā ca catutthe migajāte.

— M.1.155

Illustration

ajjhupekkhissatha

passively observe

When Venerable Udāyī contradicted Venerable Sāriputta three times, Sāriputta was surprised that none of the bhikkhus applauded him.

Venerable Udāyī contradicts me for up to the third time, and not a single bhikkhu applauds me.

yāva tatiyampi kho me āyasmā udāyī paṭikkosati na ca me koci bhikkhu anumodati

[The Buddha rebuked Venerable Ānanda:]

'Ānanda, would you just simply passively observe an elder bhikkhu while he is being harassed?

atthi nāma ānanda theram bhikkhum vihesiyamānaṃ ajjhupekkhissatha

(...) Truly, Ānanda, compassion does not develop in allowing an elder bhikkhu to be harassed'

Na hi nāma ānanda kāruṇṇampi bhavissati theramhi bhikkhumhi vihesiyamānamhī ti.

— A.3.194

Illustration

ajjhupekkhitabbo

passively observe

'What kind of person should be passively observed, not associated with, followed, and honoured? Someone who is ill-tempered, who when anything, however trifling, is said to him becomes upset. Why so? Because he might curse or abuse or do some injury:

Therefore this kind of person should be passively observed, not associated with, followed, and honoured'

tasmā evarūpo puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupāsītabbo.

— A.1.126-7

Illustration

ajjhupekkhato

passively observe

He discerns thus: "When I confront the source of this suffering with effort, by confronting it with effort [the suffering] fades away.

So evaṃ pajānāti imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti

When the source of this suffering is passively observed, through developing detached awareness, [the suffering] fades away.

imassa pana me dukkhanidānassa ajjhupekkhato upekkhaṃ bhāvayato virāgo hotī ti.

— M.2.223

Illustration

ajjhupekkhitā

passively observe

At that time he abides contemplating the nature of certain objects of the systematic teachings, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

dhammesu dhammānupassī bhikkhave tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ

With the abandonment of greed and dejection, seeing [certain objects of the systematic teachings] carefully with discernment, he is one who carefully, passively observes.

so yaṃ taṃ abhiijhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjhupekkhitā hoti.

— M.3.84

Illustration

ajjhupekkhitā

passively observe

'Whenever, Ānanda, the mind becomes collected in a bhikkhu whose body is tranquil and joyful, on that occasion the enlightenment factor of inward collectedness is aroused in the bhikkhu;

Yasmiṃ samaye ānanda bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti

'Whenever, Ānanda, a bhikkhu carefully, passively observes his mind thus collected, on that occasion the enlightenment factor of detached awareness is aroused in the bhikkhu.

Yasmiṃ samaye ānanda bhikkhu tathā samāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti.

— S.5.332

Illustration

ajjhupekkhati

passively observe

A goldsmith should focus on three methods of working, not exclusively, but from time to time: blowing, sprinkling, and passively observing.

kālena kālaṃ abhidhamati kālena kālaṃ udakena paripp hose ti kālena kālaṃ ajjhupekkhati.

Because:

Exclusively blowing means the gold will burn up

ekantaṃ abhidhameyya ṭhānaṃ taṃ jātārūpaṃ ḍaheyya

Exclusively sprinkling with water will cool it

ekantaṃ udakena paripp hoseyya ṭhānaṃ taṃ jātārūpaṃ nibbāyeyya

Exclusively passively observing will stop the gold coming to full perfection

ekantaṃ ajjhupekkheyya ṭhānaṃ taṃ jātārūpaṃ na sammā paripākaṃ gaccheyya.

— A.1.256

Illustration

ajjhupekkhati

passively observe

Bhikkhus, if a bhikkhu does six things, he cannot become one who realises unsurpassed freedom from inward distress. What six?

abhabbo anuttaraṃ sītibhāvaṃ sacchikātum

If he checks not the mind when it should be checked

cittaṃ na niggaṇhāti

exerts not the mind when it should be exerted

cittaṃ na paggaṇhāti

gladdens not the mind when it should be gladdened

cittaṃ na sampahaṃseti

does not passively observe the mind when it should be so observed

yasmिṃ samaye cittaṃ ajjhupekkhitabbaṃ tasmिṃ samaye cittaṃ na ajjhupekkhati.

— A.3.435

Illustration

ajjhupekkhitabbo

passively observe

A wood fire (*kaṭṭhaggi*) must from time to time

be kindled

kālena kālaṃ ujjaletabbo

passively observed

kālena kālaṃ ajjhupekkhitabbo

quenched

kālena kālaṃ nibbāpetabbo

discarded

kālena kālaṃ nikkhipitabboti.

— A.4.45

Ajjhosāna

Renderings

- *ajjhosāna*: cleaving

Illustrations

Illustration

ajjhosānaṃ

cleaving

Because of fondness and attachment, cleaving.

chandarāgaṃ paṭicca ajjhosānaṃ

Because of cleaving, possessiveness.

ajjhosānaṃ paṭicca pariggaho.

— A.4.401

Illustration

ajjhosānaṃ

cleaving

The fondness, clinging, attraction, and cleaving within these five grasped aggregates is the origin of suffering.

yo imesu pañcasupādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo.

— M.1.191

Illustration

ajjhosāya tiṭṭhato

cleaving to

In seeing a visible object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it.

*Rūpaṃ disvā sati muṭṭhā piyaṃ nimittaṃ manasikaroto
Sārattacitto vedeti tañca ajjhosa tiṭṭhati.*

— S.4.76

Illustration

ajjhosāya

cleaving to

Whether enjoying a sweet delicious tasteable object, or sometimes tasting what is unpalatable, eat the sweet tasteable object without cleaving, and do not show dislike for the unpalatable.

*Rasañca bhotvā sāditañca sādum athopi bhotvāna asādumekadā
Sādum rasaṃ nājjhosāya bhuñje virodhamāsādusu nopadaṃsaye.*

— S.4.71

ajjhosāya

cleaving to

Whatever sense impression he experiences, pleasant, unpleasant, or neutral, he takes delight in that sense impression, he welcomes it, and persists in cleaving to it. In so doing, spiritually fettering delight arises.

yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī

— M.1.266

Aññadatthu uyyojanikapaṭisaṃyuttaṃyeva kathaṃ kattā hoti

Renderings

- *aññadatthu uyyojanikapaṭisaṃyuttaṃyeva kathaṃ kattā hoti*: he is one whose words are exclusively connected with religious inspiration

Introduction

Other translations: Horner and Bodhi

This phrase is intended to illustrate how the ideal bhikkhu converses with visitors. It occurs in the *Mahāsuññata Sutta* (M.3.111) and the *Anuruddha Sutta* (A.4.233). Horner says it is 'a passage of great difficulty,' and says this is because of the two meanings of *uyyojati*

1. to incite, instigate, inspire, persuade
2. to dismiss.

For her translation she chooses the first meaning, saying the Buddha 'speaks there as one intent only on inspiring them.' Bodhi, however, takes the second meaning and says:

'He invariably talks to them in a way concerned with dismissing them'

aññadatthu uyyojanikapāṭisaṃyuttamēva katham kattā hoti.

— Bodhi, MLDB p.972

'He gives them a talk invariably concerned with dismissing them'

aññadatthu uyyojanikapāṭisaṃyuttamēva katham kattā hoti.

— Bodhi, NDB p.1164

Attitude uncharacteristic of Buddhism

Bodhi's translation suggests bhikkhus should adopt an attitude that is uncharacteristic of Buddhism. For example, the scriptures are critical of the bhikkhu who is incapable of benefiting others (*nālaṃ paresaṃ*) by instructing, inspiring, rousing, and gladdening his companions in the religious life (*no ca sandassako hoti samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ* (A.4.298).

Uyyojeti: to dismiss

In the meaning 'to dismiss' *uyyojēti* commonly occurs at the end of religious discourses. For example:

Then the Blessed One, having instructed, inspired, roused, and gladdened the lay-followers of Pāṭaligāma with a religious discourse until far into the night, he dismissed them (*uyyojesi*), saying: 'Householders, the night is nearly over. Now it is time for you to do as you think fit.'

Atha kho bhagavā pāṭaligāmiye upāsake bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi abhikkantā kho gahapatayo ratti yassa'dāni tumhe kālaṃ maññathā ti.

— D.2.86

In addressing the lay-followers of Pāṭaligāma, the Buddha was clearly doing so for inspirational purposes, and the talk was eventually concluded with a dismissal. It makes little sense, therefore, to say that the Buddha's sermons were 'invariably concerned with dismissing' his audience, as if that had been his abiding objective the whole night long.

The ideal bhikkhu's conversation

The *Mahāsuññata Sutta*, in which our passage occurs, goes on to helpfully explain the nature of the ideal bhikkhu's conversation, as follows:

If, Ānanda, this [ideal] bhikkhu... inclines to speaking, then he thinks: 'I will not talk that kind of talk which is low, vulgar, the way of the common man, ignoble, and uncondusive to spiritual well-being, and which does not conduce to disillusionment [with originated phenomena], nor to non-attachment [to originated phenomena], nor to the ending [of originated phenomena], nor to inward peace, nor to transcendent insight, nor to enlightenment, nor to the Untroubled

Tassa ce ānanda bhikkhuno iminā vihārena viharato kathāya cittaṃ namati. So yāyaṃ kathā hīnā gammā pothujjanikā anariyā anattasaṃhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati (... evarūpiṃ kathaṃ na kathessāmiti).

(...) That is to say: talk of kings, thieves, great ministers, armies, dangers, battles, food, drink, clothes, beds, garlands, scents, relations, vehicles, villages, market towns, towns, the country, women, valiant men, streets, wells, departed spirits, tittle-tattle, legends about the world, legends about the sea, talk of honour and renown.'

Seyyathidaṃ rājakathā corakathā mahāmatthakathā senākathā bhayakathā yuddhakathā annakathā pānakathā vatthakathā sayanakathā mālākathā gandhakathā ñātikathā yānakathā gāmakathā nigamakathā nagarakathā janapadakathā itthikathā purisakathā surākathā visikhākathā kumbhaṭṭhānakathā pubbaṭṭhakathā nānattakathā lokakkhāyikā samuddakkhāyikā itibhavābhavakathā iti vā iti evarūpiṃ kathaṃ na kathessāmiti.

(...) But, Ānanda, in regard to that talk which is helpful for erasing defilements, which helps free the mind from the five hindrances, and which leads to complete disillusionment [with originated phenomena], to non-attachment [to originated phenomena], to the ending [of originated phenomena], to inward peace, to transcendent insight, to enlightenment, and to the Untroubled

Yā ca kho ayaṃ ānanda kathā abhisallekhikā cetovinīvaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

(...) That is to say: talk about fewness of needs, talk about contentment, talk about physical seclusion, talk about remaining aloof [from householders and ascetics alike], talk about the exertion of energy, talk about moral habit, talk about inward collectedness, talk about penetrative discernment, talk about liberation [from perceptually obscuring states], talk about the knowledge and vision that follows liberation [from perceptually obscuring states], he thinks: 'I will utter speech like this.'

Seyyathidaṃ appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāḍassanakathā iti evarūpiṃ kathaṃ kathessāmiti.

— M.3.113

This shows that the ideal bhikkhu is, in fact, quite willing to converse for the sake of religious inspiration. We have seen, for a similar purpose, with the lay-followers of Pāṭaligāma, that the Buddha

would be even willing to talk 'far into the night.' So, again, to say that the Buddha's sermons were 'invariably concerned with dismissing' his audience is hardly justified.

Uyyojeti: other contexts

We have already noted that *uyyojeti* can mean 'to incite, instigate, inspire, persuade.' It occurs in these meanings in the following passages:

1. When the bhikkhunī Thullanandā arranged for a layman to be punished, that layman had a dwelling made for the Ājīvaka ascetics close to the nunnery, and instigated (*uyyojesi*) those ascetics, saying: "Denigrate these nuns."

Atha kho so puriso daṇḍito bhikkhunūpassayassa avidūre ājīvakaseyyaṃ kārāpetvā ājīvike uyyojesi. Etā bhikkhuniyo accāvadathā ti (Vin.4.224).

2. When a prostitute refused to visit a group of men, one of them suggested that Master Udāyī should be told about it. He would surely persuade her (*ayyo udāyī uyyojessatī ti*). So they told Udāyī that it would be good if he persuaded the prostitute (*taṃ vesiṃ uyyojetu t*). When Udāyī questioned the prostitute, she complained she did not know the men. Udāyī told her 'Go with them. I know them' (*Gacchimesaṃ ahaṃ ime jānāmī*) (Vin.3.138).
3. When a bhikkhunī refused to accept food from a man who was in love with her, because it would have been an offence for her to do so, another bhikkhunī persuaded her (*uyyojeti*) to accept it, saying 'What can this man do to you, since you are not in love with him? Please accept and eat the food this man is offering' (Vin.4.235).

According to these meanings of *uyyojeti*, *aññadatthu uyyojanikapaṭisaṃyuttaṃyeva kathaṃ kattā hoti* would mean a bhikkhu is one whose words are exclusively connected with inciting, instigating, inspiring, or persuading. Which is meaningless. Inciting what? Persuading what?

Brahmāyu Sutta: gladdening an audience with talk exclusively connected with the teaching

To elicit a reasonable solution to this question, we will consider the *Brahmāyu Sutta* (M.2.139) which says that after eating the meal, the Buddha instructs, inspires, rouses, and gladdens the audience with talk exclusively connected with the teaching.

aññadatthu dhammiyāva kathāya taṃ parisāṃ sandasseti samādapeti samuttejeti sampahaṃseti.

— M.2.139

Here *aññadatthu* is now connected to *dhammiyāva kathāya sandasseti samādapeti samuttejeti sampahaṃseti*. We take this phrase to be synonymous with *aññadatthu uyyojanikapaṭisaṃyuttaṃyeva kathaṃ kattā hoti* because it occurs in a similar context. In other words, if a bhikkhu instructs, inspires, rouses, and

gladdens his audience with talk exclusively connected with the teaching, then he is 'one whose words are exclusively connected with religious inspiration.' This, then, is our rendering of the phrase in question.

Illustrations

Illustration

aññadatthu uyyojanikapaṭisaṃyuttaṃyeva kathaṃ kattā hoti

one whose words are exclusively connected with religious inspiration

'This teaching is for those who live secludedly, not for those given to the enjoyment of company.' So it was said. In reference to what was it said?

Pavivittassāyaṃ bhikkhave dhammo nāyaṃ dhammo saṅgaṇikārāmassā ti iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ

In this regard, the bhikkhu living secludedly may be visited by bhikkhus, bhikkhunīs, laymen, laywomen, kings and kings' ministers, and non-Buddhist ascetics and their disciples. In that case, the bhikkhu, mentally inclining, verging, and drifting towards seclusion [from sensuous pleasures and spiritually unwholesome factors], psychologically withdrawn [from sensuous pleasures and spiritually unwholesome factors], taking delight in the practice of unsensuousness, is one whose words are exclusively connected with religious inspiration.

idha bhikkhave bhikkhuno pavivittassa viharato bhavanti upasaṅkamtāro bhikkhū bhikkhūniyo upāsakā upāsikāyo rājāno rājamahāmattā titthiyā titthiyasāvaka. Tatra bhikkhu vivekaninnena cittena vivekaṇeṇa vivekapabbhāreṇa vavakaṭṭhena nekkhammābhiraṭṭhena aññadatthu uyyojanikapaṭisaṃyuttaṃyeva kathaṃ kattā hoti.

— A.4.233

Aññā

Renderings

- *aññā*: arahantship
- *aññā*: knowledge [of things according to reality]
- *aññā*: knowledge of
- *aññā*: understanding of
- *aññā*: realisation of

Introduction

Aññā: the knowledge of an arahant

Aññā is defined in the dictionaries as follows:

- PED: 'knowledge, recognition, perfect knowledge, philosophic insight, knowledge par excellence, viz. Arahantship, saving knowledge, gnosis'
- DOP: 'knowledge, philosophic insight, perfect knowledge, i.e. arahatship.'

In fact aññā means to know that one has destroyed birth etc. This is clear in the *Kaḷāra Sutta*, where the Buddha asks Venerable Sāriputta:

— 'If they were to ask you: "Through what state of deliverance (*kathaṃ vimokkhā*) have you declared aññā thus: 'I know that birth is destroyed; the religious life has been fulfilled; what had to be done has been done; there will be no further arising in any state of individual existence?'" Being asked thus, how would you answer?'

Sace pana taṃ sāriputta evaṃ puccheyyuṃ kathaṃ vimokkhā pana tayā āvuso sāriputta aññā vyākataṃ khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāmi ti. Evaṃ puṭṭho tvaṃ sāriputta kinti vyākareyyāsī ti.

— S.2.54

Thus, to declare aññā is to declare 'I know that birth is destroyed etc.' This is equivalent to declaring arahantship. Therefore, with the support of both dictionaries, this is our rendering for aññā: 'arahantship.'

Aññā: knowledge [of things according to reality]: Quote 1

The link between aññā and *yathābhūta* is seen in the following passage, where our intention is to explain the parenthesis ('[of things according to reality]'):

On what grounds is a bhikkhu an arahant with perceptually obscuring states destroyed, one who has fulfilled [the religious life], done what had to be done, laid down the burden, achieved his objective, destroyed the ties to individual existence, and is liberated [from perceptually obscuring states] through the complete knowledge [of things according to reality] (*sammadaññā*)?

Kittāvatā pana bho gotama bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto ti?

(...) In this regard, having seen any kind of bodily form... advertence according to reality (*yathābhūtaṃ*) with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood," a bhikkhu is liberated [from perceptually obscuring states] through being without grasping.

Idha aggivessana bhikkhu yaṃ kiñci rūpaṃ atītānāgata paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre sannike vā sabbaṃ rūpaṃ n'etaṃ mama n'eso'hamasmi na me so attā ti evameva yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti.

— M.1.235

In this passage *yathābhūta* has an object ('any kind of bodily form' etc), and so, in accordance with our notes sv *Yathābhūta*, we render it as 'according to reality.' But *aññā* does not have an object, so we parenthesise with *yathābhūta*, which we now translate as 'things according to reality.' We discuss these two ways of rendering *yathābhūta*, sv *Yathābhūta*.

Aññā: knowledge [of things according to reality]: Quote 2

The link between *aññā* and *yathātathaṃ* is seen in the following passage, where our intention is again to explain the parenthesis ('[of things according to reality]'):

Recognising this danger, that suffering arises dependent on karmically consequential deeds, with the quelling of karmically consequential deeds, and the ending of mental images, in this way is there the destruction of suffering. Knowing this in accordance with truth (*yathātathaṃ*), those who see rightly, who are blessed with profound knowledge, and who are wise through the complete knowledge [of things according to reality], having overcome Māra's tie [that ties one to renewed states of individual existence], they do not come to renewed states of individual existence.

*Etamādīnavaṃ ñatvā dukkhaṃ saṅkhārapaccayā
Sabbasaṅkhārasamathā saññānaṃ uparodhanā
Evaṃ dukkhakkhayaṃ hoti etaṃ ñatvā yathātathaṃ
Sammaddasā vedaguno sammadaññāya paṇḍitā
Abhibhuyya mārasamyogaṃ nāgacchanti punabbhavan ti.*

— Sn.v.732-3

Other meanings of aññā

Aññā can also mean:

- understanding (of something)
- realisation (of something)

For examples, see Illustrations.

Illustrations

Illustration

aññā

arahantship

If anyone practises the four *satipaṭṭhāna* for seven days, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returnership.

dvinnam phalanam aññataram phalam paṭikāṅkham diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti.

— M.1.62

Illustration

aññā

knowledge [of things according to reality]

Let Subhadda see me. Whatever he asks will be from desire for knowledge [of things according to reality], not from wanting to trouble me.

sabbantaṃ aññāpekkho’va pucchissati no vihesāpekkho.

— D.2.150

Illustration

aññāya

knowledge [of things according to reality]

Those enlightened ones, through complete knowledge [of things according to reality], fare virtuously amidst the unvirtuous.

Sambuddhā sammadaññāya caranti visame samanti.

— S.1.4

Illustration

aññā

knowledge [of things according to reality]

Māra does not find the path of those who, through the complete knowledge [of things according to reality], are liberated [from perceptually obscuring states]

Sammadaññā vimuttānaṃ māro maggaṃ na vindati.

— Dh.v.57

Illustration

aññāya

knowledge [of things according to reality]

Then the group of [the first] five bhikkhus listened to the Blessed One, gave ear to him, and applied their minds to the knowledge [of things according to reality].

Atha kho pañcavaggiyā bhikkhu bhagavantaṃ sussūsiṃsu. Sotaṃ odahiṃsu. Aññāya cittaṃ upaṭṭhāpesuṃ.

— Vin.1.10

Illustration

aññā

knowledge [of things according to reality]

The purpose of the wise person's counsel is to convey knowledge [of things according to reality] and to inspire people's faith.

aññātatthaṃ pasādatthaṃ sataṃ ve hoti mantanā.

— A.1.199

Illustration

aññā

to understand [them]

When those discourses spoken by the Perfect One... are being recited, we will really listen, lend an ear, and apply our minds to understand [them].

ye te suttantā tathāgatabhāsītā... bhaññamānesu sussusissāma sotaṃ odahissāma aññācittaṃ upaṭṭhāpessāma.

— S.2.267

Illustration

aññāya

understand [what one says]

Also, one's children, wives, slaves, servants, and workers, listen to one, lend an ear, and apply their minds to understand [what one says].

Yepissa te honti puttāti vā dārāti vā dāsāti vā pessāti vā kammakarāti vā tepi sussūsanti sotaṃ odahanti aññāya cittaṃ upaṭṭhapenti.

— A.4.393

Illustration

aññāya

realising

Apart from the Noble Ones, who is worthy to fully realise the [Untroubled] State? Through completely realising the [Untroubled] State, being free of perceptually obscuring states, they realise the Untroubled.

*Ko nu aññatramariyehi padaṃ sambuddhumarahati
Yaṃ padaṃ sammadaññāya parinibbanti anāsavā ti.*

— Sn.v.765

Comment:

We take *padaṃ* as *nibbānapadaṃ*, as in Sn.v.365.

Illustration

aññāya

realisation of

By the complete realisation of spiritual health through the destruction of perceptually obscuring states, the one who is blessed with profound knowledge, being established in righteousness, though he makes use of conception he is beyond the limits of conception.

*Ārogyaṃ sammadaññāya āsavānaṃ parikkhayā
Saṅkhāya sevī dhammaṭṭho saṅkhaṃ nopeti vedagū ti.*

— Sn.v.749

Illustration

aññāya

understanding

The greed on account of which greedy beings are reborn in the plane of misery,

Yena lobhena luddhāse sattā gacchanti duggatiṃ

through the complete understanding of that greed, those with insight abandon it.

Taṃ lobhaṃ sammadaññāya pajahanti vipassino.

— It.1

Aññāya

Renderings

- *aññāya*: having understood
- *aññāya*: having realised
- *aññāya*: having learned
- *aññāya*: realising
- *aññāya*: knowing
- *aññāya*: understanding

Introduction

Aññāya: 'absolute'

Aññāya is the absolute of *ājānāti* (and also the instrumental of *aññā*, not covered here). Collins says absolutes have also been called gerunds or indeclinable participles, but says that none of these terms are entirely appropriate (Pāli Grammar for Students). PED uses the term 'gerund.' But 'absolute' is now the term of choice by the Pāli Text Society. Calling it 'gerund' was always inexplicable.

We deal with *ājānāti* separately, sv *Ājānāti*.

The absolute: Duroiselle

Duroiselle says:

- the absolute always denotes an action completed before another, and may be translated:
 1. by the word 'having' followed by a past participle, as *gantvā*, having gone; or
 2. by the past tense followed by the conjunction 'and': *gantvā*, he went and...':

For example:

He lifted it up, took it home, divided it into four parts and, practising almsgiving and other good deeds, went according to his deeds.

So taṃ ukkhipitvā gharaṃ netvā catudhā vibhajitvā dānādīni puññāni katvā yathākammaṃ gato..

— PGPL, para 618

Duroiselle translates *katvā* as a present participle ('practising') but stays true to the rule that 'the absolute always denotes an action completed before another.' But he should have said 'usually denotes' because he then admits that *idha āgantvā ahaṃ coraṃ passiṃ* can be rendered 'Coming here I saw the thief' (PGPL, para 618 (vi)).

Illustrations

Illustration

aññāya

having understood

It seems as if he is planing [the wood] having understood my mind with his mind.

hadayā hadayaṃ maññe aññāya tacchatī ti.

— M.1.32

Illustration

aññāya

having understood

Having understood all objects of attachment, and not desiring any of them, that sage, free of greed, greedless, does not strain himself, for he has reached the Far Shore.

Aññāya sabbāni nivesanāni anikāmayā aññatarampi tesaṃ

Sa ve muni vītagedho agiddho nāyūhatī pāragato hi hoti.

— Sn.v.210

Illustration

aññāya

having understood

Having understood the world [of phenomena]

Aññāya lokaṃ.

— Sn.v.219

Illustration

aññāya

having realised

Having realised the [Untroubled] State, having understood the teaching

Aññāya padaṃ samecca dhammaṃ.

— Sn.v.374

Comment:

We take *padaṃ* as *nibbānapada*, as in Sn.v.365.

Illustration

aññāya

having learned

I learned the teaching of the ascetic disciples of the Sakyans' Son. Having learned the teaching of the ascetic disciples of the Sakyans' Son I left that teaching and training system.

aññāto mayā samaṇānaṃ sakyaputtiyānaṃ dhammo. Aññāya ca panā'haṃ samaṇānaṃ sakyaputtiyānaṃ dhammaṃ evāhaṃ tasmā dhammavinayā apakkanto ti.

— A.1.185

Illustration

aññāya

having learned

Whatever bhikkhunī without having obtained permission from the community of bhikkhunīs which carried out the proceedings in accordance with the rule, the discipline, the Teacher’s word, not having learned the group’s desire (*anaññāya gaṇassa chandaṃ*), should restore a bhikkhunī suspended by a complete assembly of bhikkhunīs, that bhikkhunī has fallen into a matter that is a foremost offence entailing a formal meeting of the community of bhikkhunīs involving being sent away (Vin.4.231).

Illustration

aññāya

have realised

Those who have realised the Unoriginated State... have attained the heart of the teaching.

Ye etadaññāya padaṃ asaṅkhataṃ... te dhammasārādhigamā.

— It.39

Illustration

aññāya

realising

A bhikkhu investigates the meaning of the teachings he has retained in mind.

dhatānañca dhammānaṃ atthūpaparikkhitā hoti

Realising their meaning and significance, he practises in accordance with the teaching.

atthamaññāya dhammamaññāya dhammānudhammapaṭipanno ca hoti.

— A.4.298

Illustration

aññāya

knowing

Knowing my reflection, the Teacher, unsurpassed in the world, through his psychic power approached me with a mind-made body.

Mama saṅkappamaññāya satthā loke anuttaro

Manomayena kāyena iddhiyā upasaṅkami.

— A.4.235

Illustration

aññāya

understanding

Then, understanding this teaching, scrutinising it, a bhikkhu should train himself in it ever mindfully

Etañca dhammamaññāya vicinaṃ bhikkhu sadā sato sikkhe.

— Sn.v.933

Aṇḍabhūta

Renderings

- *aṇḍabhūta*: enveloped [in uninsightfulness into reality]
- *aṇḍabhūta*: enveloped [in ailments]

Introduction

Aṇḍabhūta: occurrences

Aṇḍabhūta occurs five times in the scriptures in just two phrases. Firstly, in relation to the manyfolk who are void of insight into reality (*avijjāgatā bhikkhave pajā aṇḍabhūtā pariyonaddhā* (A.2.131) and secondly in relation to bodily illness (*āturohāyaṃ gahapati kāyo aṇḍabhūto pariyonaddho*, S.3.1). In both senses it occurs with *pariyonaddho*, smothered (pp. of *pariyonandhati*).

Aṇḍabhūto: born of eggs

Although *aṇḍabhūto* means being enveloped [in uninsightfulness into reality] or enveloped [in ailments], like a chick within an eggshell, it could be taken as 'become of an egg.' But that would lead to the unpleasant prospect of explaining how the body or the manyfolk could be legitimately be called egg-born, as more than one translator has said: the Buddha pierced the shell of ignorance 'for the sake of creatures going in ignorance, born of eggs.'

Aṇḍabhūto: explanations

Bodhi says it could be a misspelling of *addabhūto* ('weighed down'), and says the commentary suggests 'become weak like an egg' (CDB.1043 n.3). But its association with *pariyonaddho* (smothered) counts against this, and supports our calling *aṇḍabhūto* 'enveloped in or by.'

Illustrations

Illustration

aṇḍabhūtāya

enveloped [in uninsightfulness into reality]

Amongst the manyfolk who are void of insight into reality (*avijjāgatāya pajāya*), enveloped and smothered [in uninsightfulness into reality] (*aṇḍabhūtāya pariyonaddhāya*), having broken through the eggshell of uninsightfulness into reality (*avijjaṇḍakosaṃ padāletvā*), I alone in the world have fully awakened to unsurpassed, complete enlightenment.

Evameva kho ahaṃ brāhmaṇa avijjāgatāya pajāya aṇḍabhūtāya pariyonaddhāya avijjaṇḍakosaṃ padāletvā eko'va loke anuttaraṃ sammāsambodhiṃ abhisambuddho.

— A.4.176, Vin.3.3

Illustration

aṇḍabhūtā

enveloped [in uninsightfulness into reality]

The manyfolk who are void of insight into reality are enveloped and smothered [in uninsightfulness into reality]. But they really listen to the teaching on the elimination of uninsightfulness into reality taught to them by the Perfect One, they lend an ear, they apply their minds to understand [it].

Avijjāgatā bhikkhave pajā aṇḍabhūtā pariyonaddhā sā tathāgatena avijjāvinaye dhamme desiyamāne sussūsati. Sotaṃ odahati. Aññācittaṃ upaṭṭhapeti.

— A.2.131

Illustration

aṇḍabhūto

enveloped [in ailments]

Nakulapitā complained that he was aged, burdened with years, advanced in life, come to the last stage, ailing in body, often unwell. The Buddha agreed, saying:

'So it is, householder, so it is. This [wretched human] body of yours is ailing, enveloped and smothered [in ailments]. If anyone carrying around [such a wretched] body were to claim to be healthy even for a moment, that would only be folly. Therefore, householder, you should train yourself [with this reflection]: 'Though my body is ailing, my mind will not be ailing.'

Evametaṃ gahapati evametaṃ gahapati. Āturohāyaṃ gahapati kāyo aṇḍabhūto pariyonaddho. Yo hi gahapati imaṃ kāyaṃ pariharanto muhuttampi ārogyaṃ paṭijāneyya kimaññatra bālyā. Tasmātiha te gahapati evaṃ sikkhitabbhaṃ: āturakāyassa me sato cittaṃ anāturaṃ bhavissatī ti.

— S.3.1

Aṭṭhikatvā

Renderings

- *aṭṭhikatvā*: as a matter of vital concern

Introduction

Aṭṭhikatvā: occurrences

Aṭṭhikatvā occurs 39 times in the scriptures, in 38 times followed by either *manasikatvā* or *manasikaroti*. In one case it is linked to *paṭipajjamāno*.

Atṭhikavā: not sluggishly

DOP says it means 'making something one's aim or object; paying attention.' But the *Upavāna Sutta* (S.5.76) does not support this because it occurs in the phrase *aṭṭhikavā manasikaromi no ca līnaṃ ti*. Here *aṭṭhikavā* is opposed to *no ca līnaṃ*, which Bodhi translates as 'I attend as a matter of vital concern, not sluggishly.'

Atṭhikavā equals nissamma

Bodhi's rendering 'as a matter of vital concern' is supported by Sn.v.317 where *aṭṭhikavā* is a synonym of *nissamma* ('carefully, considerately, observing': PED). Here again *aṭṭhikavā* seems well rendered as 'as a matter of vital concern.' The verse is as follows:

The wise and diligent man who associates with such a person (described in the preceding verse), carefully (*nissamma*) practising in accordance with the teaching as a matter of vital concern (*tadaṭṭhikavāna*), becomes knowledgeable, astute, and intelligent.

*Tadaṭṭhikavāna nissamma dhīro dhammānudhammaṃ paṭipajjamāno
Viññū vibhāvī nipuṇo ca hoti yo tādisaṃ bhajati appamatto.*

— Sn.v. 317

Illustrations

Illustration

aṭṭhikavā

as a matter of vital concern

It is to your loss, friend, it is to your detriment, that when the Pātimokkha is being recited you do not pay it proper attention as a matter of vital concern.

*tassa te āvuso alābhā tassa te dulladdhaṃ yaṃ tvaṃ pātimokkhe uddissamāne na sādhukaṃ aṭṭhikavā
manasikarosī ti.*

— Vin.4.144

Illustration

aṭṭhikavā

as a matter of vital concern

When I am explaining the teaching, this worthless man does listen to it with eager ears, paying attention to it as a matter of vital concern, applying his whole mind to it.

Nacāyaṃ moghapuriso mayā dhammaṃ desiyamāne aṭṭhikavā manasikavā sabbacetaso samannāharitvā ohitasoto dhammaṃ suṇāti ti.

— M.1.445

Illustration

aṭṭhikavā

as a matter of vital concern

I will recite the Pātimokkha with one and all of us present.

Pātimokkhaṃ uddisissāmi taṃ sabbeva santā

Listen carefully. Pay attention.

sādhukaṃ suṇoma manasikaroma

Listen carefully [means]: pay attention as a matter of vital concern, apply one's whole mind to it.

sādhukaṃ suṇomā ti aṭṭhikavā manasikavā sabbacetasā samannāharāma.

— Vin.1.103

Illustration

aṭṭhikavā

as a matter of vital concern

Those bhikkhus were listening to the teaching with eager ears, paying attention to it as a matter of vital concern, applying their whole minds to it.

Te ca bhikkhū aṭṭhikavā manasikavā sabbacetasā samannāharitvā ohitasotā dhammaṃ suṇanti.

— S.1.112

Atandita

Renderings

- *atandita*: tirelessly applied [to the practice]
- *atandita*: tirelessly applied [to benefiting]
- *atandita*: unwearied man

Introduction

Synonyms

Atandita is close in meaning to *appamatto*, and we parenthesise it equally:

Sīha, dwell diligently applied [to the practice]. Dwell tirelessly applied [to the practice] night and day. Develop spiritually wholesome factors. Quickly give up [attachment to] the body.

Sīhappamatto vihara rattindivamatandito
Bhāvehi kusalaṃ dhammaṃ jaha sīghaṃ samussayan ti.

— Th.v.83

Illustrations

Illustration

atanditā

being tirelessly applied [to the practice]

Viewing it in this way, being tirelessly applied [to the practice] night and day, then, having profoundly understood it through my own penetrative discernment, I saw it [according to reality].

Evametaṃ avekkhantī rattindivamatanditā
Tato sakāya paññāya abhinibbijha dakkhisaṃ.

— Thī.v.84

Illustration

atandite

tirelessly applied [to the practice]

Having renounced [the household life] in faith, a novice bhikkhu newly gone forth [into the ascetic life] should associate with virtuous friends whose means of livelihood is pure, who are tirelessly applied [to the practice].

Saddhāya abhinikkhamma navapabbajito navo

Mitte bhajeyya kalyāṇe suddhājīve atandite

— Th.v.249

Illustration

atandito

tirelessly applied [to the practice]

'Being resolutely applied to inward striving, and tirelessly applied [to the practice] night and day, urged on by my mother, I realised supreme inward peace.

Sohaṃ padhānapahitatto rattindivamatandito

Mātārā codito santo aphaṣiṃ santimuttamaṃ.

— Thī.v.212

Illustration

atandito

tirelessly applied [to the practice]

'Recollecting the Perfectly Enlightened One, the best [of Buddhas], who is inwardly tamed and inwardly collected, being tirelessly applied [to the practice] night and day, I will abide in the woods.'

Anussaranto sambuddhaṃ aggaṃ dantaṃ samāhitaṃ

Atandito rattindivaṃ viharissāmi kānane ti.

— Th.v.354

Illustration

atandito

tirelessly applied [to the practice]

Dwelling alone in the woods, tirelessly applied [to the practice], I followed the Teacher's advice. I did just as the Conqueror instructed me [to do].

*Sohaṃ eko araṇṇasmiṃ viharanto atandito
Akāsiṃ satthu vacanaṃ yathā maṃ ovadi jino.*

— Th.v.626

Illustration

atandito

tirelessly applied [to the practice]

Sitting alone, sleeping alone, living alone, tirelessly applied [to the practice], taming oneself in solitude, one would be [thereby] delighted in the woods.

*Ekāsanaṃ ekaseyyaṃ eko caramatandito
Eko damayamattānaṃ vanante ramito siyā.*

— Dh.v.305

Illustration

atanditaṃ

tirelessly applied [to the practice]

If, though he receives but little, a bhikkhu does not despise his gains, even the devas praise him, one of pure livelihood who is tirelessly applied [to the practice].

*Appalābho pi ce bhikkhu salābhaṃ nātimaññati
Taṃ ve devā pasaṃsanti suddhājīviṃ atanditaṃ.*

— Dh.v.366

Illustration

atandite

tirelessly applied [to the practice]

Associate with virtuous friends who are of pure livelihood, and who are tirelessly applied [to the practice].

Mitte bhajassu kalyāṇe suddhājīve atandite.

— Dh.v.376

Illustration

atandito

tirelessly applied [to benefiting]

Tirelessly applied [to benefiting] his mother, father, and ancestors, night and day

Mātaraṃ pitaraṃ pubbe rattindivamatandito.

— A.4.245

Illustration

atandito

unwearied man

Therefore, I will make you as supple as an unwearied man makes a catskin bag.

*Tathā tu kassāmi yathā pi issaro yaṃ labbhati tena pi hotu me alaṃ
Taṃ t'ahaṃ kassāmi yathā atandito biḷārabhataṃ va tathā sumadditaṃ.*

— Th.v.1138

Atammayo; No Sīlamayo; Mayo

Renderings

- *atammayo*: one who perceives that "It is void of personal qualities"
- *atammayataṃ*: the perception that "It is void of personal qualities"
- *tammayo*: regard as endowed with personal qualities
- *sīlamayo*: one who regards virtue as endowed with personal qualities
- *sīlamayo*: comprised of virtue

Introduction

Maya: meaning

Maya means

1. Made of
2. Comprised of
3. Created by
4. Brought about by
5. Aroused by

Maya: examples

1. Made of:

Ointment-boxes made of bone

aṭṭhimayaṃ.

— Vin.1.203

With hammers made of iron

ayomayakuṭehi.

— Sn.v.669

2. Comprised of:

There are three bases for the generating of merit: the basis for the generating of merit comprised of generosity, or of virtue, or of spiritual cultivation

tīṇi puññakiriyavatthūni: dānamayaṃ puññakiriyavatthu, sīlamayaṃ puññakiriyavatthu, bhāvanāmayayaṃ puññakiriyavatthu.

— D.3.218. It.51

3. Created by:

Mind-created material body

rūpiṃ manomayaṃ.

— D.1.77

Perceptions (*saññā*) created by the mind

manomayaṃ.

— S.4.70

4. Aroused by

Wisdom aroused by reflection, or by learning, or by spiritual development

cintāmayā paññā sutamayā paññā bhāvanāmayā paññā.

— D.3.219

There are two forms of *maya* that cannot be rendered by this scheme: *atammayo* and *silamayo*.

Atammayo

Atammayo means literally 'not made of or produced by that.' Its actual meaning is uncertain. Horner calls *atammayaṃ* lack of desire (MLS.3.92). Bodhi calls it non-identification (MLDB.911). The suttas show it means freedom from ego.

Atammayo and the perception of the voidness of personal qualities in all originated phenomena: Ukkhittāsika Sutta

The *Ukkhittāsika Sutta* (A.3.444) (quoted next) says being *atammayo* regarding the whole world [of phenomena] (*sabbaloke ca atammayo*) is one of the benefits of establishing without limit the perception of the voidness of personal qualities in all originated phenomena.

When a bhikkhu sees six advantages it should be enough to inspire him to establish [in himself] without limit the perception of the voidness of personal qualities in all originated phenomena. What six?

Cha bhikkhave ānisaṃse sampassamānena alameva bhikkhunā sabbasaṅkhāresu anodhiṃ karitvā anattasaññaṃ upaṭṭhāpetuṃ katame cha:

— A.3.444

1. I will be free of the perception that "It is endowed with personal qualities" regarding the whole world [of phenomena].

Sabbaloke ca atammayo bhavissāmi (A.3.444).

Thus *atammayo* is linked to the perception of the voidness of personal qualities in all originated phenomena.

Atammayo and egotistical thought: Sappurisa Sutta

The *Sappurisa Sutta* (M.3.42) says when the common person (*asappuriso*) gains first jhāna, he thinks 'I am an attainer of the first jhāna; these other bhikkhus are not.' But when a spiritually outstanding person (*sappuriso*) gains jhāna, he thinks '*atammayatā* even concerning the attainment of the first jhāna has been spoken of by the Blessed One (*paṭhamajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā*). Here *atammayatā* is the opposite of the egotistical thought 'I am an attainer of the first jhāna.'

That *atammayatā* is a queller of the ego is confirmed in this same passage because the sutta continues: *yena yena hi maññati tato taṃ hoti aññathā*. Horner renders this: 'for whatever they imagine it to be, it is otherwise.' Bodhi says: 'for in whatever way they conceive, the fact is ever other than that.'

But we have shown in this Glossary that *maññati* is not just 'to think,' but 'to think of in personal terms.' Even the passage in hand already suggests this, where the thoughts of the *asappuriso*, dominated by the word *ahaṃ* are so obviously egotistical.

Therefore, in context, the words mean:

- *atammayo*: one who perceives that "It is void of personal qualities."
- *atammayatāṃ*: the perception that "It is void of personal qualities."

Sīlamayo: 'comprised of virtue'

Sīlamayo can mean 'comprised of virtue.' For example, there are three bases for the generating of merit (*tīṇi puñṇakiriyavatthūni* D.3.218. It.51).

1. The basis for the generating of merit comprised of generosity

dānamayaṃ puñṇakiriyavatthu

2. The basis for the generating of merit comprised of virtue

sīlamayaṃ puñṇakiriyavatthu

3. The basis for the generating of merit comprised of spiritual cultivation

bhāvanāmayayaṃ puñṇakiriyavatthu (D.3.218; It.51).

No *sīlamayo*: 'one who does not regard virtue as endowed with personal qualities'

However, the *Samañamañḍikā Sutta* gives *sīlamayo* a different meaning. It proclaims a bhikkhu for being virtuous (*sīlavā hoti*) and adds that he should also *no ca sīlamayo* (i.e. *idha thapati bhikkhu sīlavā hoti no ca sīlamayo*). Bodhi renders this 'a bhikkhu is virtuous but he does not identify with his virtue (MLDB p.651). Horner says 'a monk is of moral habit and has no addition to make to moral habit' (MLS.2.226). Let us consider it in four steps:

1. if *atammayo* means 'one who perceives that "It is void of personal qualities,"' then
2. *tammayo* means 'one who perceives that "It is endowed with personal qualities"' and
3. *sīlamayo* means 'one who regards virtue as endowed with personal qualities,' and therefore
4. *no sīlamayo* means 'one who does not regard virtue as endowed with personal qualities.'

Illustrations

Illustration

atammayatam

the perception that "It is void of personal qualities"

When the common person (*asappuriso*) gains first jhāna, he thinks 'I am an attainer of the first jhāna; these other bhikkhus are not,' thereby glorifying himself and disparaging others (*attānukkaṃseti paraṃ vambheti*). When a spiritually outstanding person (*sappuriso*) gains jhāna, he thinks:

The perception that "It is void of personal qualities" even concerning the attainment of the first jhāna has been declared by the Blessed One.

paṭhamajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā

(...) Whatsoever one thinks of in personal terms, it is different than [how one thinks of it].'

yena yena hi maññanti tato tam hoti aññathā'ti

(...) Therefore having prioritised the perception that "It is void of personal qualities," he neither glorifies himself nor disparages others concerning the attainment of first jhāna. This is the character of a spiritually outstanding person.

so atammayatameva antaraṃ karitvā tāya paṭhamajjhānasamāpattiyā neva attānukkaṃseti na paraṃ vambheti. Ayampi bhikkhave sappurisaḍḍhammo.

— M.3.42-3

Illustration

atammayataṃ

the perception that "It is void of personal qualities"

Bhikkhus, with the help of and by means of the perception that "It is void of personal qualities" abandon and transcend the neutral attitude that is undiversified, associated with undiversity.

Atammayataṃ bhikkhave nissāya atammayataṃ āgamma yā'yaṃ upekkhā ekattā ekattasitā taṃ pajahatha taṃ samatikkamatha.

— M.3.220

Illustration

atammayo

free of the perception that "It is endowed with personal qualities"

Such a person as him, one who knows the world [of phenomena] [according to reality], one of great wisdom, is free of the perception that "It is endowed with personal qualities" regarding all things, a sage.

Sa tādiso lokavidū sumedho sabbesu dhammesu atammayo munī ti.

— A.1.150

Illustration

tammayo

regard as endowed with personal qualities

Purified states known through the eye or ear are found in the Perfect One. They are my path [of practice], my sphere of personal application, but I do not regard them as endowed with personal qualities.

ye vodātā cakkhusotaviññeyyā dhammā saṃvijjanti te tathāgatassa etapathohamasmi etagocarō no ca tena tammayo ti.

— M.1.319

Illustration

sīlamayo

one who regards virtue as endowed with personal qualities

A bhikkhu is virtuous but does not regard virtue as endowed with personal qualities

bhikkhu sīlavā hoti no ca sīlamayo.

— M.2.27

Atimaññati

Renderings

- *atimaññati*: despise
- *atimaññati*: spurn
- *atimaññati*: disdain

Illustrations

Illustration

atimaññati

despised

Venerable Vaṅgīsa despised other well-behaved bhikkhus on account of his own impromptu reflectiveness

āyasmā vaṅgīso attano paṭibhānena aññe pesale bhikkhū atimaññati.

— S.1.187

Illustration

atimaññanti

despised

Those that were beautiful despised those that were ugly, thinking: We are more beautiful than them; they are more ugly than us.

Tattha ye te sattā vaṇṇavanto te dubbaṇṇe satte atimaññanti mayameteḥi vaṇṇavantatarā amhehete dubbaṇṇatarā ti.

— D.3.87

Illustration

atimaññeti

despises

If any man being puffed up because of ancestry, wealth, or clan despises his own relatives, that is the cause of spiritual ruin.

*Jātitthaddho dhanatthaddho gottatthaddho ca yo naro
Saññātiṃ atimaññeti taṃ parābhavato mukhaṃ.*

— Sn.v.104

Illustration

atimaññe

despise

He should not despise others for their lowly way of life, or wisdom, or observances and practices.

Atha jivitena paññāya silabbatena nāññamatimaññe.

— Sn.v.931

Illustration

atimaññetha

despise

One should not despise anyone in any way

nātimaññetha katthaci naṃ kañci.

— Sn.v.148

Illustration

atimaññissatī

spurn

In future days men will spurn meaty boiled rice and gruel

Pacchimā janatā sālīmaṃsodanaṃ atimaññissatī ti.

— Vin.3.7

Illustration

atimaññamāno

spurn

A brahman who spurns his own wealth (i.e. walking on almsround) fails in his duty.

Bhikkhācariyañca pana brāhmaṇo sandhanaṃ atimaññamāno akiccakārī hoti.

— M.2.180

Illustration

atimaññamāno

spurn

Faring wholly on alms, spurning not the beggar's bowl

kevalaṃ bhikkhācariyāya kapālaṃ anatimaññamāno.

— A.3.225

Illustration

atimaññitabbā

spurn

If one thinks 'I am not able to make that person emerge from what is spiritually unwholesome and establish him in what is spiritually wholesome,' for such a person, detached awareness should not be spurned.

Na cāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitṭhāpetun ti. Evarūpe bhikkhave puggale upekkhā nātimaññitabbā.

— M.2.242

Illustration

atimaññasi

disdain

There is no hiding place for the doer of unvirtuous deeds

Natthi loke raho nāma pāpakammaṃ pakubbato.

You yourself, man, know what is true or false.

Attā te purisa jānāti saccaṃ vā yadi vā musā.

Indeed, sir, you disdain the virtuous aspect of yourself which witnesses [all that you do]

Kalyāṇaṃ vata bho sakkhi attānaṃ atimaññasi.

You are [trying to] conceal from yourself unvirtuousness existing within yourself

Yo santaṃ attani pāpaṃ attānaṃ parigūhasi.

— A.1.149

Attaniya

Renderings

- *attaniya*: what is [in reality] mine/his own/ours

- *attaniya*: what belongs to an [absolute] Selfhood
- *attaniya*: what could belong to an [absolute] Selfhood
- *attaniya*: [in reality] mine
- *anattaniya*: not [in reality] yours

Introduction

Attaniya: DOP vs. PED

Our renderings are close to DOP's 'belonging to', and far from PED's 'nature of.'

1. DOP:

- *attaniya* (adj): belonging to one's self, one's own; belonging to an (enduring) self or soul.
- *attaniya* (noun): what belongs to one's self; what belongs to an (enduring) self or soul;
- *anattaniya* (adj): not belonging to a self; not concerned with oneself.

2. PED:

- *attaniya* (adj): 'of the nature of soul, soul-like'
- *attaniya* (noun): 'anything of the nature of the soul'

You and yours are interchangeable

The Buddha compared the five aggregates to the sticks and grass of Jeta's Grove which people carried off, burned, and made good use of (*jano hareyya vā ḍaheyya vā yathāpaccayaṃ vā kareyya*). The Buddha asked the bhikkhus why they did not think 'People are carrying us off, burning us, making good use of us' (*amhe jano harati vā ḍahati vā yathāpaccayaṃ vā karotī ti*). The bhikkhus said this was because with sticks and grass there was 'neither ourselves nor what belongs to ourselves' (*na hi no etaṃ bhante attā vā attaniyaṃ vā ti*). The Buddha concluded that each of the five aggregates 'is not [in reality] yours. Abandon it' (*rūpaṃ... viññāṇaṃ bhikkhave na tumhākaṃ. Taṃ pajahatha*).

So, whereas the question concerned people carrying 'us' off, the conclusion was that the aggregates are 'not yours.' Thus 'you' and 'yours' are interchangeable (M.1.141; S.3.34).

'Could,' not 'would'

Horner's translation of M.1.138 reads:

"If, monks, there were a Self, could it be said: 'It belongs to my self'?"

attani vā bhikkhave sati attaniyaṃ me ti assā ti?

— Horner, M.1.138

Bodhi's translation reads:

"Bhikkhus, there being a self, would there be for me what belongs to a self? Or, there being what belongs to a self, would there be for me a self?"

attani vā bhikkhave sati attaniyaṃ me ti assā ti? attaniye vā bhikkhave sati attā me ti assā ti?

— Bodhi, M.1.138

He justifies this by saying there is a "mutual dependence" between the "twin notions 'I' and 'mine'" (Bodhi, MLDB n.264).

But the first of his 'would's is not easily justified, and here we follow Horner's 'could.' Our translation therefore reads:

— Bhikkhus, if there were an [absolute] Selfhood, could there be for me what belongs to an [absolute] Selfhood?

attani vā bhikkhave sati attaniyaṃ me ti assā ti?

— Yes, bhante.

— If there were what belongs to an [absolute] Selfhood, would there be for me an [absolute] Selfhood?

attaniye vā bhikkhave sati attā me ti assā ti?

— Yes, bhante.

— Bhikkhus, since neither an [absolute] Selfhood, nor what could belong to an [absolute] Selfhood are apprehended as real and actual,

attani ca bhikkhave attaniye ca saccato thetato anupalabbhamāne

(...) then this view: 'The world [of phenomena] is my [absolute] Selfhood. Having passed on, that I will be — everlasting, enduring, eternal, of an unchangeable nature; I will endure like unto eternity itself':

yampidaṃ diṭṭhiṭṭhānaṃ so loko so attā so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassāmī ti

(...) is it not an utterly and completely foolish teaching?

nanāya bhikkhave kevalo paripūro bāladdhammo ti?

— M.1.138

Illustrations

Illustration

attanīyaṃ

[in reality] mine

Among these five grasped aggregates, I do not consider anything as [in reality] myself or as [in reality] mine

imesu khoḥaṃ āvuso pañcasupādānakkhandhesu na kiñci attānaṃ vā attaniyaṃ vā samanupassāmīti.

— S.3.128

Illustration

anattaniyaṃ

which is not [in reality] yours

You should abandon fondness

for that which is void of personal qualities

Yo kho bhikkhu anattā tatra te chando pahātabbo ti.

for that which is not [in reality] yours

Yaṃ kho bhikkhu anattaniyaṃ tatra te chando pahātabbo ti.

— S.3.77-78

Illustration

nāttaniyaṃ

[in reality] his own

Suppose, friend, a man needing heartwood, seeking heartwood, wandering in search of heartwood, would take a sharp axe and enter a forest. There he would see the trunk of a large banana tree, standing erect, young, without a fruit-bud core. He would chop it down at the root, sever the crown, and unroll the coil. As he unrolls the coil, he would not find even softwood, let alone heartwood.

So tattha pheggumpi nādhigaccheyya kuto sāraṃ.

Likewise, a bhikkhu does not consider the six senses to be either [in reality] himself or [in reality] his own.

Evameva kho āvuso bhikkhu chasu phassāyatanesu neva attānaṃ nāttaniyaṃ samanupassati.

— S.4.167-8

Illustration

attaniyena

what could belong to an [absolute] Selfhood

'Void [of personal qualities] is the world [of phenomena]': on what grounds, bhante, is this said?

suñño loko suñño loko ti bhante vuccati kittāvatā nu kho bhante suñño loko ti vuccatī ti?

Because, Ānanda, it is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood, therefore it is said that the world [of phenomena] is void [of personal qualities].

Yasmā ca kho ānanda suññaṃ attena vā attaniyena vā tasmā suñño loko ti vuccati.

— S.4.54

Comment:

The subject of this reflection is the world [of phenomena] (*loko*), namely the eighteen elements of sensation.

Attabhāva

Renderings

- *attabhāva*: bodily form
- *attabhāva*: individuality
- *attabhāva*: state of individuality
- *attabhāva*: personal disposition
- *attabhāvapaṭilābho*: acquired bodily form
- *attabhāvapaṭilābho*: assumed individuality

Introduction

The -paṭilābho suffix

Often *attabhāva* is suffixed to become *attabhāvapaṭilābho*, which means:

- 'Assumption of an existence, becoming reborn as an individual' (PED sv *Attan*).
- 'Obtaining a reincarnation, coming into existence' (PED sv *Paṭilābha*).

- 'The becoming reborn as an individual; reincarnation; type of body or existence' (DOP sv *Attan*).

But *-paṭilābho* is sometimes better treated as a past participle:

1. 'Acquired':

One of Venerable MahāMoggallāna's supporters was reborn in a mind-made body (*aññataraṃ manomayaṃ kāyaṃ upapanno*), and his [newly] acquired bodily form (*tassa evarūpo attabhāvapaṭilābho hoti*) was such that he filled two or three Magadhan village fields, yet that [newly] acquired bodily form harmed neither himself nor another (*so tena attabhāvapaṭilābhena nevattānaṃ no paraṃ vyābādheti*) (A.3.122).

2. 'Assumed':

Bhikkhu, there is not even this amount of one's assumed individuality that is everlasting

ettakopi kho bhikkhu attabhāvapaṭilābho natthi nicco.

— S.3.144

Illustrations

Illustration

attabhāvaṃ

bodily forms

In an instant I can fashion the bodily forms of ten billion [people].

Koṭisatasahassassa attabhāvaṃ khaṇena nimmine.

— Th.v.1183

Illustration

attabhāvena

bodily form

Nanda's mother said that when her husband died, he 'revealed himself to me in his former bodily form' (*purimena attabhāvena uddassesī*); but she did not recall any inward disquiet on that account (A.4.66).

Illustration

attabhāvaṃ

bodily form

When Brahmā Sanaṅkumāra appears to the Tāvatiṃsā devas, he appears having created [for himself] a less subtle bodily form (*olārikaṃ attabhāvaṃ abhinimminivā*) because his natural appearance (*pakativaṇṇo*) is not perceptible to the eye (*anabhisambhavanīyo so devānaṃ tāvatiṃsānaṃ cakkhupathasmim*) (D.2.210).

Illustration

attabhāvo

bodily form

A bull elephant might plunge into a large pool of water and amuse himself squirting water into his ears or over his back. Then he drinks and leaves. How does he manage it? The greatness of his bodily form, Upāli, finds a footing in deep water (*mahāhupāli attabhāvo gambhīre gādhaṃ vindati*).

But suppose a hare or a cat tries the same thing, he will either sink to the bottom or float on the surface. Why so? The smallness of his bodily form, Upāli, finds no footing in deep water (*paritto hupāli attabhāvo gambhīre gādhaṃ na vindati*) (A.5.202).

Illustration

attabhāvassa

bodily form

The small beings in the ocean that could not easily be impaled on stakes would be even more numerous than this.

For what reason? Because of the minuteness of their bodily forms.

Taṃ kissa hetu: sukhumattā bhikkhave attabhāvassa.

— S.5.442

Illustration

attabhāvīnaṃ

bodily form

Chief of those of bodily form is Rāhu, Lord of the Asuras.

Etadaggaṃ bhikkhave attabhāvīnaṃ yadidaṃ rāhu asurindo.

— A.2.17

Comment:

Rāhu is able to grasp the sun and the moon in his mouth (S.1.50-1), and can stop rain falling by gathering it into his hand (A.3.243). Therefore we take *attabhāvīnaṃ* as referring to the size of his body.

Illustration

attabhāvaṃ

bodily form

Hatthaka, the young deva, approached the Blessed One, thinking, 'I will stand in the presence of the Blessed One,' but he sank down and collapsed like butter or oil when poured on sand sinks down, sinks in, cannot abide. Then the Blessed One told him 'Create a less subtle bodily form, Hatthaka' (*oḷārikaṃ hatthaka attabhāvaṃ abhinimmināhī ti*). 'I will, bhante' he replied, and doing as he was bid, venerated the Blessed One, and stood at a respectful distance (A.1.279).

Illustration

attabhāvā

bodily forms

Bhante, the mighty ocean is the home of vast beings (*mahataṃ bhūtānaṃ*). There are the fabulous fishy monsters, the *timis*, the *timīṅgalas*, and the *timirapiṅgalas*; there are the asuras, the magical serpents, and the heavenly musicians. There are in the mighty ocean bodily forms a hundred leagues long (*yojanasatikāpi attabhāvā*), two hundred (*dviyojanasatikāpi attabhāvā*), three (*tiyojanasatikāpi attabhāvā*), four (*catuyojanasatikāpi attabhāvā*) and five hundred leagues long (*pañcayojanasatikāpi attabhāvā*) (A.4.200).

Illustration

attabhāvo

individuality

Karmically consequential conduct produced from greed, born of greed, due to greed, originated by greed bears fruit wherever the rebirth of one's individuality occurs.

Yaṃ bhikkhave lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ yatthassa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati.

Wherever that karmically consequential conduct bears fruit, there one experiences the karmic consequences of one's conduct, either in this life, or on rebirth, or in some other subsequent [existence].

Yattha taṃ kammaṃ vipaccati tattha tassa kammaṃ vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme upapajje vā apare vā pariyāye.

— A.1.134

Illustration

attabhāvassa

individuality

One is reckoned according to wherever the rebirth of one's individuality occurs (*yattha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhaṃ gacchati*).

- If the rebirth of one's individuality occurs in a clan of *khattiyas* (*khattiyakule ce attabhāvassa abhinibbatti hoti*), one is reckoned as a *khattiya* (*khattiyotveva saṅkhaṃ gacchati*).
- If the rebirth of one's individuality occurs in a clan of brahmins (*brāhmaṇakule ce attabhāvassa abhinibbatti hoti*), one is reckoned as a brahman (*brāhmaṇotveva saṅkhaṃ gacchati*).
- If the rebirth of one's individuality occurs in a clan of *vessas* (*vessakule ce attabhāvassa abhinibbatti hoti*), one is reckoned as a *vessa* (*vessotveva saṅkhaṃ gacchati*).
- If the rebirth of one's individuality occurs in a clan of *suddas* (*suddakule ce attabhāvassa abhinibbatti hoti*), one is reckoned as a *sudda* (*suddotveva saṅkhaṃ gacchati*) (M.2.181).

Illustration

attabhāvapaṭilābho

assumed individuality

Bhikkhu, there is nothing in the five aggregates which is everlasting, enduring, eternal, of an unchangeable nature, that will endure like unto eternity itself.

Natthi kho bhikkhu kiñci rūpaṃ... vedanā... saññā... saṅkhārā... viññāṇaṃ yaṃ viññāṇaṃ niccaṃ dhuvaṃ sassataṃ aviparināmadhammaṃ sassatisamaṃ tatheva ṭhassati?

Then the Blessed One took up a little piece of cowdung in his hand and said to that bhikkhu:

Bhikkhu, there is not even this amount of one's assumed individuality that is everlasting, enduring, eternal, of an unchangeable nature, that will endure like unto eternity itself.

ettakopi kho bhikkhu attabhāvapaṭilābho natthi nicco dhuvo sassato avipariṇāmadhammo.

— S.3.144

Illustration

attabhāvapaṭilābha

assumed individuality

Assumed individuality is of two kinds, I declare: to be fostered and not to be fostered. And one's assumed individuality is either the one or the other. So it was said by the Blessed One. And in reference to what was it said?

Attabhāvapaṭilābhapaṇaṃ bhikkhave duvidhena vadāmi sevitabbampi asevitabbampi. Tañca aññaṃaññaṃ attabhāvapaṭilābhan ti iti kho panetaṃ vuttaṃ bhagavatā kiñcetaṃ paṭicca vuttaṃ.

Bhante, such an assumed individuality as causes spiritually unwholesome factors to flourish and spiritually wholesome factors to fade in one who fosters it should not be fostered

yathārūpaṃ bhante attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti evarūpo attabhāvapaṭilābho na sevitabbo.

But such an assumed individuality as causes spiritually unwholesome factors to fade and spiritually wholesome factors to flourish in one who fosters it should be fostered.

Yathārūpaṇa kho bhante attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti. Kusalā dhammā

abhivaḍḍhanti evarūpo attabhāvapaṭilābho sevitabbo.

And what assumed individuality causes spiritually unwholesome factors to flourish and spiritually wholesome factors to fade in one who fosters it?

Kathaṃrūpaṃ bhante attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti:

If, bhante, an assumed individuality that is hostile is brought into being, uncondusive to inner perfection, spiritually unwholesome factors flourish and spiritually wholesome factors fade in him.

savyāpajjhaṃ bhante attabhāvapaṭilābhaṃ abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti.

And what assumed individuality causes spiritually unwholesome factors to fade and spiritually wholesome factors to flourish in one who fosters it?

Kathaṃrūpaṃ bhante attabhāvapaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

If, bhante, an assumed individuality that is not hostile is brought into being, conducive to inner perfection, spiritually unwholesome factors fade and spiritually wholesome factors flourish in him.

Avyāpajjhaṃ bhante attabhāvapaṭilābhaṃ abhinibbattayato pariniṭṭhitabhāvāya akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

— M.3.52

Illustration

attabhāvena

state of individuality

Bhante, given that I cannot even recall with their aspects and particulars what I have experienced in this present state of individuality, how should I recall my manifold past lives?

iminā attabhāvena paccañubhūtaṃ tampi nappahomi sākāraṃ sauddesaṃ anussarituṃ kuto panāhaṃ anakavihitaṃ pubbenivāsaṃ anussarissāmi.

— M.2.32

Illustration

attabhāve

state of individuality

There are devas whose lifespan is not to be reckoned by counting or computation, yet whatever state of individuality they formerly experienced, whether amongst beings in the refined material plane of existence or immaterial plane of existence, whether amongst beings who are perceptive, unperceptive, or neither perceptive nor unperceptive, they recall the details of those past lives.

Santi bhante devā yesaṃ na sakkā gaṇanāya vā saṅkhānena vā āyuaṃ saṅkhātuṃ api ca yasmiṃ yasmiṃ attabhāve abhinivutthapubbo hoti yadi vā rūpīsu yadi vā arūpīsu yadi vā saññīsu yadi vā asaññīsu yadi vā nevasaññīnāsaññīsu. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

— D.3.111

Illustration

attabhāvapaṭilābho

acquired state of individuality

Venerable MahāMoggallāna saw a skeleton flying through the air with vultures, crows, and hawks following in hot pursuit, tearing it apart, while it uttered cries of pain. He thought:

How astounding! How extraordinary!

acchariyaṃ vata bho abbhutaṃ vata bho

that there could be such a being

evarūpo pi nāma satto bhavissati

that there could be such a specter

evarūpo pi nāma yakkho bhavissati

that there could be such an acquired state of individuality

evarūpo pi nāma attabhāvapaṭilābho bhavissatī ti

— S.2.255

The Buddha said that the being (*satto*) used to be a cattle butcher, because of which he was first roasted

in hell for thousands of years, and was now experiencing such an acquired state of individuality (*evarūpaṃ attabhāvapaṭilābhaṃ paṭisaṃvedayatī ti*) (S.2.255).

Illustration

attabhāvapaṭilābhesu

acquired state of individuality

And how, Elder, is dwelling alone fulfilled in detail? In this regard, Elder:

what lies in the past has been abandoned

yaṃ atītaṃ taṃ pahīnaṃ

what lies in the future has been relinquished

yaṃ anāgataṃ taṃ paṇinissaṭṭhaṃ

and fondness and attachment regarding one's presently acquired state of individuality have been thoroughly eliminated

paccuppannesu ca attabhāvapaṭilābhesu chandarāgo suppaṭivinīto

It is in such a way, Elder, that dwelling alone is fulfilled in detail.

— S.2.283

Illustration

attabhāvapaṭilābhā

acquiring a [particular] state of individuality

Four ways of acquiring a [particular] state of individuality.

Cattārome bhikkhave attabhāvapaṭilābhā. Katame cattāro?

There is the acquiring of a [particular] state of individuality (*attabhāvapaṭilābho*) in which one's own intentionality has effect not another person's (*attasañcetanā kamati no parasañcetanā*). Or another person's, not one's own. Or both one's own and another person's. Or neither one's own striving nor another person's (which is the case for devas of the realm neither having nor lacking perception).

Atthi bhikkhave attabhāvapaṭilābho yasmim attabhāvapaṭilābhe attasañcetanā kamati no parasañcetanā... parasañcetanā kamati no attasañcetanā... attasañcetanā ca kamati parasañcetanā ca.... neva attasañcetanā kamati no parasañcetanā.

— A.2.159

Venerable Sāriputta said this meant that where there is the acquiring of a [particular] state of individuality in which one's own intentionality has effect, not another person's, there is a passing away of beings from that group on account of their own intentionality (*attasañcetanāhetu tesaṃ sattānaṃ tamhā kāyā cuti hoti*). And corresponding statements for the other groups (A.2.159).

Illustration

attabhāvapaṭilābho

acquiring of states of individuality

"Life in the world [of beings] is of such a nature, and the acquiring of states of individuality is of such a nature, that eight worldly conditions whirl around the world [of beings], and the world [of beings] whirls around eight worldly conditions, namely: acquisition and loss, imprestige and prestige, criticism and praise, pleasure and pain.

tathābhūto kho ayaṃ lokasannivāso tathābhūto attabhāvapaṭilābho yathābhūte lokasannivāse yathābhūte attabhāvapaṭilābhe aṭṭha lokadhammā lokaṃ anuparivattanti loko ca aṭṭha lokadhamme anuparivattati lābho ca alābho ca ayaso ca yaso ca nindā ca pasaṃsā ca sukhañca dukkhañcā ti.

— A.2.188

Illustration

personal disposition

In one yearning for sensuous pleasure a corresponding personal disposition is manifested, either meritorious or demeritorious.

yaṃ kho bhikkhave kāmayamāno tassaṃ tassaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā.

— A.3.411

Illustration

personal disposition

In one experiencing [a sense impression] a corresponding personal disposition is manifested, either meritorious or demeritorious.

yaṃ bhikkhave vediyamāno tassaṃ tassaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā.

— A.3.411

Illustration

personal disposition

In one who has acquiesced in uninsightfulness into reality a corresponding personal disposition is manifested (*tassaṃ tassaṃ attabhāvaṃ abhinibbatteti*), either meritorious or demeritorious.

yaṃ kho bhikkhave avijjāgato tassaṃ tassaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā.

— A.3.414

Attā, Anattā

Renderings

- *attā* (noun): ego
- *attā* (noun): aspect of yourself
- *attā* (noun): [absolute] Selfhood
- *attā* (adjective): endowed with personal qualities
- *attā* (pronoun): myself; yourself; himself; themselves; oneself

- *attā* (stressed pronoun): he himself; you yourself
- *anattā* (noun): the voidness of personal qualities [in things]
- *anattā* (adjective): void of personal qualities

Introduction

Explaining unconditionality: Chachakka Sutta

The *Chachakka Sutta* (M.3.282) says that the [co-conditional] arising and disappearance of the six senses are discernable (*uppādo pi vayo pi paññāyati*), and that he for whom [co-conditional] arising and disappearance is discernable in something they regard as endowed with personal qualities would be forced to the conclusion that 'My [absolute] Selfhood arises and disappears' (*attā me uppajjati ca veti cā ti*). Thus the six senses are void of personal qualities.

The arguments used in this and the two following paragraphs are only meaningful if Selfhood is understood to be unconditional. Though *attā* is commonly rendered as 'Self' or 'soul' these renderings obscure the important connotations of *anattā*: ungovernability, unlastingness and inherent unsatisfactoriness. Hence our term '[absolute] Selfhood.'

Explaining unconditionality: Pañcavaggiya Sutta

The *Pañcavaggiya Sutta* (S.3.66-7) says that if the five aggregates were endowed with personal qualities they would not lead to affliction (*ābādhāya saṃvatteyya*) and one could command them: 'Be thus! Be not thus!' One could have them unconditionally according to one's will. The Buddha compared this to a claim a king might make concerning 'his own realm' (*sakasmīṃ vijite*) where he has the power to punish criminals as he wishes, but outside his realm he has no such power (M.1.230). Likewise the five aggregates are outside one's realm. They are ours conditionally not unconditionally. They cannot be regarded as endowed with personal qualities because they do not accord unconditionally with one's will.

Explaining unconditionality: Udāyī Sutta

In the *Udāyī Sutta*, Venerable Ānanda explained that *viññāṇa* cannot be regarded as endowed with personal qualities because it arises dependent on conditions. If the indispensable and necessary conditions for *viññāṇa* were to cease completely and totally without remainder (*so ca hetu so ca paccayo sabbe sabbam sabbathā sabbam aparisesam nirujjheyya*) *viññāṇa* would not be discerned. Thus *viññāṇa* is conditional, not unconditional. Therefore it is void of personal qualities (*viññāṇam anattā ti* S.4.166).

Anattā (adjective): 'void of personal qualities'

As an adjective, *attā* is rendered in this Glossary as 'endowed with personal qualities,' and *anattā* as 'void of personal qualities' because it is part of the argument *yadanattā taṃ n'etaṃ mama n'eso'hamasmi*

na me so attā ti (S.4.1). This argument shows that *yadanattā* has a meaning broad enough to cover *n'etaṃ mama n'eso'hamasmi na me so attā ti*. It covers all terms: "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood." Thus we say: What is void of personal qualities should be seen according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood."

Parenthesis: [in reality]

The parenthesis '[in reality]' is justified because of *attā*'s link to *yathābhūtaṃ*:

What is void of personal qualities should be seen according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood"

yadanattā taṃ n'etaṃ mama n'eso'hamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

— S.4.1

Another example is this:

He does not discern bodily form which is void of personal qualities according to reality, thus: 'Bodily form is void of personal qualities.'

anattaṃ rūpaṃ anattā rūpaṃ ti yathābhūtaṃ nappajānāti.

— S.3.114

Inevitable link between the adjective and noun

The scriptures confirm the inevitable link between the adjective and noun:

1. For example, if something is *anattā* (void of personal qualities, adjective), it should be seen as not my *attā* ([absolute] Selfhood, noun: *yadanattā taṃ n'etaṃ mama n'eso'hamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ* S.4.1).
2. To say that the senses are *attā* (endowed with personal qualities, adjective) is untenable because their [co-conditional] arising and disappearance are discernable and one would be forced to the conclusion that 'My *attā* ([absolute] Selfhood, noun) arises and disappears (M.3.282-4).

Distinguishing adjectives and nouns

It is sometimes difficult to distinguish adjectives and nouns in the scriptures; indeed, so difficult that DOP fails to recognise *attā* as an adjective at all. This is surprising. Not only does its predecessor, the PED, recognise the adjective, but also the DOP itself (under *attan*) translates the term *attatthaṃ* (S.2.29) as 'one's own interest or profit' where 'one's own' is adjectival. Bodhi also recognises that *attā* in

attatthaṃ is an adjective and translates it 'your own good.' However, at M.3.282 both he and Horner do not recognise the adjective in the sentence *cakkhuṃ attā ti yo vadeyya taṃ na upapajjati*. This would be naturally rendered as 'endowed with personal qualities' but Bodhi and Horner render it as 'self':

- Bodhi: If anyone says, 'The eye is self,' that is not tenable.
- Horner: If anyone should say, 'Eye is self,' that is not fitting.

Although Ñāṇamoli agrees that *attā* can be adjectival (in *Anattā According to the Theravāda*) in the section on Derivation and Usage he overlooks the adjective form, and in his translations in the same essay he consistently calls it 'not self.' For example, he renders *rūpaṃ anattā* as 'materiality is not self' where we would say 'is void of personal qualities.' Therefore, it seems he considered the adjective form to be negligible.

Attā: paradoxical usage

Occasionally the Buddha used *attā* in a paradoxical way.

He used it to indicate Ultimate Reality, one's [absolute] Selfhood, but in conversation with young brahmins for whom this expression would be appropriate and meaningful (Vin.1.23): 'What do you think, young men: which is better for you: that you seek for a woman, or that you seek for your [absolute] Selfhood?

katamaṃ nu kho tumhākaṃ varaṃ yaṃ vā tumhe itthiṃ gaveseyyātha yaṃ vā attānaṃ gaveseyyāthā ti

- He used it as a manner of speech, saying that bhikkhus should abide spiritually self-reliant, and as refuges unto themselves (*attadīpo viharati attasaraṇo* D.2.100), which he explained meant practising *satipaṭṭhānā* and said that this was equivalent to abiding with the teaching as one's island and refuge (*dhammadīpo dhammasaraṇo*).
- He said 'a bhikkhu does not let his unmastered self be mastered by suffering (*bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti* M.2.223). It is consonant with the scriptures to take the advice as meaning that 'the mind is intrinsically radiant: it is defiled by extrinsic defilements (*pabhassaramidaṃ bhikkhave cittaṃ tañca kho āgantukehi upakkilesehi upakkiliṭṭhanti* (A.1.10). 'Unmastered self' is a manner of speech.

Suffix -atta: redundant

The suffix *-atta* is usually redundant. For example, in *pahitatto* ('resolutely applied') and *sukhitattā* ('happy') in these passages:

1. Enthusiastically applying himself [to the teaching], he scrutinises [it].

ussahitvā tuletī

(...) Having scrutinised [it], he strives [to practise it].

tulayitvā padahati

(...) Being resolutely applied [to the practice] he realises with his very being the supreme truth, and he sees [the nature of reality] having penetrated it with discernment.

pahitatto samāno kāyena ceva paramaṃ saccaṃ sacchikaroti paññāya ca naṃ paṭivijjha passati.

— M.1.480

Comment: Here *padahati* is directly linked to its suffixed past participle, where the suffix is clearly shown to be redundant.

2. May they be happy.

bhavantu sukhittā (Sn.v.145).

Comment: PED (sv *Sukhita*) likewise calls *sukhittā* 'happy, easy.' Norman says 'happy-minded.'

Atta's role as a suffix is not noted in the Pāli grammar books, nor in the dictionaries sv *Atta*, though Duroiselle says *pahitatto* means 'resolute, whose mind is bent upon, literally directed towards,' and *ṭhitatto* means 'of firm mind' (PGPL, para 555). Neither DOP nor PED mention 'mind' as a meaning of *atta*, but for *anavositatta* DOP says 'whose mind has no firm convictions,' and for *susamāhitatto* (sv *su*) PED says 'of steadfast mind.' PED adds 'will,' sv *Pahita*, saying *pahitatta* means 'of resolute will'. PED also sometimes considers *-atta* redundant, for example in rendering *ṭhitatto* as 'self-controlled, composed, steadfast,' and *sukhitatta* as noted above. But if *-atta* means 'mind', then it is still redundant. What, after all, is the difference between 'happy' and 'happy-minded'?

PED's collection of *-atta* words is this:

ubblāvitatta: rejoicing, exultancy, elation of mind

katatta: self-possessed, disciplined

khematta: one who is at peace

gatatta: self-perfected, perfect

ṭhitatto: self-controlled, composed, steadfast

pahitatta: of resolute will

yatatta: selfcontrolled, one whose heart is kept down

rakkhitatta: one who guards his character

vadhatta: self-destruction

vimuttatta: having an emancipated self

saṃyatattaṃ: having one's self restrained, self-controlled

saṃvutatta: self-controlled

sukhitatta: happy, easy

susamāhitatto: of steadfast mind

Parentthesising anattā

Anattā usually has an object associated with it:

He abides contemplating the voidness of personal qualities in all things.

sabbadhammesu anattānupassī viharati.

— A.4.14

He abides contemplating the voidness of personal qualities in the six senses and their objects.

imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati.

— A.5.109

the perception of the voidness of personal qualities in all originated phenomena.

sabbasaṅkhāresu anattasaññāṃ.

— A.3.444

Where *anattā* occurs without an object, the context sometimes shows what should be parenthesised, sometimes not:

And what, Ānanda, is the perception of the voidness of personal qualities [in the six senses and their objects]. In this regard, Ānanda, a bhikkhu... reflects that the six senses and their objects are void of personal qualities.

katamācānanda anattasaññā? Idhānanda bhikkhu... iti paṭisaṃcikkhati cakkhuṃ anattā rūpā anattā... mano anattā dhammā anattā ti.

— A.5.109

In one who perceives the voidness of personal qualities [in all things], self-centredness is uprooted. He realises the Untroubled in this very lifetime

anattasaññi asmimānasamugghātaṃ pāpuṇāti diṭṭheva dhamme nibbānaṃ ti.

— Ud.37

Illustrations

Illustration

atto

ego

Clad in robes, I live the religious life without a home, with shaven head, with ego completely extinguished.

saṅghāṭivāsī agaho carāmi nivuttakeso abhinibbutatto.

— Sn.v.456

Illustration

attano

ego

Having heard my word, train yourself in the quenching of the ego.

Ito sutvāna nigghosaṃ sikkhe nibbānamattano.

— Sn.v.1062

Illustration

atto

ego

The seers of old had egos restrained.

Isayo pubbakā āsum saṃyatattā.

— Sn.v.284

Illustration

attā

ego

Those who roam the world who are truly liberated [from individual existence], liberated from the perception of existence, spiritually perfected, with egos restrained.

Ye ve asattā vicaranti loke akiñcanā kevalino yatattā.

— Sn.v.490

Illustration

attā

ego

Walk on almsround through the streets with ego well-restrained.

Susamvutatto visikhantare caram.

— Sn.v.1119

Illustration

attā

themselves

Those bhikkhus, either now or after my passing, who abide spiritually self-reliant, with themselves as their refuge, with no other refuge; relying completely on the teaching, with the teaching as their refuge, with no other refuge; it is these bhikkhus, Ānanda, who will be for me foremost amongst those desirous of the training.

Ye hi keci ānanda etarahi vā mamaccaye vā attadīpā viharissanti attasaraṇā anaññasaraṇā dhammasaraṇā anaññasaraṇā tamatagge me te ānanda bhikkhu bhavissanti ye keci sikkhākāmāti.

— S.5.154

Illustration

attā

you yourself; attānaṃ, yourself

There is no hiding place for the doer of unvirtuous deeds

Natthi loke raho nāma pāpakammaṃ pakubbato.

You yourself, man, know what is true or false.

Attā te purisa jānāti saccaṃ vā yadi vā musā.

Indeed, sir, you disdain the virtuous aspect of yourself which witnesses [all that you do].

Kalyāṇaṃ vata bho sakkhi attānaṃ atimaññasi.

You are [trying to] conceal from yourself unvirtuousness existing within yourself

Yo santaṃ attani pāpaṃ attānaṃ parigūhasi.

— A.1.149

Illustration

attanā

yourself; myself; oneself; attā, himself

— Is there, Mallikā, anyone more beloved to you than yourself?

atthi nu kho te mallike ko cañño attanā piyataro ti?

— There is no one, great king, more beloved to me than myself. But is there anyone, great king, more beloved to you than yourself?

Natthi kho me mahārāja ko cañño attanā piyataro. Tuyhaṃ pana mahārāja atthañño koci attanā piyataro ti?

— For me too, Mallikā, there is no one more beloved to me than myself.

Mayhampi kho mallike natthañño koci attanā piyataroti.

Then the Blessed One... recited this verse:

Having traversed all quarters with the mind,

Sabbā disā anuparigamma cetasā

One finds nowhere anyone more beloved to oneself than oneself.

Nevajjhagā piyataramattanā kvaci

Others hold themselves likewise beloved;

Evaṃ piyo puthu attā paresaṃ

Hence one who loves himself should not harm others.

Tasmā na hiṃse paraṃ attakāmo ti.

— S.1.75

Illustration

attā

he himself; attānaṃ himself

If a bhikkhu does not fulfil the training in virtue, the Buddha said the Teacher criticises him, his discerning wise companions in the religious life criticise him, the devas criticise him, and he himself even criticises himself.

attā pi attānaṃ upavadati.

— M.1.440

Illustration

attānaṃ

himself

The Buddha said a bhikkhu should be straightforward and aboveboard presenting himself according to reality to his teachers and to his knowledgeable companions in the religious life (*yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu*) (M.2.128).

Illustration

attā

themselves

Thus do noble young men declare their [attainment of] arahantship: the matter is spoken of without any reference to themselves.

attho ca vutto attā ca anupanīto.

— A.3.359

Illustration

attā

endowed with personal qualities

If bodily form was endowed with personal qualities (*rūpañca idaṃ bhikkhave attā abhavissa*) it would not lead to affliction (*ābādhāya saṃvatteyya*) and it would be possible to demand of bodily form (*labbhetha ca rūpe*): 'My bodily form: be thus! My bodily form: be not thus!' (*evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣī ti*). But because bodily form is void of personal qualities it leads to affliction (*rūpaṃ anattā tasmā rūpaṃ ābādhāya saṃvattati*) and it is not possible to demand of bodily form: 'My bodily form: be thus! My bodily form: be not thus!' (S.3.66-7).

Illustration

attā

himself; [absolute] Selfhood

Saccaka claimed that a person has the five aggregates as himself (*rūpattāyaṃ purisapuggalo... viññāṇattāyaṃ...*). The Buddha asked if Saccaka was claiming the khandhas were "my [absolute] Selfhood" (*rūpaṃ me attā... viññāṇaṃ me attā ti*) and compared this to a claim a king might make concerning his own realm (*sakasmīṃ vijite*), where he has the power to punish criminals as he wishes. The Buddha asked whether Saccaka exercised any such power over the five aggregates so as to command them 'Let them be thus, or not thus' (*vattati te tasmīṃ rūpe... viññāṇe vasa evaṃ me rūpaṃ... viññāṇaṃ hotu evaṃ me rūpaṃ... viññāṇaṃ mā ahoṣi ti*). Saccaka agreed he did not (M.1.230).

Illustration

attā

endowed with personal qualities; [absolute] Selfhood

To say that the visual sense is endowed with personal qualities is untenable (*cakkhuṃ attā ti yo vadeyya taṃ na upapajjati*) because the [co-conditional] arising and disappearance of the visual sense is discernable (*cakkhussa uppādo pi vayo pi paññāyati*) and he for whom [co-conditional] arising and disappearance is discernable, would be forced to the conclusion that 'My [absolute] Selfhood arises and disappears' (*attā me uppajjati ca veti cā ti*). Thus the visual sense is void of personal qualities (*iti cakkhuṃ anattā*) (M.3.282; S.2.95).

Illustration

attā

[absolute] Selfhood

A disciple of mine... perceives all bodily form according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood."

Idha aggivessana mama sāvako... sabbaṃ rūpaṃ n'etaṃ mama n'eso'hamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya passati.

— M.1.234-5

Illustration

attā

[absolute] Selfhood

— Is what (*rūpaṃ... viññāṇaṃ*) is unlasting (*aniccaṃ*), existentially void (*dukkhaṃ*), and destined to change fit to be regarded thus:

this is "[in reality] mine"

etaṃ mama

this is "[in reality] what I am"

eso'hamasmi

this is "my [absolute] Selfhood"?

eso me attā ti

— No, bhante.

— S.3.66-7

Illustration

attā

[absolute] Selfhood

The Buddha said there are three types of sense impression: pleasant, unpleasant, and neutral (*sukhaṃ vedanaṃ... dukkhaṃ vedanaṃ... adukkhamasukhaṃ vedanaṃ*). If anyone experiences these sense impressions considering them to be "my [absolute] Selfhood" (*eso me attā ti*), then when they cease he would have to hold that 'my [absolute] Selfhood has been shattered' (*vyaggo me attā ti*). Therefore it is not suitable to hold sense impression is "my [absolute] Selfhood" (*nakkhamati vedanā me attā ti samanupassitum*) (D.2.67).

Illustration

attā

[absolute] Selfhood

— If there were no sense impression in any way, would there be the thought "I am this"?

yattha panāvuso sabbaso vedayitaṃ natthi api nu kho tattha ayamahamasmī ti siyā ti

— No, bhante.

— Therefore this argument is invalid: Sense impression is not my [absolute] Selfhood. My [absolute] Selfhood is without sense impression.

Tasmātiḥānanda etenapetaṃ nakkhamati na heva kho me vedanā attā appaṭisaṃvedano me attā ti samanupassituṃ.

— D.2.67

Comment:

Claiming that "my [absolute] Selfhood is without sense impression" is to claim knowledge of something one is simultaneously claiming to be unaware of.

Illustration

attā

[absolute] Selfhood

There was once a number of non-Buddhist ascetics living around Sāvattthī. And they were of various dogmatic views, as follows:

Eternal are the [absolute] Selfhood and the world [of beings]

sassato attā ca loko ca

Not eternal

asassato attā ca loko ca

Both eternal and not eternal

sassato asassato attā ca loko ca

Neither eternal nor not eternal

neva sassato nāsassato attā ca loko ca

Produced by oneself are the [absolute] Selfhood and the world [of beings]

sayam kato attā ca loko ca

Produced by another

param kato attā ca loko ca

Produced by oneself and another

sayam kato paraṅkato attā ca loko ca

Produced by neither oneself nor another. They have arisen spontaneously

asayam kāro aparāṅkāro adhiccasamuppanno attā ca loko ca

And they lived quarrelsome, cantankerous, contentious, stabbing each other with verbal daggers.

— Ud.70

Illustration

attā

[absolute] Selfhood; anattā, void of personal qualities

When the ascetic Vacchagotta asked whether or not there is an [absolute] Selfhood (*atthattā ti... natthattā*

ti) the Buddha refused to answer, because, as he later explained, if he had answered that:

There is an [absolute] Selfhood, this would have been siding with those ascetics and Brahmanists who are eternalists.

ye te ānanda samaṇabrāhmaṇā sassatavādā tesametaṃ laddhi abhavissa.

There is no [absolute] Selfhood, this would have been siding with those ascetics and Brahmanists who are annihilationists.

ye te ānanda samaṇabrāhmaṇā ucchedavādā tesametaṃ laddhi abhavissa.

There is an [absolute] Selfhood, "would this have been consistent on my part with the arising of the knowledge that 'all things are void of personal qualities'?"

apinu me taṃ ānanda anulomaṃ abhavissa ñāṇassa uppādāya. Sabbe dhammā anattā ti no hetamaṃ bhante.

'There is no [absolute] Selfhood, "the ascetic Vacchagotta, already bewildered, would have become even more bewildered, thinking, 'It seems that the [absolute] Selfhood I formerly had does not exist now.'"

sammūḷhassa ānanda vacchagottassa paribbājakassa bhiyyo sammohāya abhavissa ahu vā me nūna pubbe attā so etarahi natthi ti.

— S.4.400

Illustration

atta

[absolute] Selfhood

— Bhikkhus, you might well grasp a theory of an [absolute] Selfhood which would not arouse grief, lamentation, physical pain, psychological pain, and vexation, but do you see any such theory?

Taṃ bhikkhave attavādūpādānaṃ upādiyetha yaṃsa attavādūpādānaṃ upādiyato na uppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā.

— No, bhante.

— Good, bhikkhus. I also see no such theory.

— M.1.137

Illustration

attā

[absolute] Selfhood

The ignorant Everyman improperly contemplates

ayoniso manasikaroti

- Was I in the past?
- Was I not in the past?
- What was I in the past?
- How was I in the past?
- Having been what, what did I become in the past?
- Shall I be in the future?
- Shall I not be in the future?
- What shall I be in the future?
- How shall I be in the future?
- Having been what, what shall I become in the future?'

Or else he is uncertain about the present in regard to himself

ajjhataṃ kathaṅkathī hoti

- Am I?
- Am I not?
- What am I?
- How am I?
- Where has this being come from?
- Where will it go?

As he improperly contemplates in this way, one of six dogmatic views arise in him as real and actual:

channaṃ diṭṭhinaṃ aññatarā diṭṭhi uppajjati

I have an [absolute] Selfhood

atthi me attā ti vā'ssa saccato thetato diṭṭhi uppajjati

I do not have an [absolute] Selfhood

natthi me attā ti vā'ssa saccato thetato diṭṭhi uppajjati

I perceive an [absolute] Selfhood with an [absolute] Selfhood

attanā'va attānaṃ sañjānāmī ti vā'ssa saccato thetato diṭṭhi uppajjati

I perceive what is not an [absolute] Selfhood with an [absolute] Selfhood

attanā'va anattānaṃ sañjānāmī ti vā'ssa saccato thetato diṭṭhi uppajjati

I perceive an [absolute] Selfhood with what is not an [absolute] Selfhood

anattāna'va attānaṃ sañjānāmī ti vā'ssa saccato thetato diṭṭhi uppajjati

or else he has a view like this:

Atha vā pana'ssa evaṃ diṭṭhi hoti

It is this [absolute] Selfhood of mine that speaks and experiences and feels here and there the karmic consequences of meritorious and demeritorious deeds; and this [absolute] Selfhood of mine is everlasting, enduring, eternal, of an unchangeable nature, and will endure like unto eternity itself.

yo me ayaṃ attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti. So kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī ti.

— M.1.8

Illustration

attā

[absolute] Selfhood

From the time Ānanda when a bhikkhu

yato kho paṇānanda bhikkhu

no longer regards sense impression to be the [absolute] Selfhood,

neva vedanaṃ attānaṃ samanupassati

or considers that "my [absolute] Selfhood is without sense impression,"

no pi appaṭisaṃvedanaṃ attānaṃ samanupassati

or considers "my [absolute] Selfhood experiences"

no pi attā me vediyati

or considers "my [absolute] Selfhood is subject to sense impression,"

vedanādhhammo hi me attā ti samanupassati

by not so regarding he does not grasp anything in the world [of phenomena].

so evaṃ asamanupassanto na ca kiñci loka upādiyati

Thus he is not apprehensive.

anupādiyaṃ na paritassati

Being not apprehensive, he realises the Untroubled for himself.

aparitassaṃ paccattaṃ yeva parinibbāyissati.

— D.2.68

Illustration

anatta

the voidness of personal qualities [in the six senses and their objects]; anattā, void of personal qualities

And what, Ānanda, is the perception of the voidness of personal qualities [in the six senses and their objects]

katamācānanda anattasaññā

In this regard, Ānanda, a bhikkhu... reflects that the six senses and their objects are void of personal qualities

iti paṭisaṃcikkhati cakkhuṃ anattā rūpā anattā... mano anattā dhammā anattā ti.

— A.5.109

Illustration

anattā

void of personal qualities

Bhikkhus, the visual sense is unlasting. What is unlasting is existentially void. What is existentially void is void of personal qualities.

Cakkhuṃ bhikkhave aniccaṃ. Yadaniccaṃ taṃ dukkhaṃ; yaṃ dukkhaṃ tadanattā.

— S.4.1

Attha

Renderings

- *attha*: benefit
- *attha*: spiritual well-being
- *attha*: well-being
- *attha*: spirit (= 'the real meaning of')
- *attha*: meaning
- *attha*: meaning of expressions
- *attha*: context
- *attha*: point
- *attha*: meaning of the teaching
- *attha*: something

- *attha*: matter
- *attha*: what is useful
- *attha*: what is meaningful
- *attha*: purpose
- *atthāya*: for the sake of
- *attha*: the supreme goal
- *attha*: objective
- *attha*: beneficial (adj)
- *attha*: useful (adj)
- *anattha*: harm
- *anattha*: harmful (adj)
- *niratthaṃ*: useless (adj)
- *me attho*: I need (verb)
- *atthaṃ caratī*: benefit (verb)
- *anatthaṃ caratī*: harm (verb)
- *atthavatī*: meaningful
- *atthavasam*: good reason
- *atthavasin*: intent on [the development of] spiritual well-being
- *etamatthaṃ*: this
- *ayampi attho*: this too

Introduction

30+ meanings

The many meanings of *attha* are confounding. In DOP the word entry takes over six columns. The PED gives it six major headings, each with alternatives, and extracts nearly thirty possible meanings. This Glossary offers a comprehensible solution. We render it in over thirty ways.

Artha/attha: via Illustrations and notes

Attha has two different roots, *artha* and *asta*.

1. *Asta/attha* occurs as a prefix in terms such as *atthaṃ paleti*, *abbhatthaṃ gacchanti* (= *abhi+atthaṃ gacchanti*) and *atthaṅgamo*, all of which can be rendered as 'vanish' or 'vanishing.' But these are

covered under *Atthaṅgama*, not here.

2. *Artha/attha* is so complicated that we will explain it primarily by way of illustrations and accompanying notes.

Attha: the problem of 'goal'

Although 'goal' is nowadays often used for *attha*, it is a newcomer. PED does not mention it. DOP mentions it thirteen times but is unsettled about it, because it always offers an alternative. For example:

- 'intent on the goal or meaning'
- 'expressing the meaning or goal'
- 'connected with the goal, or with what is beneficial,' and so on.

Norman, too, often uses 'goal,' but it is problematic. For example, consider these two passages:

1. 'Quenching is not hard to attain for him who sees the goal, even though it is very fine and subtle'

Susukhumanipuṇatthadassinā... nibbānaṃ na hi tena dullabhanti (Norman, Th.v.210).

But quenching (*nibbāna*) surely is the goal. So here we prefer to say that the *attha* he sees is not 'the goal' but 'the meaning of the teaching.' We would therefore say:

- *Nibbāna* is not hard to attain to for one who sees the very fine and subtle meaning of the teaching.
2. 'There is no one who sees the subtle goal as well as you [the Buddha] do'

Na c'atthi tulyo nipuṇatthadassī (Norman, Sn.v.377).

But this curiously suggests that the Buddha saw *nibbāna* better than other arahants. The solution, again, is that *attha* means not 'goal' but 'meaning of the teaching,' so the passage reads:

- There is no one who sees the subtle meaning of the teaching as well as you do.

Attho: supreme goal

When *attho* means goal it always means *nibbāna*, which we call 'supreme goal,' and indeed it is often called *uttamatthaṃ* (Dh.v.386; It.10; Sn.v.324) or *paramaṃ atthaṃ* (Thī.v.93).

Atthavaśaṃ: 'good reason'

The etymology of *atthavaśaṃ* is perplexing, but the dictionaries call it:

- DOP: 'reason, motive'
- PED: 'reasonableness, reason, consequence, cause.'

Bodhi likewise says 'reason,' for example:

Bhikkhus, it is for these two reasons that the Tathāgata has established the training rules for his disciples.

dveme bhikkhave atthavase paṭicca tathāgatena sāvakānaṃ sikkhāpadaṃ paññattaṃ.

— Bodhi, A.1.98

Horner prefers 'good purpose':

For what good purpose should a monk live constantly overcoming gain?

Kiñca bhikkhave bhikkhu atthavaṣaṃ paṭicca uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya.

— Horner, Vin.2.202

We call it 'good reason.'

Atthavasi: 'intent on [the development of] spiritual well-being'

Atthavasi means:

- DOP: 'pursuing an aim'
- PED: 'bent on (one's) aim or purpose'

Bodhi says 'intent on the good':

Clansmen intent on the good take up that way of life for a valid reason

tañca kho evaṃ bhikkhave kulaputtā upenti atthavasikā atthavaṣaṃ paṭicca.

— Bodhi, S.3.93

Norman says 'pursuing my aim':

Alone, pursuing my aim, I shall quickly enter the woods

Eko atthavasī khippaṃ pavisissāmi kānanaṃ.

— Norman, Th.v.539

We say 'intent on [the development of] spiritual well-being.'

Illustrations

Illustration

anattaṃ

harm; atthaṃ, benefit

Ten bases of resentment

Dasa imāni bhikkhave āghātavatthūni:

He has harmed, is harming, or will harm me. Thinking thus, one arouses resentment.

anattamma acarīti... caratīti... carissatīti āghātaṃ bandhati

He has harmed, is harming, or will harm someone beloved and dear to me. Thinking thus, one arouses resentment.

Piyassa me manāpassa anattaṃ acarīti... caratīti... carissatīti āghātaṃ bandhati

He has benefited, is benefiting, or will benefit someone who is unbeloved or loathsome to me. Thinking thus, one arouses resentment.

Appiyassa me amanāpassa atthaṃ acari... carati... carissatīti āghātaṃ bandhati

And tenthly, one is groundlessly irritated.

aṭṭhāne ca kuppati.

— A.5.150, D.3.263

Illustration

anattāya

harm

If unarisen unvirtuous, spiritually unwholesome factors arise in me, this would lead to my harm':

anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya saṃvatteyyunti

If unvirtuous, spiritually unwholesome factors that have arisen in me are not abandoned, this would lead to my harm';

Uppannā me pāpakā akusalā dhammā appahīyamānā anattāya saṃvatteyyunti

If unarisen spiritually wholesome factors do not arise in me, this would lead to my harm;

Anuppannā me kusalā dhammā nūppajjamānā anattāya saṃvatteyyunti

If spiritually wholesome factors that have arisen in me cease, this would lead to my harm.

Uppannā me kusalā dhammā nirujjhamānā anattāya saṃvatteyyunti.

— S.2.195-6

Illustration

atthaṃ

benefit

The Buddha said that being diligent in performing meritorious deeds leads to benefits in this lifetime and in the hereafter (*diṭṭhadhammikañceva atthaṃ samparāyikañcā ti*), for example, long life, health, beauty, heaven, and noble birth. He concluded:

'The wise person who is diligent [in performing meritorious deeds] secures both benefits: benefit in this lifetime, and benefit in the hereafter.

Appamatto ubho atthe adhigaṇhāti paṇḍito

Diṭṭhe dhamme ca yo attho yo cattho samparāyiko.

— S.1.86

Bodhi says 'good' and 'kinds of good': '.. secures both kinds of good: the good visible in this very life... ' (CDB p.180).

Illustration

atthaṃ

meaning

He listens but does not understand [the teaching], he looks but does not see [the nature of reality].
Though the teaching is being spoken, the fool does not understand the meaning.

Suṇāti na vijānāti āloketi na passati

Dhammasmiṃ bhañṇamānasmiṃ atthaṃ bālo na bujjhati.

— S.1.198

Illustration

attha

meaning

When a teacher explains the Buddha's teaching (*dhammaṃ deseti*) the bhikkhu accordingly realises the meaning and significance of the teaching (*dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca*) (D.3.242).

Illustration

attha

meaning;

A bhikkhu investigates the meaning of the teachings he has retained in mind.

dhatānañca dhammānaṃ atthūpaparikkhitaṃ hoti

Realising their meaning and significance, he practises in accordance with the teaching.

atthamaññāya dhammamaññāya dhammānudhammapaṭipanno ca hoti.

— A.4.298

Illustration

atthaṃ

what is beneficial

A greedy person does not know what is beneficial, nor see what is righteous,

Luddho atthaṃ na jānāti luddho dhammaṃ na passati.

— It.84

Illustration

attha

beneficial

Four bases for winning over a following (*cattāri saṅgahavatthūni*): generosity, agreeable speech, beneficial conduct, and impartiality.

dānaṃ peyyavajjaṃ atthacariyaṃ samānattatā.

— D.3.232

Illustration

attha

beneficial

Concerning things past, future, and present the Perfect One is one who speaks... what is beneficial... Therefore he is called the Perfect One.

atītānāgatapaccuppannesu dhammesu tathāgato... atthavādī .. tasmā tathāgato ti vuccati.

— D.3.134-5

Illustration

anattho

harmful; attho, beneficial

What is harmful (*katamo ca bhikkhave anatto*)? It is the wrong ten factors (*micchādiṭṭhi... micchāsamādhī micchāñāṇaṃ micchāvimutti*).

This is called harmful.

Ayaṃ vuccati bhikkhave anatto

What is beneficial?

katamo ca bhikkhave attho

It is the right ten factors (*sammādiṭṭhi... sammāsamādhī sammāñāṇaṃ sammāvimutti*).

This is called beneficial.

Ayaṃ vuccati bhikkhave attho ti.

— A.5.242

Illustration

atthavase

good reason; attha, meaning

Considering three good reasons it is fitting to explain the teaching to others. What three?

Tayo’me bhikkhave atthavase sampassamānena alameva paresaṃ dhammaṃ desetum. Katame tayo

The one who explains the Buddha’s teaching, or the one who listens, or both of them, realise the meaning and significance of the teachings.

atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.

— A.1.151

Illustration

atthavasam

good reason

— But, great king, considering what good reason do you show such profound humility and pay such loving homage to this [wretched human] body of mine?

Kaṃ pana tvaṃ mahārāja atthavaṣaṃ sampassamāno imasmiṃ sarīre evarūpaṃ paramanipaccākāraṃ karosi mettupahāraṃ upadaṃsesīti?

— Out of gratitude and thankfulness I show such profound humility and pay such loving homage to the Blessed One.

Kataññutaṃ kho ahaṃ bhante kataveditaṃ sampassamāno bhagavati evarūpaṃ paramanipaccākāraṃ karomi mettupahārāṃ upadaṃsemi.

— A.5.65

Illustration

atthavaṣaṃ

good reason

'Considering what good reason, Lord of the Devas (*kiṃ pana tvaṃ devānaminda atthavaṣaṃ sampassamāno*), do you announce the attainment of such inspiration and joy?'

'Considering six good reasons (*cha kho ahaṃ bhante atthavase sampassamāno*), bhante, I announce the attainment of such inspiration and joy.'

The reasons were, briefly, that as a result of this conversation his future lives would lead him to great happiness and enlightenment (D.2.285-6).

Illustration

atthavase

good reason

Considering two good reasons, brahman (*dve kho ahaṃ brāhmaṇa atthavase sampassamāno*) I frequent secluded abodes in forests and quiet groves: in considering a pleasant abiding for myself in this lifetime, and being tenderly concerned for future generations.

dve kho ahaṃ brāhmaṇa atthavase sampassamāno arañṇe vanapatthāni pantāni senāsanāni paṭisevāmi: attano ca diṭṭhadhammasukhavihāraṃ sampassamāno pacchimaṇca janataṃ anukampamāno ti.

— M.1.23

Illustration

atthavase

good reasons

For two good reasons the Perfect One establishes training rules for his disciples. To inspire faith in those without faith; and to increase the faith of those with faith.

Dveme bhikkhave atthavase paṭicca tathāgatena sāvakaṇaṃ sikkhāpadaṃ paññattaṃ. Katame dve appasannānaṃ pasādāya pasannānaṃ bhiyyobhāvāya.

— A.1.98

Illustration

attha

spiritual well-being

Bhikkhus, some might speak to you with speech that is: timely or untimely; true or untrue; gentle or harsh; conducive or unconducive to your spiritual well-being; spoken with a mind of [unlimited, all-encompassing] goodwill or with inner hatred.

Kālena vā bhikkhave pare vadamānā vadeyyuṃ akālena vā. Bhūtena vā... abhūtena vā. Saṃhena vā... pharusena vā. Atthasaṃhitena vā... anatthasaṃhitena vā. Mettacittā vā... dosantarā vā.

— M.1.126

Illustration

anattha

spiritual well-being

I will not talk that kind of talk which is low, vulgar, the way of the common man, ignoble, and unconducive to spiritual well-being... that is to say talk of kings...

So yāyaṃ kathā hīnā gammā pothujjanikā anariyā anatthasaṃhitā... Seyyathidaṃ rājakathā... iti vā iti evarūpiṃ kathaṃ na kathessāmi.

— M.3.113

Illustration

anatta

spiritual well-being

One who is prudent would not stay in an abode that was uncondusive to his spiritual well-being.

Na tvevānatthasaṃhitaṃ vasa vāsaṃ vicakkhaṇo ti.

— Th.v.105

Illustration

anatta

spiritual well-being

There are, headman, these two unenlightening practices which should not be undertaken by one who has gone forth [into the ascetic life]:

Dve’me bhikkhave antā pabbajitena na sevitabbā:

the pursuit of sensuous pleasures, which is low, vulgar, the way of the common man, ignoble, and uncondusive to spiritual well-being

yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito

the pursuit of self-mortification, which is painful, ignoble, and uncondusive to spiritual well-being

yo cāyaṃ attakilamathānuyogo dukkho anariyo anatthasaṃhito.

— Vin.1.10, S.4.331

Illustration

anatta

spiritual well-being

An occult art is defined as whatever is non-Buddhistic, and uncondusive to spiritual well-being

Tiracchānavijjaṃ nāma yaṃ kiñci bāhirakaṃ anattasaṃhitam.

— Vin.4.305

Illustration

atthavaṣaṃ

good reason; atthavasikā, intent on [the development of] spiritual well-being

Bhikkhus, this is the lowest form of livelihood, namely, gathering alms... And yet noble young men intent on [the development of their own] spiritual well-being take up this way of life for a good reason.

antamidaṃ bhikkhave jīvikānaṃ yadidaṃ piṇḍolyaṃ... tañca kho evaṃ bhikkhave kulaputtā upenti atthavasikā atthavaṣaṃ paṭicca.

— S.3.93, It.89

Illustration

atthavasikena

intent on [the development of] spiritual well-being

The Buddha said that if one was offered to be struck by three hundred spears a day for one hundred years, and told that one would afterwards penetrate the four noble truths, it would be fitting for a noble young man intent on [the development of his own] spiritual well-being to accept the offer (*atthavasikena bhikkhave kulaputtena alaṃ upagantum*) because the round of birth and death is long-lasting beyond conception; a first point is not to be discerned of [a receiving of] blows by knives, swords, arrows, and axes (S.5.440-1).

Illustration

atthāya

spiritual well-being

When the mental image of a skeleton (*aṭṭhikasaññā*) is developed and cultivated (*bhāvitā bahulikātā*).

it is of great fruit and benefit

mahapphalā hoti mahānisaṃsā

it leads to [one's own] great spiritual well-being

mahato atthāya saṃvattati.

— S.5.129

Illustration

attha

spiritual well-being

Therefore one desiring [the development of] spiritual well-being, aspiring for inward greatness, should revere the true teaching, remembering the Buddhas' training system.

Tasmā hi atthakāmena mahattamabhikaṅkhatā

Saddhammo garu kātabbo saraṃ buddhānaṃ sāsanaṃ.

— S.1.140

Illustration

attha

spiritual well-being

Then the deva inhabiting that woodland grove, being tenderly concerned for that bhikkhu, desiring his spiritual well-being (*anukampikā atthakāmā*) desiring to stir up in him an earnest attitude [to the practice] (*saṃvejetukāmā*), approached him and addressed him in verses (S.1.203).

Illustration

atthaṃ

well-being

If someone destroyed my well-being by lying to me it would not be agreeable and pleasing to me.

yo kho me musāvādena atthaṃ bhañjeyya na me taṃ assa piyaṃ manāpaṃ.

— S.5.354

Illustration

attha

well-being

My parents were killed by a king. But if I were to deprive the king of life, those who desired the king's well-being (*ye devassa atthakāmā*) would deprive me of life, and those who desired my well-being (*ye me atthakāmā*) would deprive these of life (Vin.1.347).

Illustration

atthaṃ

spirit (=real meaning)

Those teachings which are excellent in the beginning, the middle, and the end, whose spirit and letter proclaim the utterly complete and pure religious life: teachings like this are much heard by him.

ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā honti.

— Vin.2.96

Illustration

attha

spirit (=real meaning)

If the community of bhikkhus, not having investigated that case, not having got to the root of it, achieves unanimity, that unanimity is unrighteous, Upāli (*adhammikā sā upāli saṅghasāmaggī ti*). This is called unanimity that has arrived at the letter but not the spirit (*atthāpetā vyañjanupetā*).

If the community of bhikkhus, having investigated the case, having got to the root of it, achieves unanimity in the community of bhikkhus, that unanimity is righteous (*dhammikā sā upāli saṅghasāmaggī*

tī). This is called unanimity that has arrived both at the letter and the spirit (*atthupetā ca vyañjanupetā ca*) (Vin.1.358).

Illustration

atthavatī

meaningful

Cūḷakokanadā, Pajjunna's daughter, spoke these meaningful verses

gāthā cimā atthavatī abhāsi.

— S.1.30-31

Comment:

The verses say one should avoid unvirtuous conduct (*pāpaṃ na kayirā*), abandon sensuous pleasures (*kāme pahāya*), and be mindful and fully conscious (*satimā sampajāno*). Bodhi calls them 'verses full of meaning.'

Illustration

atthaṃ

meaning = *suttavibhaṅgo*

If the bhikkhu knows neither the rule nor the rule analysis (*neva suttaṃ āgataṃ hoti no suttavibhaṅgo*), not knowing the meaning (of the rule) (*atthaṃ asallakkhento*), he may conceal the meaning under the wording (*vyañjanacchāyāya atthaṃ paṭibāhati*) (Vin.2.97).

Comment:

The bhikkhu conceals the meaning (*atthaṃ*) under the wording because he is ignorant of the rule analysis (*suttavibhaṅgo*). Thus 'rule analysis' (*suttavibhaṅgo*) equals 'the meaning of the rule' (*atthaṃ*).

Illustration

atthassa

meaning

Venerable Visākha Pañcālīputta was instructing the bhikkhus in the assembly hall with an explanation of the teaching, using speech that was polished, well enunciated, articulate, making the meaning clear

(*atthassa viññāpaniyā*) (S.2.280).

Illustration

atthaṃ

meaning

Venerable Mahākaccāna is capable of explaining the meaning in detail of the brief synopsis recited by the Blessed One, where the meaning was not explained in detail.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajituṃ.

— M.3.195

Illustration

atthaṃ

meaning

Hearing the teaching, he bears it in mind.

sutvā dhammaṃ dhāreti

Bearing it in mind, he examines the meaning [of what he has memorised].

atthaṃ upaparikkhati

Doing so, the teaching receives his considered approval.

dhammā nijjhānaṃ khamanti.

— M.1.480

Illustration

attho

meaning

It would be good if the Blessed One would explain the meaning of this statement. Having heard it from him, the bhikkhus will remember it.

Sādhū vata bhante bhagavantamyeva paṭibhātu etassa bhāsītassa attho bhagavato sutvā bhikkhū dhāressantī ti.

— S.5.219

Illustration

attha

meaning of expressions

How is a bhikkhu one who knows the meaning of expressions? In this regard a bhikkhu knows the meaning of this and that expressions thus: 'This is the meaning of this expression.

Atthaññū ca kathaṃ hoti. Idha bhikkhave bhikkhu tassa tasseva bhāsītassa atthaṃ jānāti ayaṃ imassa bhāsītassa attho.

— A.4.113

Illustration

attha

meaning of expressions

Whatever contentious brahmans there are, and even elderly brahmans, and others, too, who thought they were [good] arguers, all become obliged to you for [explaining] the meaning of expressions.

*Ye kecime brāhmaṇā vādasilā vuddhā cā pi brāhmaṇā santi keci
Sabbe tayi atthabaddhā bhavanti ye cā pi aññe vādino maññamānā.*

— Sn.v.382

Illustration

attha

meaning of the teaching

One who sees the subtle meaning of the teaching

nipunatthadassiṃ.

— Sn.v.177, S.1.33

Illustration

attha

meaning of the teaching

For one who sees the very fine and subtle meaning of the teaching... the Untroubled is not hard to attain to.

Susukhumanipunatthadassinā... Nibbānaṃ na hi tena dullabhanti.

— Th.v.210

Illustration

attha

meaning of the teaching

There is no one who sees the subtle meaning of the teaching as well as you do

na c'atthi tulyo nipunatthadassī.

— Sn.v.377

Illustration

atthe

context

A bhikkhu who was ordained by a complete assembly of bhikkhus, and by a valid and legitimate act involving a motion and three invitations, such a person is what is meant in this context by the word 'bhikkhu'

tatrayvāyaṃ bhikkhu samaggena saṅghena ñatticatutthena kammena akuppena ṭhānārahena upasampanno ayaṃ imasmiṃ atthe adhippeto bhikkhū ti.

— Vin.3.24

Horner: this one is a monk as understood in this meaning. BD.1.42).

Illustration

atthassa

point

And this is another way of explaining in brief that same point

ayampi kho sārīputta pariyāyo etasseva atthassa saṅkhittena veyyākaraṇāya

I am not unsure about the perceptually obscuring states spoken of by the Ascetic.

ye āsavā samaṇena vuttā tesvāhaṃ na kaṅkhāmi

I do not doubt they have been abandoned by me.

te me pahīṇāti na vicikicchāmi ti.

— S.2.54

Illustration

atthassa

point

This is another method of explaining in brief that same point: 'Whatever is experienced is included within dukkha.'

ayampi kho sārīputta pariyāyo etasseva atthassa saṅkhittena veyyākaraṇāya yaṃ kiñci vedayitaṃ taṃ dukkhasmiṃ ti.

— S.2.53

Illustration

atthassa

something; attho, meaning

I devised this simile for the sake of explaining something

upamā kho me ayaṃ bhikkhave katā atthassa viññāpanāya

This is its meaning

ayañcevettha attho

The 'great low-lying marsh' is a term for sensuous pleasure

kāmānametaṃ adhivacanaṃ

The 'large herd of deer' is a term for beings

sattānametaṃ adhivacanaṃ

The 'safe path' is a term for the noble eightfold path

ariyassettaṃ aṭṭhaṅgikassa maggassa adhivacanaṃ.

— M.1.118

Illustration

attho

matter

Thus do noble young men declare their [attainment of] arahantship: the matter is spoken of without any reference to themselves

attho ca vutto attā ca anupanīto.

— A.3.359

Illustration

atthaṃ

matter

When Nigaṇṭho Nātaputto died at Pāvā, there was much trouble amongst his disciples. Venerable Ānanda and the sāmaṇera Cunda approached the Blessed One and told him about this matter (*etamatthaṃ ārocessāmā ti*) (D.3.118).

Illustration

atthena attho

point by point; atthaṃ, matter

It is astounding and extraordinary, friend, that [the explanations of the] Teacher and disciple agree and correspond point by point, and phrase by phrase, and do not disagree as regards the highest state.

Acchariyaṃ āvuso abbhutaṃ āvuso yatra hi nāma satthu ca sāvakassa ca atthena attho vyañjanena vyañjanaṃ saṃsaṇḍissati samessati na viggahissati yadidaṃ aggapadasmiṃ.

Just now, friend, I approached the Blessed One and asked him about this matter.

Idānāhaṃ āvuso bhagavantaṃ upasaṅkamitvā etamatthaṃ apucchiṃ.

The Blessed One explained the matter to me in the very same terms and phrases that Venerable Sāriputta used.

Bhagavāpi me eteheva padehi etehi vyañjanehi etamatthaṃ vyākāsi seyyathā pi āyasmā sāriputto.

— A.5.320

Comment:

Atthena attho vyañjanena vyañjanaṃ corresponds to *eteheva padehi etehi vyañjanehi* .

Illustration

atthaṃ

matter; attha, spiritual well-being

Having heard the well-spoken explanation, the utterance connected with what is righteous and with spiritual well-being

Sutvā subhāsitaṃ vācaṃ dhammatthasaṃhitaṃ padaṃ

I properly reflected on the truth and reality of the matter

Tathaṃ yāthāvakaṃ atthaṃ yoniso paccavekkhisaṃ.

— Th.v.347

Illustration

etamatthaṃ

this; ayampi attho, this too

I heard this was said by the Blessed One, the Arahant:

Vuttaṃ h'etaṃ bhagavatā vuttamarahatā ti me sutāṃ

Abandon one thing, bhikkhus, and I guarantee you non-returnership. Which one thing?

Ekaḍhammaṃ bhikkhave pajahatha ahaṃ vo pāṭibhogo anāgāmitāya. Katamaṃ ekaḍhammaṃ?

Abandon one thing, bhikkhus, greed, and I guarantee you non-returnership.

Lobhaṃ bhikkhave ekaḍhammaṃ pajahatha ahaṃ vo pāṭibhogo anāgāmitāyā ti.

This is what the Blessed One said, and in connection with which he added:

Etamatthaṃ bhagavā avoca tatthetaṃ iti vuccati

The greed on account of which greedy beings are reborn in the plane of misery,

Yena lobhena luddhāse sattā gacchanti duggatīṃ

through the complete understanding of that greed, those with insight abandon it.

Taṃ lobhaṃ sammadaññāya pajahanti vipassino

Having done so they never return to this [low] plane of existence again.

Pahāya na punāyanti imaṃ lokaṃ kudācānaṃ ti

This, too, was what the Blessed One said, so I heard.

Ayampi attho vutto bhagavatā iti me sutāṃ ti.

— It.1

Comment:

With verbs of saying, asking, etc *attho* often means simply 'this' or 'that,' says DOP. Here the opening statement is 'I heard this was said by the Blessed One' (*vuttaṃ h'etaṃ bhagavatā... me sutāṃ*). *Etamatthaṃ* and *ayampi attho* correspond to it.

Illustration

atthaṃ

matter; atthaṃ, atthēna, what is useful; me attho, need (+ instrumental case)

[Venerable Assaji:]

'I am not able to explain the teaching in detail, but I can tell you the matter in brief.'

na tāhaṃ sakkomi vitthārena dhammaṃ desetum. Api ca te saṅkhittena atthaṃ vakkhāmī ti

[The ascetic Sāriputta:]

'So be it, friend, tell me little or tell me much,

hotu āvuso appaṃ vā bahuṃ vā bhāsassu

but just tell me what is useful;

atthaṃyeva me brūhi

I need only what is useful.

attheneva me attho

Why should you make a great elaboration?'

kiṃ kāhasi vyañjanaṃ bahun ti.

— Vin.1.41

Illustration

attho hoti

need (with instrumental case)

Once, bhikkhus became sick and needed (there was a need for) medicine.

Tena kho pana samayena bhikkhu gilānā honti attho ca hoti bhesajjehi.

— Vin.4.100

Illustration

attho

need

'Should I resort to the knife, or [not]? What need have I of life? '

Satthaṃ vā āharissāmi ko attho jīvitenā me.

— Th.v.407

Illustration

atthaṃ

purpose

When gold is refined it becomes malleable, wieldy and radiant. Whatever ornament one wishes to make from it, it would serve the purpose (*tañcassa atthaṃ anubhoti*) (A.3.16; S.5.92; A.1.254-7; M.3.243).

Illustration

atthāya

for the sake of

While a bhikkhu is contemplating the nature of the body, there may arise in him either bodily anguish, or mental sluggishness, or his mind is distracted outwardly. He should then direct his mind towards some faith inspiring meditation object (*kismiñcīdeva pasādaniye nimitte cittaṃ paṇidāhitabbaṃ*). When he does so, his mind becomes collected (*cittaṃ samādhiyati*). He should then reflect:

The [purpose] for the sake of which I directed my mind has been achieved.

yassa kho'haṃ atthāya cittaṃ paṇidāhiṃ so me attho abhinipphanno.

— S.5.156

Illustration

atthāya

for the sake of

The teaching explained by me is comparable to a raft:

Being for the sake of crossing [the flood of suffering], not for the sake of clinging to it.

nittharaṇatthāya no gahaṇatthāyāti.

— M.1.260

Illustration

atthaṃ

for, for the sake of

In this regard a bhikkhu, properly reflecting, uses the robe simply to ward off cold and heat, and to ward off the touch of horseflies, mosquitoes, wind, sun, and snakes:

simply for covering his loins.

yāvadeva hirikopīnapaṭicchādanatthaṃ.

Properly reflecting, he uses the abode simply to ward off cold and heat, and to ward off the touch of horseflies, mosquitoes, wind, sun, and snakes; simply to dispel the oppressiveness of the weather and:

for the sake of enjoying solitary retreat.

paṭisallānārāmatthaṃ.

— M.1.10

Illustration

attho

for (the sake of)

What is a mirror for?

kimatthiyo ādāso ti.

For (the sake of) reflection, bhante.

Paccavekkhanattho bhante ti.

— M.1.416

COMMENT

Atthiya (adj.) [= *atthika*] having a purpose or end. *Kimatthiyo* for what purpose? (PED).

Illustration

attho

for the sake of

— For what purpose, bhante, is non-attachment [to originated phenomena]?

Virāgo pana bhante kimatthiyo ti?

— Non-attachment is for the sake of liberation [from perceptually obscuring states].

Virāgo kho rādha vimuttattho

— For what purpose, bhante, is liberation [from perceptually obscuring states]?

Vimutti pana bhante kimatthiyā ti?

— Liberation [from perceptually obscuring states] is for the sake of [realising] the Untroubled.

Vimutti kho rādha nibbānatthā.

— S.3.189

Illustration

atthaṃ

what is meaningful

[Hemavata:]

'Does he not speak falsehood? Does he not have rough speech? Does he not speak what is untrue?
Does he not speak what is frivolous?'

Kacci musā na bhaṇati kacci na khīṇavyappatho

Kacci vebhūtiyaṃ nāha kacci samphaṃ na bhāsati

[Sātāgira:]

'He does not speak falsehood, nor does he have rough speech, and neither does he speak what is untrue. He is a wise person: he speaks what is meaningful.'

*Musā ca so na bhaṇati atho na khīṇavyappatho
Atho vebhūtiyaṃ nāha mantā atthaṃ so bhāsati.*

— Sn.v.158-9

Comment:

Atthaṃ: 'what is meaningful.' Here, the opposite of 'what is frivolous' (*samphaṃ*).

Illustration

atthaṃ

what is useful

Some unvirtuous bhikkhus are dependent on kings or kings' ministers, thinking that if anyone accuses them of misconduct, these people will say what is useful in their defence (*rājāno vā rāja mahā mattā vā pariyo dhāya atthaṃ bhaṇissanti ti*) (A.1.153-5).

Illustration

atthāya

useful

When one's house is in flames, the vessel taken out is the one that is useful, not the one left burnt inside.

Taṃ tassa hoti atthāya no ca yaṃ tattha ḍayhati.

— S.1.31

Illustration

niratthaṃ

useless

Not long, indeed, till it will rest, this [wretched human] body here, beneath the clod, discarded, void of mental consciousness:

Like a useless block of wood.

niratthaṃ va kaliṅgaraṃ.

— Dh.v.41

Illustration

anattha

useless

It is good indeed that I am freed from that useless, unpleasant, self-mortifying practice.

Sādhū mutto vatamhi tāya anattasaṃhitāya dukkarakārikāya.

— S.1.103

Illustration

atthaṃ

supreme goal

One who is meditative, one who sits [alone in the woods] and is spiritually undefiled, who has done what needed to be done, who is free of perceptually obscuring states, who has attained the supreme goal, he is what I call a Brahman.

*Jhāyīṃ virajamāsīnaṃ katakiccaṃ anāsavaṃ
Uttamatthaṃ anuppattaṃ tamahaṃ brūmi brāhmaṇaṃ.*

— Dh.v.386

Illustration

attho

supreme goal

Gone forth from the household life into the ascetic life, but has not attained the supreme goal of asceticism

agārasmā anagāriyaṃ pabbajito hoti svāssa sāmāññaṭṭho ananuppatto hoti.

— D.1.230

Illustration

atthaṃ

supreme goal

But following a lowly fool who has not attained the supreme goal and who is full of envy,

Khuddaṇca bālaṃ upasevamāno anāgatatthaṇca usūyakaṇca

Having failed to understand the teaching clearly in this world, one reaches death, having not overcome one's unsureness [about the significance of the teaching].

Idheva dhammaṃ avibhāvayitvā avitiṇṇakaṅkho maraṇaṃ upeti.

— Sn.v.318

Illustration

atthassa

objective

A man should make an effort until his objective has been achieved.

Vāyametheva puriso yāva atthassa nipphadā.

— S.1.225

Illustration

atthā

objective

Those who are arahants with perceptually obscuring states destroyed, who have fulfilled [the religious life], done what had to be done, laid down the burden, achieved their objective.

ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā.

— M.1.141-2

Atthaṅgama

Renderings

- *abbhatthaṃ gacchanti*: to vanish
- *atthaṃ paleti*: to vanish
- *atthaṅgama*: vanishing

Introduction

Asta/attha: 'vanish' or 'vanishing'

Attha is two words with different roots, *artha* and *asta*. The former (*artha/attha*) is covered in the Glossary under *Attha*. The latter (*asta/attha*) is examined here. It occurs in three terms:

1. *abbhatthaṃ gacchanti* (= *abhi+atthaṃ gacchanti*)
2. *atthaṃ paleti*
3. *atthaṅgamo*.

These all mean 'to vanish' or 'vanishing.'

Illustrations

Illustration

abbhatthaṃ gacchanti

to vanish

Whatever one hears of the Master Gotama's teachings... grief, lamentation, physical pain, psychological pain, and vexation immediately vanish.

tato tato sokaparidevadukkhadomanassupāyāsā abbhatthaṃ gacchanti.

— A.3.237

Illustration

abbhatthaṃ gacchati

to vanish

If there arise in a bhikkhu unvirtuous, spiritually unwholesome thoughts connected with attachment, hatred, and undiscernment of reality, then he should pay attention to the dynamic quality of those thoughts (*tesaṃ vitakkānaṃ vitakkasaṅkhārasaṅṭhānaṃ manasikātabbaṃ*). As he does so, then spiritually unwholesome thoughts connected with desire, hatred, and undiscernment of reality are abandoned in him and vanish (*pahīyanti te abbhatthaṃ gacchanti*) (M.1.121).

Illustration

atthaṃ paleti

to vanish

Just as a flame tossed about by the force of the wind vanishes, and is beyond the limits of conception, (*atthaṃ paleti na upeti saṅkhaṃ*) so a sage liberated from denomination-and-body vanishes, and is beyond the limits of conception (*evaṃ muni nāmakāyā vimutto atthaṃ paleti na upeti saṅkhaṃ*) (Sn.v.1074).

This is explained as follows:

There is no measuring of one who has vanished;

Atthaṅgataṣṣa na pamāṇamatthi

(...) That no longer exists in relation to which one might speak of him;

Yena naṃ vajjuṃ taṃ tassa natthi.

— Sn.v.1076

Thus *atthaṃ paleti* corresponds to *atthaṅgataṣṣa*.

Illustration

atthaṅgamāya

vanishing

This is the one-destination path for the purification of beings, for the overcoming of grief and lamentation, for the vanishing of physical and psychological pain

dukkhadomanassānaṃ atthaṅgamāya.

— S.5.142

Illustration

atthaṅgamo

vanishing

Ānanda, there are five grasped aggregates of which a bhikkhu should abide contemplating their [co-conditional] arising and disappearance:

Pañca kho ime ānanda upādānakkhandhā yattha bhikkhunā udayabbayānupassinā vihātabbaṃ.

'Such is bodily form, such its [co-conditional] origination, such its [co-conditional] vanishing

- *iti rūpaṃ*
- *iti rūpassa samudayo*
- *iti rūpassa atthaṅgamo*

— M.3.115

Illustration

atthaṅgamo

vanishing

Bhikkhus, I will teach you the [co-conditional] origination and [co-conditional] vanishing of the four bases of mindfulness. Please listen.

catunnaṃ bhikkhave satipaṭṭhānānaṃ samudayañca atthaṅgamañca desissāmi. Taṃ suṇātha.

With the origination of food comes the origination of the body. With the ending of food comes the vanishing of the body.

Āhārasamudayā kāyassa samudayo āhāranirodhā kāyassa atthaṅgamo.

— S.5.184

Adhiṭṭhāna; Adhiṭṭhāti

Renderings

- *adhiṭṭhāna*: obstinate adherence
- *adhiṭṭhāna*: resolve
- *adhiṭṭhāti*: to doggedly assume
- *adhiṭṭhāti*: to concentrate
- *adhiṭṭhāti*: to organise
- *adhiṭṭhāti*: to formally determine
- *adhiṭṭhāti*: to resolve on
- *anadhiṭṭhāti*: to firmly reject
- *svādhīṭṭhitam adhiṭṭhāti*: to properly concentrate
- *adhiṭṭhita*: firmly established
- *adhiṭṭhita*: committed
- *adhiṭṭhita*: controlled

Introduction

Dictionaries: concurrence

The Pāli dictionaries broadly concur with the renderings given here, though DOP says 'fixes the mind on' and 'supervise' and 'not undertaken' where we prefer 'concentrate' and 'organise' and 'firmly reject.'

On ignoring the dictionaries

In translation, dictionary renderings are mostly ignored. For example,

1. Horner says bhikkhus were 'looking after' repairs where we would say 'organising' (Vin.2.159).
2. Bodhi says a shopkeeper 'diligently applies' himself to his work where we would say he 'carefully concentrates' (*sakkaccaṃ kammantaṃ adhiṭṭhāti*) on it.
3. Norman often rejects the usual translations for the word. We accept his 'established' at Th.v.768, a rendering not noted in the dictionaries.

Illustrations

Illustration

adhiṭṭhānā

obstinate adherence

And what Ānanda, is the perception of disgust for the whole world [of phenomena]?

sabbaloke anabhiratasaññā

In this regard, Ānanda, for whatever in the world [of phenomena] there is clinging, grasping, obstinate adherence, stubborn attachment, and identification, a bhikkhu abides abandoning, not grasping.

bhikkhu ye loke upayupādānā cetaso adhiṭṭhānābhinivesānusayā te pajahanto viharati na upādiyanto.

— A.5.111

Illustration

adhiṭṭhānā

resolve

For a *khattiya* (*khattiyā*), gaining power is his resolve (*balādhīṭṭhānā*).

For a brahman, learning the sacred texts is his resolve (*mantādhīṭṭhānā*).

For a householder, gaining a craft is his resolve (*sippādhīṭṭhānā*).

For a woman, having a son is her resolve (*puttādhīṭṭhānā*).

For a thief, gaining a caravan is his resolve (*saṭhādhīṭṭhānā*).

For an ascetic (*samaṇā*) maintaining virtue is his resolve (*śīlādhīṭṭhānā*) (A.3.363).

Illustration

anadhiṭṭhānā

firmly reject

Some ascetic or Brahmanist may... in every way firmly reject the ties to individual existence in the sensuous plane of existence

sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā.

— M.2.237

Illustration

adhiṭṭhāti

doggedly assume

He clings to bodily form, grasps it, and doggedly assumes that bodily form is "my [absolute] Selfhood."

so rūpaṃ upeti upādiyati adhiṭṭhāti attā me ti.

— S.3.114

Illustration

adhiṭṭhātabbā

concentrate

When resentment has arisen for someone (*āghāto jāyetha*), one can concentrate on the ownership of karmically consequential conduct by that person

kammassakatā tasmim̐ puggale adhiṭṭhātabbā

'This Venerable is owner of his karmically consequential conduct, inheritor of it, born of it, intimately related to it, has it as his refuge. He is the inheritor of whatever karmically consequential conduct he undertakes whether meritorious or demeritorious'

kammassako ayamāyasmā kammadāyādo... tassa dāyādo bhavissatī ti.

This is how resentment for that person can be dispelled

evaṃ tasmim̐ puggale āghāto paṭivinetabbo.

— A.3.185

Illustration

adhiṭṭhāti

concentrate

In this regard a bhikkhu possesses faith [in the perfection of the Perfect One's transcendent insight], virtue, learning, generosity, and wisdom. He thinks, 'Oh, that at the demise of the body at death, I might be reborn in the company of wealthy *khattiyas*.' He fixes his mind on that idea, concentrates on it, and develops it

so taṃ cittaṃ dahati taṃ cittaṃ adhiṭṭhāti taṃ cittaṃ bhāveti.

These aspirations and musings of his, when developed and cultivated, lead to his rebirth there.

— M.3.99

Illustration

svādhīṭṭhitam̐ adhiṭṭhehi

properly concentrate

Out of tender concern the Teacher gave me a [clean] foot-cloth, [saying]: 'Properly concentrate on this pure thing somewhere quiet.'

*Anukampāya me satthā pādāsi pādapuñchanīṃ
Etaṃ suddhaṃ adhiṭṭhehi ekamantaṃ svadhiṭṭhitaṃ.*

— Th.v.560

Comment

Commentary: *manasikārena svadhiṭṭhitaṃ katvā.*

Rhys Davids: 'Fix thou thy mind on this clean thing, the while/Well concentrated thou dost sit apart.'

Illustration

svādhīṭṭhitaṃ adhiṭṭhāti

properly concentrate

Suppose a foolish mountain cow—foolish, incompetent, unknowledgeable about roaming mountains, improficient—were to think, 'How about if I ate grass I have never eaten before and drank water I have never drunk before?' She would lift her hind hoof without having firmly placed her front hoof and thus would not go where she had never gone before. And neither would she safely return to where she had come from.

In the same way, a bhikkhu—foolish, incompetent, unknowledgeable about first jhāna, improficient—enters first jhāna but does not stick with that [successful] meditation object (*so taṃ nimittaṃ na āsevati*), does not develop it (*na bhāveti*), cultivate it (*na bahulīkaroti*), or properly concentrate on it (*na svādhīṭṭhitaṃ adhiṭṭhāti*). The thought occurs to him, 'How about if I entered second jhāna?' He is not able to so. And when he tries to re-enter first jhāna he is not able to do that either. This is called a bhikkhu who has slipped and fallen from both sides, like the foolish mountain cow (A.4.418).

Illustration

adhiṭṭheyyāsi

concentrate

If the torpor is unabandoned, then focus on the mental image of light (*ālokasaññaṃ manasikareyyāsi*), concentrate on the mental image of day (*divāsaññaṃ adhiṭṭheyyāsi*). As by day, so at night; as at night, so by day (*yathā divā tathā rattiṃ yathā rattiṃ tathā divā*).

If the torpor is unabandoned, then perceiving the constant nature of reality (*pacchāpuresaññī*), concentrate on pacing back and forth (*caṅkamaṃ adhiṭṭheyyāsi*), your senses inwardly immersed (*antogatehi indriyehi*), your mind not straying outwards (*abahigatena mānasena*) (A.4.86).

Illustration

adhiṭṭhāti

concentrate

Possessed of three factors a shopkeeper is unable to either gain or develop wealth. What three? Neither in the morning, afternoon, or evening does he carefully concentrate on his business

na sakkaccaṃ kammantaṃ adhiṭṭhāti

Likewise, possessed of three factors a bhikkhu is incapable of either gaining an unattained spiritually wholesome factor, or developing an attained spiritually wholesome factor. Which three? Neither in the morning, afternoon, or evening does he carefully concentrate on an object of meditation

na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti.

— A.1.115

Illustration

adhiṭṭheyya

concentrate on

The *Mettā Sutta* says an arahant would have an unlimited attitude to all beings (*sabbabhūtesū mānaṣaṃ bhāvaye aparimāṇaṃ*) and that as long as he was free of torpor (*yāvatassa vigatamiddho*) he would concentrate on this [practice] mindfully (*etaṃ satiṃ adhiṭṭheyya*) (Sn.v.151).

Illustration

adhiṭṭhenti

organise

Those bhikkhus who organised the building work

yepi bhikkhū navakammaṃ adhiṭṭhenti.

— Vin.2.159

Illustration

adhiṭṭhāti

organise

When a bhikkhu is having a hut built for himself by a benefactor, then standing where there are no crops (*appaharite ṭhiteṇa*), he should organise the use of a method that involves two or three layers of facing material (*dvatticchadanassa pariyāyaṃ adhiṭṭhātabbanti*) around the door. Should he organise the use of more than that, even if standing where there are no crops (*tato ce uttarim appaharite pi ṭhito adhiṭṭhaheyya*), it is an offence of *pācittiya*.

If he organises (the work) standing where there are crops it is a *dukkaṭa* offence (*sace harite ṭhito adhiṭṭhāti āpatti dukkaṭassa*) (Vin.4.47-8).

Illustration

adhiṭṭhāyā

organise

It is an offence for a bhikkhu to commit an act of murder either by doing it himself or by organising someone else to do it, which is defined as:

'by organising' means: while organising he orders "Hit thus. Strike thus. Kill thus"

Adhiṭṭhāyā ti adhiṭṭhahitvā āṇāpeti evaṃ vijjha evaṃ pahara evaṃ ghātehi ti.

— Vin.3.74

Illustration

adhiṭṭhātum

formally determine [as personal possessions]

I allow you bhikkhus to formally determine the three robes [as personal possessions]

Anujānāmi bhikkhave ticīvaraṃ adhiṭṭhātuṃ.

— Vin.1.297

Illustration

adhiṭṭhātabbo

formally determine [as a water-strainer]

Bhikkhus travelling a highroad should carry a water-strainer.

If there is no strainer or regulation water-pot, then a corner of the outer robe should be formally determined [as a water-strainer] with the words "I will drink [water] having strained it with this."

Sace na hoti parissāvanaṃ vā dhammakarako vā saṅghāṭikaṇṇo pi adhiṭṭhātabbo iminā parissāvetvā pivissāmī ti.

— Vin.2.119

Illustration

adhiṭṭhahaṃ

resolve

If one's energy is excessive it leads to restlessness; if too lax it leads to indolence. Therefore Soṇa, resolve [to apply yourself] moderately energetically.

accāraddhaṃ viriyaṃ uddhaccāya saṃvattati. Atilīnaṃ viriyaṃ kosajjāya saṃvattati. Tasmātiha tvaṃ soṇa viriyasamataṃ adhiṭṭhaha.

— A.3.376

Illustration

anadhiṭṭhāya

firmly rejecting

Firmly rejecting the ego, I saw the supreme landing-place.

Anadhiṭṭhāya attānaṃ titthamaddakkhimuttamaṃ.

— Th.v.766

Illustration

adhiṭṭhāya

firmly established

The Blessed One suppressed his illness with energy and lived on having firmly established the aspiration for further life.

Atha kho bhagavā taṃ ābādhaṃ viriyena paṭippanāmetvā jīvitasaṅkhāraṃ adhiṭṭhāya vihāsi.

— D.2.99, S.5.153

Illustration

adhiṭṭhito

committed

They considered him wise when he was committed to faring alone, but now that he is devoted to sexual intercourse he is harassed as a fool.

Paṇḍito ti samaññāto ekacariyaṃ adhiṭṭhito

Athāpi methune yutto mandova parikissati.

— Sn.v.824

Illustration

adhiṭṭhitaṃ

firmly established

The Buddha, cleanser of virulent spiritual flaws, removed the spiritual shackle [of grasping] which had long been lurking in me, long been firmly established in me.

*Dīgharattānusayitaṃ cirarattamadhiṭṭhitaṃ
Buddho me pānudi ganthaṃ visadosappavāhano ti.*

— Th.v.768

Illustration

adhiṭṭhahī

firmly established

The Buddha is 'firmly established in non-anger'

akkodhañca adhiṭṭhahī.

— D.3.159

Illustration

adhiṭṭhitaṃ

controlled

Being [yourself] controlled by the power of the four perversions [of perception, mind, and view], mind, you lead me round and round like an ox around the threshing-floor.

Catubbipallāsavaṣaṃ adhiṭṭhitaṃ gomaṇḍalaṃ va parinesi citta maṃ.

— Th.v.1143

COMMENT

Catubbipallāsa: 'the four perversions [of perception, mind, and view].' *Cattāro*'me bhikkhave saññāvipallāsā cittavipallāsā diṭṭhivipallāsā. *Katame cattāro?* Anicce bhikkhave niccanti... Dukkhe bhikkhave sukhanti... Anattani bhikkhave attāti... Asubhe bhikkhave subhan ti saññāvipallāso cittavipallāso diṭṭhivipallāso (A.2.52).

Adhimuccati

Renderings

- *adhimuccati*: to focus on
- *adhimuccati*: to be intent upon
- *adhimuccati*: to be decided about

Introduction: correcting the texts

Reading *vimuccati* as *adhimuccati*

Both VRI and BJT Pāli editions agree that the word sequence *cittaṃ pakkhandati pasīdati santiṭṭhati* is followed by either *vimuccati* or *adhimuccati*. In every case we prefer *adhimuccati*. The commentaries support us in two cases. The readings are as follows:

- D.3.240: *santiṭṭhati vimuccati* (Commentary: *Na vimuccatī ti nādhimuccati*).
- M.1.186: *santiṭṭhati adhimuccati*
- M.1.435: *santiṭṭhati vimuccati*
- M.3.104: *santiṭṭhati adhimuccati*
- M.3.112: *santiṭṭhati vimuccati*
- A.2.166: *santiṭṭhati adhimuccati*
- A.3.245: *santiṭṭhati vimuccati* (Commentary: *Na vimuccatī ti na adhimuccati*).
- A.4.235: *santiṭṭhati vimuccati*
- A.4.438-48: *santiṭṭhati vimuccati*

Horner vs. Trenkner

Concerning the occurrence at M.1.435, Horner praises the reading *pakkhandati pasīdati santiṭṭhati vimuccati*, saying:

- 'The compilers were right to vary the last of the four verbs' (note to M.1.435).

However, she admits that in saying so she contradicts Trenkner, who 'says he should have adopted' *adhimuccati*.

Bodhi: *adhimuccati* 'makes better sense'

Bodhi supports Trenckner. In notes to the *Aṅguttara* references he says:

- 'Though all three editions here read *vimuccati*, Mp [commentary] glosses the word with *adhimuccati*. The latter makes better sense to me. The manuscript traditions, as well as printed editions, show

irregular variations between these two readings throughout the Nikāyas.' (note to A.3.245, NDB n.1206).

- Mp glosses *vimuccati* here as "liberated from the opposing qualities" (*paccanlkadhammehi ca vimuccati*). Since all three editions, with the support of Mp [commentary], have *vimuccati*, I translate in conformity with this reading, but I think it likely that the original reading was *adhimuccati*, "resolved upon" or "focused on." As the text unfolds with respect to the successive meditative attainments, in each case the bodhisatta is *vimuccati/adhimuccati* upon the attainment before he actually achieves it. In such a context being "focused on" rather than "liberated in" makes better sense (note to A.4.439, NDB n.1943).

Conclusion

At all references we read *adhimuccati*.

Illustrations

Illustration

adhimucceyya

focus on

A bhikkhu with psychic power and mental mastery could, if he wished, focus on the solidness of that wooden log.

Ākaṅkhamāno āvuso bhikkhu iddhimā cetovasippatto amuṃ dārukhandhaṃ paṭhavīveva adhimucceyya.

— A.3.340-1

Illustration

adhimutto

focused on

One is focused exclusively on the Exquisite. This is the third state of refined awareness.

Subhanteva adhimutto hoti. Ayaṃ tatiyo vimokkho.

— M.2.13, A.4.307

Illustration

adhimuccati

intent upon

In seeing a visible object via the visual sense, a bhikkhu is not intent upon an agreeable visible object, nor troubled by a disagreeable visible object.

Idha bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati appiyarūpe rūpe na vyāpajjati.

— S.4.119

Illustration

adhimuccati

intent upon

A bhikkhu when contemplating sensuous pleasure his mind does not become energised, serene, settled, and intent upon it. But when contemplating the practice of unsensuousness his mind becomes energised, serene, settled, and intent upon it.

Idha bhikkhave bhikkhuno kāmaṃ manasikaroto kāmesu cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati (read as adhimuccati. See IGPT sv Adhimuccati). Nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati (read as adhimuccati. See IGPT sv Adhimuccati).

— A.3.245

Illustration

nādhimuccati

undecided about

One is unsure, doubtful, undecided about, and has no faith in

idhāvuso bhikkhu satthari... dhamme... saṅghe... sikkhāya... kaṅkhati vicikicchati nādhimuccati na sampasīdati

- the [perfection of the] Teacher's [transcendent insight]

- the [significance of the] teaching
- the [praiseworthiness of the] community of disciples' [application to the practice]
- the [significance of the] training (D.3.237-8).

Illustration

nādhimuccati

undecided

Three states of unsureness (*tisso kaṅkhā*)

One is unsure

kaṅkhati

one is doubtful about

vicikicchati

one is undecided

nādhimuccati

one is unsettled

na sampasīdati

about the [nature of reality in the] periods of the past, the future, and the present.

atītaṃ vā addhānaṃ ārabha kaṅkhati vicikicchati nādhimuccati na sampasīdati

anāgataṃ vā addhānaṃ ārabha kaṅkhati vicikicchati nādhimuccati na sampasīdati

etarahi vā paccuppannaṃ addhānaṃ ārabha kaṅkhati vicikicchati nādhimuccati na sampasīdati.

— D.3.217

Anaṇṇāposin

Renderings

- *anaṇṇāposin*: not supported by a patron

Introduction

Comprehending *anaññāposin*

Anaññāposin occurs five times in the scriptures, and always in verse. It is associated with bhikkhus who walk on uninterrupted almsround (called *sapadānacārī*, M.1.30). This is an austere practice (*dhutaṅga*, Vin.3.15) according to which a bhikkhu visits all houses on an almsroute, and therefore does not cultivate special supporters.

Comprehending *anaññāposin* is confounded by the other meanings of *poseti* and its derivatives. The PED, for example, suggests *anaññāposino* means 'not nourished by another' (see under *posin*). Norman calls it 'not supporting others' (Sn.v.65). From this, we see the extent of the puzzle:

1. Question: Is *anaññāposino* passive or active?
2. Question: Are bhikkhus on almsround not nourished by others?
3. Question: Do good bhikkhus not support others?

Objectives

In considering this issue, we will accomplish the following objectives:

1. We will review the meanings of *poseti*, and will show it means either to nourish or take care of.
2. We will confirm that bhikkhus are supported by others.
3. We will confirm that it is meritorious to take care of others by sharing one's almsfood with them.
4. We will show that *anaññāposin* is a synonym of *attabhara* ('self-reliant'), and is therefore passive in meaning.
5. We will show that *anaññāposin* is a synonym of *kule kule appaṭibaddhacitto*, which means 'not emotionally bound to any particular family.'
6. In conclusion, we will show that *anaññāposin* means that a bhikkhu who collects food on uninterrupted house-to-house almsround is not supported by a patron, and has many admirable qualities. Even the devas envy such a bhikkhu.

Puṭṭha: nourished

Puṭṭha is the past participle of *poseti*. Here it means 'to nourish':

Like a hero nourished on royal food

Sūro yathā rājakhādāya puṭṭho.

— Sn.v.831

Posakā: feeding

Posakā means 'feeding':

Parents are of great help to their children, in nursing them, feeding them, and showing them the world.

bahukārā bhikkhave mātāpitāro puttānaṃ āpādakā posakā imassa lokassa dassetāro.

— A.1.62

Posa: support

Posa is the absolutive of *poseti*. In the following passage it means 'to support,' where 'difficult to support' could mean either financially difficult to support, or emotionally difficult to support:

Formerly, the bhikkhus lived happily, the disciples of Gotama. They sought their almsfood without desire. They used their abodes without desire. Knowing the world's unlastingness [according to reality], they put an end to suffering.

*Sukhajivino pure āsuṃ bhikkhū gotamasāvakaṃ
Anicchā piṇḍamesanā anicchā sayanāsanaṃ
Loke aniccataṃ ñatvā dukkhassantaṃ akaṃsu te.*

(...) But now, like headmen in a village, they make themselves difficult to support. They eat and eat, and then lie down, infatuated with other people's homes.

*Dupposāṃ katvā attānaṃ gāme gāmaṇikā viya
Bhūtvā bhutvā nipajjanti parāgāresu mucchitā.*

— S.1.61

Poseti: to take care of

Poseti means 'to take care of':

Then the brahman who took care of his mother said to the Blessed One

mātuposako brāhmaṇo bhagavantaṃ etadavoca.

— Master Gotama, I seek almsfood righteously and thereby take care of my parents. In doing so, am I doing my duty?

Ahaṃ hi bho gotama dhammena bhikkhaṃ pariyesāmi. Dhammena bhikkhaṃ pariyesitvā mātāpitāro posemi. Kaccāhaṃ bho gotama evaṃkāri kiccakāri homī ti?

— Certainly, brahman, in doing so you are doing your duty. One who seeks almsfood righteously and thereby takes care of his parents begets much merit.

Taggā tvaṃ brāhmaṇa evaṃkāri kiccakāri hosi. Yo kho brāhmaṇa dhammena bhikkhaṃ pariyesati. Dhammena bhikkhaṃ pariyesitvā mātāpitāro poseti. Bahuṃ so puññaṃ pasavatī ti.

— S.1.181-2

Poseti: to take care of

Jīvaka, as a newborn baby, was discovered on a rubbish heap by Prince Abhaya, who told his men:

— Well, sirs, take that boy to our women's quarters and give him to nurses to be taken care of (*posetum*).

Tena hi bhaṇe taṃ dāraḥkaṃ amhākaṃ antepuraṃ netvā dhātīnaṃ detha posetun ti

(...) The men took the boy to Prince Abhaya's women's quarters and gave him to nurses saying, 'Take care of him' (*posethā*)

taṃ dāraḥkaṃ abhayassa rājakumārassa antepuraṃ netvā dhātīnaṃ adaṃsu posethā ti.

(...) Because it was said of him 'He's alive,' they named him Jīvaka.

Tassa jīvati ti jīvako ti nāmaṃ akaṃsu

(...) Because the Prince had him taken care of (*posāpito*), they called him Komārabhacca.

Kumārena posāpito ti komārabhacco ti nāmaṃ akaṃsu

In due course, Jīvaka Komārabhacca approached Prince Abhaya, and asked:

— Who, sire, is my mother? Who is my father?

kā me deva mātā? Ko pitā ti

— Not even I, good Jīvaka, know your mother, but I am your father, for I had you taken care of (*posāpito*).

Ahampi kho te bhaṇe jīvaka mātaraṃ na jānāmi. Apicāhaṃ te pitā. Mayāsi posāpito ti.

— Vin.1.269

COMMENT

Apicāhaṃ te pitā. Mayāsi posāpito ti. Word play.

Synonym: attabharassa

Anaññaposino is a synonym of *attabharassa* ('self-reliant'), so it is passive not active:

The devas envy the bhikkhu who collects his food on almsround, who is self-reliant, not supported by a patron, inwardly at peace, and continuously mindful.

Piṇḍapātikassa bhikkhuno attabharassa anaññaposino.

Devā pihayanti tādino upasantassa sadā satimato ti.

— Ud.30

Context: Venerable MahāKassapa walking on uninterrupted house-to-house almsround in Rājagaha.

Not supported by a patron: not emotionally bound to any particular family

The following verse from the *Khagaggavisāṇa Sutta* repeatedly shows that a bhikkhu who is *anaññāposī* has no patron. Of particular interest is the link to *kule kule appaṭibaddhacitto*. The verse could be cynically interpreted as saying that patrons are for greedy, self-indulgent bhikkhus who do not walk on uninterrupted house-to-house almsround, and who are emotionally attached to particular supporters:

Having no greed for flavours, not self-indulgent, not supported by a patron, walking on uninterrupted house-to-house almsround, not emotionally bound to any particular family, one should live the religious life as solitarily as a rhinoceros horn.

*Rasesu gedhaṃ akaraṃ alolo anaññāposī sapadānacārī
Kule kule appaṭibaddhacitto eko care khaggaṇṇakappo.*

— Sn.v.65

Conclusion

1. We have reviewed the possible meanings of *poseti*, and shown it means either to nourish or to take care of.
2. We have confirmed that bhikkhus are supported by others.
3. We have confirmed that it is meritorious to take care of others by sharing one's almsfood with them.
4. We have showed that *anaññāposin* is a synonym of *attabhara* ('self-reliant'), and is therefore passive in meaning.
5. We have shown that *anaññāposin* is a synonym of *kule kule appaṭibaddhacitto*, which means 'not emotionally bound to any particular family.'
6. In conclusion, we have shown that *anaññāposin* means that bhikkhu who collects food on uninterrupted house-to-house almsround is not supported by a patron, and has many admirable qualities. Even the devas envy such a bhikkhu.

Illustrations

Illustration

not supported by a patron

This bhikkhu Brahmadeva, madam, free of attachment has surpassed the devas. Liberated from the perception of existence, not supported by a patron, this very bhikkhu has entered your house for alms.

*Eso hi te brāhmaṇī brahmadevo nirupadhiko atidevappatto
Akiñcano bhikkhu anaññaposī yo te so piṇḍāya gharaṃ paviṭṭho.*

— S.1.141

Context: Venerable Brahmadeva walking on uninterrupted almsround in Sāvattṭhī.

Illustration

not supported by a patron

One who is not supported by a patron, not well-known, inwardly tamed, established in excellent qualities, whose āsavas are destroyed, and who is free of spiritual flaws, he is what I call a Brahman.

*Anaññaposiṃ aññātaṃ dantaṃ sāre patiṭṭhitaṃ
Khīṇāsavaṃ vantadosaṃ tamahaṃ brūmi brāhmaṇan ti.*

— Ud.4

Context: Venerable MahāKassapa ('not well-known!') walking on almsround in the poor district of Rājagaha.

Illustration

not supported by a patron

The devas envy the bhikkhu who collects his food on almsround, who is self-reliant, not supported by a patron, but not if it is based on desire for praise and fame.

*Piṇḍapātikassa bhikkhuno attabharassa anaññaposino
Devā pihayanti tādino no ce saddasilokanissito ti.*

— Ud.31

Context: Bhikkhus walking on almsround for selfish reasons.

Anaṇa

Renderings

- *anaṇa*: free of karmic debt
- *anaṇa*: debtlessness

Introduction

Etymology: aṇa and iṇa

Aṇa occurs only as *anaṇa*. Its synonym is *iṇa*. *Sāṇo* is *sa+iṇo* = 'not free of karmic debt.'

Karmic debt

Karmic debt is defined in this quote:

He misconducts himself by way of body, speech, and mind. This, I declare, is getting into karmic debt.

kāyena duccharitaṃ carati vācāya duccharitaṃ carati manasā duccharitaṃ carati. Idamassa iṇādānasmim vadāmi.

— A.3.352

Freedom from karmic debt

'Free of karmic debt' is illustrated in Aṅgulimāla's verse.

While I undertook much karmically consequential conduct that leads to [rebirth in] the plane of misery, yet its karmic consequence has reached me now. I enjoy my food free of karmic debt.

*Tādisaṃ kammaṃ katvāna bahuṃ duggatigāminam;
Phuṭṭho kammavipākena anaṇo bhuñjāmi bhojanaṃ.*

— M.2.105

Debtlessness

The meaning 'debtlessness' is seen in this passage:

And what is the pleasure of debtlessness?

Katamañca gahapati anaṇasukhaṃ?

- i. In this regard a noble young man owes no debt great or small to anyone. At the thought: I owe no debt, great or small, to anyone, physical and psychological pleasure come to him. This, householder, is called the pleasure of debtlessness.

Idha gahapati kulaputto na kassaci kiñci dhāreti appaṃ vā bahuṃ vā. So na kassaci kiñci dhāremi appaṃ vā bahuṃ vā ti adhigacchati sukhaṃ adhigacchati somanassaṃ. Idaṃ vuccati gahapati anaṇasukhaṃ.

— A.2.69

Illustrations

Illustration

anaṇā

not in karmic debt

We have brought about your death, sensuous yearning. Now we are no longer in karmic debt on account of you.

Vadhaṃ carimha te kāma anaṇā dāni te mayaṃ.

— Th.v.138

COMMENTS

1. We take *te* as instrumental case.
2. Karmic debt on account of sensuous yearning can be explained like this:

What is the consequence of sensuous yearnings?

Katamo ca bhikkhave kāmānaṃ vipāko

(...) In one yearning for sensuous pleasure a corresponding personal disposition is manifested, either meritorious or demeritorious.

yaṃ kho bhikkhave kāmaya māno tajaṃ tajaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā ayaṃ vuccati bhikkhave kāmānaṃ vipāko.

— A.3.411

Illustration

sāṇo

not free of karmic debt

For seven days I ate the country's almsfood whilst not free of karmic debt. But on the eighth day [complete] knowledge [of things according to reality] arose in me.

sattāhameva kho ahaṃ āvuso sāṇo raṭṭhapiṇḍaṃ bhuñjiṃ. Atha aṭṭhamiyā aññā udapādi.

— S.2.221

COMMENT

'[Complete] knowledge [of things according to reality]': arahantship is associated with *sammadaññā*, e.g. *sammadaññā vimutto* (M.1.235), *sammadaññāya paṇḍitā* (Sn.v.733).

COMMENT

Sāṇo is *sa+iṇo*.

Anamatagga

Renderings

- *anamatagga*: long-lasting beyond conception
- *anamatagga*: endless beyond conception

Introduction

Anamatagga: uncertain derivation

Anamatagga has long been a source of controversy. The difficulty of the word is acknowledged by PED when it says: 'The meaning can best be seen, not from the derivation (which is uncertain), but from the examples quoted.'

Translators' renderings

Translators render it in the following ways:

'The journeying-on as being without beginning and end'

saṃsāraṃ anamataggato.

— Norman, Thī.v.496

'This *saṃsāra* is without discoverable beginning'

anamataggoyaṃ bhikkhave saṃsāro.

— Bodhi, S.5.441

Thus *anamatagga* potentially means:

1. endless
2. beginningless
3. without discoverable beginning

We will now show the problem of these terms, and we will show why we follow PED's 'whose beginning and end are alike unthinkable,' and the commentary's (ad S.2.178) *aparicchinnapubbāparakoṭīkoti attho* ('first and last point cannot be determined').

Endlessness: the problem

1. The problem with calling the round of birth and death 'endless' is that arahants have ended it, and others will follow. The most one could say is 'potentially endless' or 'perhaps endless for some.'
2. The second problem with calling the round of birth and death 'endless' is that the Buddha did not quite say that when he said:

There comes a time when the great ocean dries up, evaporates, and exists no more, but not, I declare, an ending of suffering for beings roaming and wandering the round of birth and death, [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving.

Hoti kho so bhikkhave samayo yaṃ mahāsamuddo ussussati visussati na bhavani na tvevāhaṃ bhikkhave avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ dukkhassa antakiriyaṃ vadāmi.

— S.3.149

To say that beings will continue to suffer as long as they wander the round of birth and death, is not to say that the round of birth and death is endless.

Beginningless: the problem

The problem with calling the round of birth and death 'beginningless' is that the Buddha again did not quite say that when he said 'a first point is not to be discerned' (*pubbā koṭi na paññāyati*, S.2.181).

Without discoverable beginning: the problem

The problem with saying *anamataggoyaṃ* means '*saṃsāra* is without discoverable beginning' is that sometimes *anamataggoyaṃ* is used in reference to the future. For example, the *Sattisata Sutta* (S.5.441) says a man may be offered the opportunity to penetrate the four noble truths on the condition that he agrees to receive 300 spear wounds a day for a hundred years. Then the sutta says:

It would be fitting for a noble young man intent on [the development of his own] spiritual well-being to accept the offer. For what reason? Because the round of birth and death is *anamatagga*. A first point is not to be discerned of [a receiving of] blows by knives, swords, arrows, and axes.

Atthavasikena bhikkhave kulaputtena alaṃ upagantuṃ. Taṃ kissa hetu? Anamataggoyaṃ bhikkhave saṃsāro pubbā koṭi na paññāyati sattippahārānaṃ asippahārānaṃ usuppahārānaṃ pharasuppahārānaṃ

— S.5.441

The logic for accepting the offer would be that *saṃsāra* is 'without discoverable end,' not 'without discoverable beginning.'

Anamatagga: etymology

Anamatagga is etymologically *ana* (= a neg.) + *mata* (fr. *man*) + *aggā* (pl.) (PED), which have the following meanings:

- *mata* is the past participle of *maññati*, meaning 'thought, understood, considered.' From this we call *anamata* 'beyond conception.'
- *Agga* means 'the very tip, the very end' (DOP sv *Agga1*).
- PED takes *agga* as *aggā* (plural) and translates the term 'whose beginning and end are alike unthinkable.' DOP says 'without beginning (or end).'
- That *agga* can mean 'beginning' is seen in the term *aggena* ('in the beginning, beginning from, from,' PED sv *Agga1*) and *aggañña* ('recognized as primitive primeval').

That *agga* can mean 'end' is seen here: 'While bhikkhus are investigating that legal matter endless brawls arise.

Tehi ce bhikkhave tasmīṃ adhikaraṇe vinicchiyamāne anaggāni ceva bhassāni jāyanti.

— Vin.2.95

If *ana-aggā* means 'without beginning or end,' it means 'long-lasting.' This is supported by quotes where the adjective is 'long': *Dīgho vo saṃsāro* (Thī.v.474).

Anamatagga: endless beyond conception

Where the object is not the round of birth and death, we say 'endless beyond conception':

For the fool, the round of birth and death is [truly] long-lasting, weeping again and again over the deaths of his fathers, the killings of his brothers, and the punishments of himself, which are endless beyond conception.

*Dīgho bālānaṃ saṃsāro punappunañca rodataṃ
Anamatagge pitumaraṇe bhātuvadhe attano ca vadhe.*

— Thī.v.495

Illustrations

Illustration

anamatagga

long-lasting beyond conception

So long is the period of a universal cycle, bhikkhu. And of universal cycles of such length, we have wandered the round of birth and death for the periods of so many universal cycles, so many hundreds of universal cycles, so many thousands of universal cycles, so many hundreds of thousands of universal cycles. For what reason?

Evaṃ dīgho kho bhikkhu kappo. Evaṃ dīghānaṃ kho bhikkhu kappānaṃ neko kappo saṃsito nekaṃ kappasataṃ saṃsitaṃ nekaṃ kappasahassaṃ saṃsitaṃ nekaṃ kappasatasahassaṃ saṃsitaṃ. Taṃ kissa hetu?

Because, bhikkhu, the round of birth and death is long-lasting beyond conception.

Anamataggoyaṃ bhikkhu saṃsāro

A first point is not to be discerned of beings [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving, roaming and wandering the round of birth and death.

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.

— S.2.181-2

Illustration

anamatagga

long-lasting beyond conception

Suppose a man cut up whatever grass, sticks, branches, and foliage there are in this great subcontinent and collected them into a single heap of sticks four fingerbreadths long, and placed them down one by one, saying:

Seyyathā pi bhikkhave puriso yaṃ imasmiṃ jambudīpe tiṇakatṭhasākhāpalāsaṃ taṃ chetvā ekajjhaṃ saṃhareyya ekajjhaṃ saṃharitvā caturaṅgulaṃ caturaṅgulaṃ ghaṭikaṃ karitvā nikkhipeyya

'This is my mother, this my mother's mother.'

ayaṃ me mātā tassā me mātu ayaṃ mātā ti

The sequence of that man's mothers, and mothers of mothers, would not be exhausted, yet the grass, wood, branches, and foliage in this great subcontinent would be finished and exhausted. For what reason?

Apariyādinnaṃ bhikkhave tassa purisassa mātu mātaro assu. Atha imasmiṃ jambudīpe tiṇakatṭhasākhāpalāsaṃ parikkhayaṃ pariyādānaṃ gaccheyya. Taṃ kissa hetu?

Because the round of birth and death is long-lasting beyond conception. A first point is not to be discerned of beings roaming and wandering the round of birth and death, [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving.

Anamataggoyaṃ bhikkhave saṃsāro pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsaratāṃ.

— S.2.178

Illustration

anamatagga

long-lasting beyond conception

It would be fitting for a noble young man intent on [the development of his own] spiritual well-being to accept the offer. For what reason? Because the round of birth and death is long-lasting beyond conception. A first point is not to be discerned of [a receiving of] blows by knives, swords, arrows, and axes.

Atthavasikena bhikkhave kulaputtēna alaṃ upagantūṃ. Taṃ kissa hetu? Anamataggoyāṃ bhikkhave saṃsāro pubbā koṭi na paññāyati sattippahārānaṃ asippahārānaṃ usuppahārānaṃ pharasuppahārānaṃ.

— S.5.441

Anālaya

Renderings

- *alliyati*: to adhere to
- *alliyati*: to cling
- *ālaya*: clinging
- *anālaya*: letting go

Introduction

1) Ālayo: 'repository,' 'shelter' or 'abode'

The noun *ālayo* has two broad meanings. Firstly 'repository,' 'shelter' or 'abode':

'the great ocean, fearsome repository of heaps of gems'

mahāsaram bahubheravaṃ ratanagaṇānamālayaṃ.

— S.5.400

the terrified crane 'takes flight, looking for shelter'

palehiti ālayamālayesinī.

— Th.v.307

the body, 'the abode of many miseries'

bahu dukkhānamālayo.

— Thī.v.270

2) Ālayo: 'clinging,' 'adhering to.' Anālayo: 'letting go.'

We concentrate here on the second broad meaning, calling *ālaya* 'clinging' or 'adhering to,' and *anālayo* 'letting go.'

Illustrations

Illustration

allīyissanti

adhere to

Shall it be that those non-Buddhist ascetics, whose teachings are badly explained, should adhere to and undertake a rains residency period?

vassāvāsaṃ allīyissanti saṅkāsayissanti.

Shall it be that these birds, having made nests in the tree-tops, should adhere to and undertake a rains residency period?

vassāvāsaṃ allīyissanti saṅkāsayissanti.

But these ascetic disciples of the Sakyans' Son, walk on tour during the cold season, hot season, and wet season, trampling down crops and grass, and bring about the death of many small beings (Vin.1.137).

Illustration

allīyetha

to cling to

But if you cling to, prize, treasure, and cherish this perception [of reality] so perfect and pure would you then have understood that the teaching explained by me is comparable to a raft, being for the sake of crossing [the flood of suffering], not for the sake of clinging to it?

Imañce tumhe bhikkhave diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha keḷāyetha dhanāyetha mamāyetha api nu tumhe bhikkhave kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyāti?.

— M.1.260

Illustration

allīyanti

to cling to

So long as they are not free of attachment, desire, love, thirst, passion, and craving regarding those sand castles, they cling to them, prize, treasure, and cherish them.

yāvakivañca tesu paṃsvāgārakesu avigatarāgā honti avigatacchandā avigatapemā avigatapipāsā avigatapariḷāhā avigatatañhā tāva tāni paṃsvāgārakāni allīyanti kelāyanti dhanāyanti mamāyanti.

— S.3.190

Illustration

ālayo

clinging

The fondness, clinging, attraction, and cleaving within these five grasped aggregates is the origin of suffering.

Yo imesu pañcasupādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo.

— M.1.191

Illustration

ālaya

clinging

For beings who take pleasure and delight in clinging, finding satisfaction in clinging

ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya.

— M.1.167

Illustration

ālaya

clinging; anālaye, letting go

Beings take pleasure and delight in clinging, find satisfaction in clinging. But they really listen to the teaching of letting go taught to them by the Perfect One, they lend an ear, they apply their minds to understand [it].

ālayārāmā bhikkhave pajā ālayaratā ālayasammuditā sā tathāgatena anālaye dhamme desiyamāne sussūsati sotaṃ odahati aññācittaṃ upaṭṭhapeti.

— A.2.131

Illustration

anālayo

letting go

The complete passing away and ending of this same craving, the giving up and relinquishment of it, the freedom from it, the letting go of it, is called the ending of suffering.

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo ayaṃ vuccatāvuso dukkhanirodho.

— M.1.49

Illustration

anālaya

letting go

Bhikkhus, I will teach you letting go and the path leading to letting go. Please listen.

anālayaṇca vo bhikkhave desissāmi anālayagāmiṇca maggaṃ taṃ suṇātha

And what is letting go? The destruction of attachment, the destruction of hatred, the destruction of undiscernment of reality: this is called letting go.

Katamaṇca bhikkhave anālayaṃ: yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati bhikkhave anālayaṃ

And what is the path leading to letting go?

Katamo ca bhikkhave anālayagāmī maggo

Inward calm and insightfulness: this is called the path leading to letting go

samatho ca vipassanā ca. Ayaṃ vuccati bhikkhave anālayagāmī maggo.

— S.4.369

Anicca; Nicca

Renderings

- *nicca*: everlasting
- *nicca*: lasting
- *nicca*: constantly
- *anicca*: unlasting
- *anicca*: unlastingness

Introduction

Step-by-step change

Anicca concerns change that is either step-by-step or continuous. For example, the *Sattasuriyuggamana Sutta* (A.4.100) describes seven successive disasters that will step-by-step destroy Planet Earth. Firstly the vegetation will be destroyed, then the rivers and lakes, the oceans, the mountains, and finally the planet itself. Each destructive step is said to illustrate *anicca* (*evaṃ aniccā bhikkhave saṅkhārā*).

Bhikkhus, there comes a time when for many hundreds and thousands of years there is no rain. Without rain, all grass and vegetation, all trees yielding medicine, all the palms and giants of the jungle become parched and dried up and are no more. Thus unlasting are originated phenomena.

evaṃ aniccā bhikkhave saṅkhārā.

— A.4.101

Continuous change

More usually, however, *anicca* refers to a continuous process, where the practice involves the uninterrupted observation of change. For example:

Some person abides contemplating unlastingness in relation to all originated phenomena, perceiving unlastingness, experiencing unlastingness

idhekacco puggalo sabbasaṅkhāresu aniccānupassī viharati aniccasaññī aniccapaṭisaṃvedī

continuously

satataṃ

without a break

samitaṃ

uninterruptedly

abbokiṇṇaṃ

intent upon it mentally

cetasā adhimuccamāno

penetrating it with penetrative discernment

paññāya pariyogāhamāno.

— A.4.13

We illustrate this idea with the following quote:

As swift as are the sun and moon, and as swift as are the devas that run before the sun and moon, the factors essential to life perish even more swiftly than that. Therefore, bhikkhus, you should train yourselves thus: 'We will abide diligently applied [to the practice]'

yathā ca candimasuriyānaṃ javo yathā ca yā devatā candimasuriyānaṃ purato dhāvanti tāsaṃ devatānaṃ javo tato sīghataraṃ āyusaṅkhārā khīyanti. Tasmātiha bhikkhave evaṃ sikkhitabbaṃ appamattā viharissāmā ti.

— S.2.266

The problem of 'impermanent'

Anicca is usually termed 'impermanent.' And if permanent means 'continuing or enduring without fundamental or marked change' (Webster's), then impermanent means continuing or enduring with fundamental or marked change. In which case, permanence means lastingness without change, and impermanence means lastingness with change. But the concept that things last, continue, or endure to the slightest degree is not supported by the scriptures.

1. Firstly, we have noted that *anicca* is continuous and uninterrupted, and this discounts any degree of lastingness.
2. Secondly, there are three marks of the originated.

Tīṇi'māni bhikkhave saṅkhatassa saṅkhatalakkhaṇāni

an arising is discernable

uppādo paññāyati

a disappearance is discernable

vayo paññāyati

a changeability while persisting is discernable

ṭhitassa aññathattaṃ paññāyati.

— A.1.152

The idea of 'changeability while persisting' again negates any possibility of lastingness. Hence 'impermanence' is unsatisfactory for this reason.

Nicca: lasting and everlasting

Nicca stems from *ni*, which means 'downward'=onward, on and on, says PED. We give it two meanings corresponding with the two meanings for *anicca*.

1. When we call it 'everlasting', it is commonly linked to 'eternal':

Having passed on, that I will be — everlasting, enduring, eternal, of an unchangeable nature; I will endure like unto eternity itself:

so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassāmī ti.

— M.1.138

2. Where *nicca* is linked to 'unlasting' we call it 'lasting':

Is bodily form lasting or unlasting?

rūpaṃ niccaṃ vā aniccaṃ vā ti.

— S.3.187

Illustrations

Illustration

niccā

lasting

There are among humans no sensuous pleasures that are lasting.

na santi kāmā manujesu niccā.

— S.1.22

Illustration

aniccaṃ unlasting

You should abandon fondness for what is unlasting.

Yaṃ kho bhikkhu aniccaṃ tatra te chando pahātabbo ti.

— S.3.76

Illustration

aniccato

unlasting

Seeing all states of individual existence [according to reality] as unlasting

Aniccato sabbabhavaṃ vipassaṃ.

— Th.v.1091

Illustration

anicca

unlastingness

How is the perception of the unlastingness [of the five aggregates] developed and cultivated?

kathaṃ bhāvitā ca bhikkhave aniccasaññā kathaṃ bahulikatā...

Such is bodily form, such its [co-conditional] origination, such its [co-conditional] vanishing etc

Iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo.

— S.3.155

Illustration

anicca

unlastingness; aniccaṃ unlasting

And what, Ānanda, is the perception of the unlastingness [of the five aggregates]

katamācānanda aniccasaññā

In this regard, Ānanda, a bhikkhu... reflects

iti paṭisaṃcikkhati

The five aggregates are unlasting

rūpaṃ aniccaṃ vedanā aniccā saññā aniccā saṅkhārā aniccā viññāṇaṃ aniccaṃ ti

Thus he abides contemplating unlastingness in relation to these five aggregates

aniccānupassī viharati.

— A.5.109

Illustration

anicca

unlastingness

What, Ānanda, is the perception of the unlastingness of all originated phenomena?

Katamācānanda sabbasaṅkhāresu aniccasaññā

In this regard a bhikkhu is revolted, appalled, and disgusted by all originated phenomena.

idhānanda bhikkhu sabbasaṅkhārehi aṭṭiyati harāyati jigucchati.

This, Ānanda, is called the perception of the unlastingness of all originated phenomena

ayaṃ vuccatānanda sabbasaṅkhāresu aniccasaññā.

— A.5.111

Illustration

anicca

unlastingness

To abandon the view that there is sweetness in originated phenomena the perception of the unlastingness [of the five aggregates] should be developed .

Assādadiṭṭhiyā pahānāya aniccasaññā bhāvetabbā.

— A.3.447

Illustration

anicca

unlastingness

If a bhikkhu's mind is imbued with the perception of the unlastingness [of the five aggregates], his mind draws back, bends back, turns away from gains, honour, and renown and is not attracted to it, and either indifference or loathing is established in him.

Aniccasaññā paricitenā bhikkhave bhikkhuno cetasā bahulaṃ viharato lābhasakkārasiloke cittaṃ patilīyati patikuṭṭati pativaṭṭati na sampasāriyati upekkhā vā paṭikkūlyatā vā saṇṭhāti.

— A.4.47

Illustration

anicca

unlastingness

When one abides contemplating unlastingness in relation to the six senses, a repulsion to sensation is established in oneself;

Chasu kho nāgita phassāyatanesu aniccānupassīno viharato phasse paṭikkūlyatā saṇṭhāti.

— A.3.30

Illustration

aniccā

unlasting

In the past this Mount Vepulla was called Pācinavaṃsa, and the people were called Tivaras whose lifespan was 40,000 years. They could climb Mount Pācinavaṃsa in four days and descend in four days.

At that time the Blessed One Kakusandha, arahant, perfectly enlightened, had arisen in the world. His two chief disciples were named Vidhura and Sañjīva, an excellent pair. Now see, bhikkhus! That mountain's name has disappeared, those people have died, and that Blessed One has passed away to the Untroubled-without-residue.

Thus unlasting are originated phenomena, thus unenduring are originated phenomena, thus unconsoling are originated phenomena. It is time enough, bhikkhus, to be disillusioned with all originated phenomena, to be unattached to them, to be liberated from them.

Evaṃ aniccā bhikkhave saṅkhārā evaṃ addhuvā bhikkhave saṅkhārā evaṃ anassāsikā bhikkhave saṅkhārā. Yāvañcidaṃ bhikkhave alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccituṃ.

— S.2.191

Illustration

aniccatā

unlastingness

Now there comes a time, friends, when the external Gaseousness Phenomenon is agitated. It blows away village, town, city, district, and country. But there comes a time when, in the last month of the hot season, people try to stir a breeze with a fan or bellows, and even the grass at the fringe of a thatch roof does not stir.

So when even in the external Gaseousness Phenomenon with all its vastness, unlastingness is discernable, destruction is discernable, disappearance is discernable, changeableness is discernable, then what to say of this short-lasting body?

Tassā hi nāma āvuso bāhirāya vāyodhātuyā tāva mahallikāya aniccatā paññāyissati khayadhammatā paññāyissati vayadhammatā paññāyissati vipariṇāmadhammatā paññāyissati. Kiṃ paṇimassa mattaṭṭhakassa kāyassa.

— M.1.185-9

Illustration

niccaṃ

constantly

They extinguish the fire of attachment, constantly perceiving the foul.

Te nibbāpenti rāgaggiṃ niccaṃ asubhasaññino.

— It.93

Illustration

niccaṃ

constantly

I go constantly through the mechanism of thought, for my mind, brahman, is joined to him.

Saṅkappayantāya vajāmi niccaṃ mano hi me brāhmaṇa tena yutto.

— Sn.v.1144

Illustration

niccaṃ

constantly

With those who are constantly energetic.

niccaṃ āraddhaviriyehi.

— S.2.158

Anīgha

Renderings

- *anīgha* (adj): rid of spiritual defilement
- *anīgha*: one who is rid of spiritual defilement
- *nīgha*: spiritual defilement

Introduction

The derivation of anīgha

DOP says the etymology of *anīgha* is uncertain, but suggests it means either *niddukkha* or *a+īgha*

(without evil). But the scriptures do not support this.

Etymology: a+nīgha not a+īgha

The scriptures show that *anīgha* is *a+nīgha* not *a+īgha*. For example, the *Kāmaṃbhū Sutta* (S.4.292) says the arahant is called *anīgho* because he has abandoned *rāgo nīgho*, *doso nīgho*, *moho nīgho*:

Attachment, hatred, and undiscernment of reality are spiritual defilements

rāgo kho bhante nīgho doso nīgho moho nīgho

(...) The arahant has abandoned them, chopped them down at the root, completely and irreversibly destroyed them, so they will never arise again in future, therefore the arahant is called 'one who is rid of spiritual defilement'

te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatiṃ anuppādadhammā tasmā khīṇāsavo bhikkhu anīgho ti vuccati.

— S.4.292

Nīgha means rāgo, doso and moho

The *Kāmaṃbhū Sutta* also therefore shows that *nīgha* means *rāgo*, *doso*, and *moho*.

Nīgha means spiritual defilement

Other suttas show the meaning of *anīgha* is broader than that, showing that *nīgha* means spiritual defilement.

1. The *Uraga Sutta*, quoted more fully below, links it to the abandonment of the five hindrances (*yo nīvaraṇe pahāya pañca anīgho*).
2. Other suttas associate *anīgha* with freedom from, for example, longing (*nirāsaṃ*), doubt (*saṃsayāṃ*) and attachment (*asitaṃ; chinnaganthaṃ; saṃyojanabandhanacchidā*). See Illustrations.

Therefore *nīgha* means any kind of spiritual defilement.

Anīgha means 'rid of spiritual defilement'

If *anīgha* means freedom from a broad range of spiritual defilements through their being abandoned, chopped down at the root, completely and irreversibly destroyed, so they will never arise again in future, it is properly represented by the phrase 'rid of spiritual defilement.'

Spellings, anīgha and anigha

There are two spellings: *anīgha* and *anigha*, but *anīgha* seems more orthodox. *Anigha* occurs only in

verse, suggesting that *anīgha* becomes *anigha* for metrical purposes. Indeed, DOP says *anīgha* is 'usually unmetrical.'

Illustrations

Illustration

anigho

rid of spiritual defilement

[The Blessed One:]

'Indeed, I am rid of spiritual defilement, deity;

anigho ve ahaṃ yakkha

and no spiritually fettering delight is found in me;

atho nandi na vijjati

And when I am sitting alone, disgruntlement [with the celibate life] does not overwhelm me.

Atho maṃ ekamāsīnaṃ arati nābhikīratīti.

Then the Buddha explained:

Spiritually fettering delight is for one with spiritual defilement;

aghajātassa ve nandi

Spiritual defilement is for one with spiritually fettering delight;

nandijātassa ve ahaṃ

Thus know me friend as a bhikkhu free of spiritually fettering delight and rid of spiritual defilement.

Anandi anigho bhikkhu evaṃ jānāhi āvuso ti.

— S.1.54

Comment:

I accept PTS spellings here. I take *anigha* as standing for *anīgha* because DOP says *anīgha* is usually unmetrical. I take *aghaṃ* to mean *nigha* because the passage itself does so.

Although these readings are unsettled, other readings do no better in explaining the nature of the conversation here. Bodhi renders the word as 'untroubled' throughout.

Illustration

anīghaṃ

rid of spiritual defilement

One whose spiritual shackles are destroyed, one rid of spiritual defilement, free of expectations

taṃ chinnaganthaṃ anīghaṃ nirāsaṃ.

— S.1.12

Illustration

anīghā

rid of spiritual defilement

He has a benevolent mind and unhateful thoughts. He thinks 'May these creatures sustain themselves happily, and be rid of unfriendliness, hostility, and spiritual defilement.'

ime sattā averā avyāpajjhā anīghā sukhī attānaṃ pariharantū ti.

— M.3.55

Illustration

anīghaṃ

rid of spiritual defilement

Rid of spiritual defilement, free of doubt [about the significance of the teaching], unattached to anything in the whole world [of phenomena]

anīghaṃ chinnasaṃsayāṃ asitaṃ sabbalokassa.

— It.97

Illustration

anīgho

rid of spiritual defilement

He who has abandoned the five hindrances, who is rid of spiritual defilement, who has overcome uncertainty [about the significance of the teaching], who is free of the arrow [of doubt and uncertainty about the significance of the teaching],

yo nīvaraṇe pahāya pañca anīgho tiṇṇakathaṅkatho visallo.

— Sn.v.17

Comment:

Because of its proximity to *tiṇṇakathaṅkatho* we take *visallo* to mean free of *vicikicchā* *kathaṅkathāsallaṃ*, a term which occurs at D.3.250 and A.3.292.

Illustration

anīghā

rid of spiritual defilement

Those who have severed every tie and bond [to individual existence], inwardly tamed, liberated [from perceptually obscuring states], rid of spiritual defilement, free of expectations,

Ye sabbasaṃyojanabandhanacchidā dantā vimuttā anīghā nirāsā;

— Sn.v.491

Illustration

anīgho

rid of spiritual defilement

And whatever man here is wise, one who is blessed with profound knowledge, who has freed himself from this [wretched] bondage to all states of individual existence, he is free of craving, rid of spiritual defilement, and free of expectations [in regard to both this world and the world beyond]. He has overcome birth and old age, I declare.

*Vidvā ca yo vedagū naro idha bhavābhavā saṅgamimaṃ visajja
So vitattaṇho anīgho nirāso atāri so jāti jaranti brūmiti.*

— Sn.v.1060

Illustration

nīghā

spiritual defilement

Bhikkhus, there are these three kinds of spiritual defilement. What three?

Tayome bhikkhave nīghā. Katame tayo?

the spiritual defilement of attachment

rāgo nīgho

the spiritual defilement of hatred

doso nīgho

the spiritual defilement of undiscernment of reality

moho nīgho.

— S.5.57

Anuneti

Renderings

- *anunīta*: motivated
- *anunīta*: attracted
- *anunaya*: attraction
- *anuneti*: to conciliate

- *anunetā*: diplomat
- *anunayasamyojanaṃ*: attraction [to sensuous pleasure], as a tie to individual existence

Introduction

Anunaya: 'leading along'

Anunaya means 'leading along.'

Anunetar: 'diplomat'

Anuneta(r) is 'one who leads or persuades or conciliates,' says DOP, so we call it 'diplomat.'

Anunayasamyojanaṃ: attraction [to sensuous pleasure]

The second of the seven ties to individual existence (*sattannaṃ samyojanānaṃ* A.4.7-9) is repugnance, *paṭighasamyojanaṃ*. In opposition to repugnance is the first of the seven ties, *anunayasamyojanaṃ* and we call this 'attraction.' This is in accordance with the root idea 'leading along,' and it harmonises with 'inclination towards,' a term suggested by DOP. But by 'attraction' we mean 'attraction [to sensuous pleasure],' which we explain in three steps:

1. The seven ties to individual existence (*satta samyojanāni*) are: *anunayasamyojanaṃ paṭighasamyojanaṃ diṭṭhisamyojanaṃ* etc.
2. The seven unwholesome proclivities (*sattannaṃ anusayānaṃ*) are: *kāmarāgānusayo paṭighānusayo diṭṭhānusayo* etc.
3. In these lists *anunayasamyojanaṃ* corresponds to *kāmarāgānusaya*, the proclivity to attachment to sensuous pleasure. Hence we render *anunayasamyojanaṃ* as 'attraction [to sensuous pleasure]' not just 'attraction.'

Anuneti: to conciliate

That *anuneti* means 'to conciliate' is clear in two illustrations below.

Anunīta

PED calls *anunīta* (pp of *anuneti*) 'led, induced.' We prefer 'motivated' or 'attracted.'

Illustrations

Illustration

anunīto

attracted

In smelling a fragrant, delightful smellable object, and in smelling a disgusting stench:

Dispel repugnance for the stench

Akantiyasmim paṭighaṃ vinodaye

And do not, by desire, be attracted to the pleasing.

Chandānunīto na ca kantiye siyā.

— S.4.70

Illustration

anunīto

motivated

How indeed could someone motivated by desire

chandānunīto

Established in [the pursuit of] personal inclination

ruciya nivittaṭṭho

Transcend his own dogmatism?

sakaṃ hi diṭṭhiṃ kathamaccayeyya.

— Sn.v.781

Illustration

anunayo

attraction

The fondness, clinging, attraction, and cleaving within these five grasped aggregates is the origination of *dukkha*.

Yo imesu pañcasupādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo.

— M.1.191

Illustration

anunentī

conciliating

Sumedhā conciliated Anikaratta about her decision to become a bhikkhunī instead of marrying him, by telling him 'This deathlessness has been attained by many, and it is to be obtained even today by one who properly applies himself, but it cannot be attained by one who does not properly strive.' The next verse says:

Finding no delight in originated phenomenon, Sumedhā spoke thus. And, on conciliating Anikaratta, Sumedhā threw her hair onto the floor.

*Evaṃ bhaṇati sumedhā saṅkhāragate ratiṃ alabhamānā
Anunentī anikarattaṃ kese ca chamaṃ khiṇi sumedhā.*

— Thī.v.514

Comment:

The conciliation is proven in the next verse, where Anikaratta begs Sumedhā's father:

'Let Sumedhā leave to go forth [into the ascetic life].'

Vissajjetha sumedhaṃ pabbajituṃ.

— Th.v.515

Illustration

anunayamāno

having conciliated

When a pauper was reborn amidst the Tāvatiṃsā devas, who then complained about his attaining outstanding glory. Sakka, Lord of the Devas, explained that when this deva was a human being, he

properly trained himself in the Buddha's training system.

Then Sakka, Lord of the Devas, on conciliating the Tāvatiṃsā devas, on that occasion recited these verses etc.

Atha kho bhikkhave sakko devānamindo deve tāvatiṃse anunayamāno tāyaṃ velāyaṃ imā gāthāyo abhāsi.

— S.1.232

Illustration

anunetā

diplomat

Kind and friendly, approachable, free of stinginess, a guide, teacher, and diplomat, such a person attains prestige.

*Saṅgāhako mittakaro vadaññū vītamaccharo
Netā vinetā anunetā tādiso labhate yasaṃ.*

— D.3.192

Anumodati; Abbhanumodati

Renderings

- *abbhanumodāti*: to approve of
- *abbhanumodāti*: to applaud
- *anumodati*: to offer the words of appreciation
- *anumodati*: to acclaim
- *anumodati*: to applaud
- *anumodati*: to encourage
- *anumodati*: to thank
- *anumodana*: the words of appreciation
- *anumodamāno*: appreciative

Illustrations

Illustration

abbhanumodāmi

applaud; approve of

When the Buddha described a sacrifice in which no animals were killed, the brahmins asked Kūṭadanta why he did not applaud the ascetic Gotama's fine words (*samaṇassa gotamassa subhāsitaṃ subhāsitato nābbhanumodati ti*). He replied:

'My dear sirs, I do not disapprove of the ascetic Gotama's fine words. One's head would split open if one did.'

Nāhaṃ bho samaṇassa gotamassa subhāsitaṃ subhāsitato nābbhanumodāmi. Muddhāpi tassa vipateyya yo samaṇassa gotamassa subhāsitaṃ subhāsitato nābbhanumodeyya

He said his silence was because the Buddha had described the sacrifice as if he himself had performed it in a previous life, which the Buddha confirmed (D.1.143).

Illustration

abbhanumodati

approve of

Venerable Sāriputta thought how wonderful for Puṇṇa Mantāṇiputta that his knowledgeable companions in the religious life praised him point by point in the Teacher's presence, and that the Teacher approves of it.

lābhā āyasmato puṇṇassa mantāṇiputtassa yassa viññū sabrahmacārī satthu sammukhā anumāssa anumāssa vaṇṇaṃ bhāsanti tañca satthā abbhanumodati.

— M.1.146

Illustration

abbhanumodati

applaud

King Pasenadi mocked Queen Mallikā for always applauding the Buddha, saying:

Just as a teacher, whatever he says to his pupil, the pupil applauds it: 'So it is, teacher! So it is!'

Seyyathā pi nāma ācariyo yaññadeva antevāsissa bhāsati taṃ tadevassa antevāsī abbhanumodati evametaṃ ācariyā evametaṃ ācariyāti.

— M.2.107

Illustration

abbhanumodati

applaud

Ascetics mocked Poṭṭhapāda: 'Whatever ascetic Gotama says, Poṭṭhapāda applauds it: "So it is, Blessed One. So it is, Sublime One."'

yaññadeva samaṇo gotamo bhāsati taṃ tadevassa abbhanumodati. Evametaṃ bhagavā evametaṃ sugatā ti.

— D.1.189

Illustration

anumodeyyaṃ

offer the words of appreciation

A bhikkhu may wish "Oh, that I may offer the words of appreciation in the refectory after the meal, not some other bhikkhu."

aho vata ahameva bhattagge bhuttāvī anumodeyyaṃ. Na añño bhikkhu bhattagge bhuttāvī anumodeyyā ti.

— M.1.28

Illustration

anumodanassa

offering the words of appreciation; anumodati, to offer the words of appreciation

After eating the meal, the Buddha would sit in silence for a while, but not let the time go by for offering the words of appreciation.

na ca anumodanassa kālamatināmeti.

Having eaten, he offers the words of appreciation.

So bhuttāvī anumodati.

— M.2.139

Illustration

anumoditabbaṃ

acclaim

If bhikkhu makes a declaration of arahantship, his words should be neither applauded nor criticised;

bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ

But he should be interrogated. If he answers correctly, expressing one's approval, one may applaud and acclaim the bhikkhu's words.

sādhū ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ.

— M.3.30

Illustration

anumodati

applaud

When Venerable Udāyī three times contradicted Venerable Sāriputta, Sāriputta thought:

Venerable Udāyī contradicts me for up to the third time, and not a single bhikkhu applauds me.

yāva tatiyampi kho me āyasmā udāyī paṭikkosati na ca me koci bhikkhu anumodati.

— A.3.194

Illustration

anumodamāno

appreciative

And then having kept the observance, the wise man with a mind filled with faith, being appreciative, should in the morning share out food and drink to the community of bhikkhus, as is fitting.

*Tato ca pāto upavutthuposatho annena pānena ca bhikkhusaṅghaṃ
Pasannacitto anumodamāno yathārahaṃ saṃvibhajetha viññū.*

— Sn.v.405

Illustration

anumodamāno

applaud

Fools do indeed not praise generosity

bālā have nappasaṃsanti dānaṃ

The wise applaud it

Dhīro ca dānaṃ anumodamāno.

— Dh.v.177

Illustration

anumodanti

encourage

When a deva is due to pass away, other devas encourage him with three words of advice:

tīhi vācāhi anumodanti

'Go, sir, to a good realm. Having done so, gain what is inwardly good. Having done so, become firmly established in it.'

ito bho sugatiṃ gaccha. Sugatiṃ gantvā suladdhalābhaṃ labha. Suladdhalābhaṃ labhitvā suppatiṭṭhito bhavāhi ti.

— It.76

Illustration

anumodi

thank

Keṇiya, the matted-hair ascetic, served and satisfied the community of bhikkhus headed by the Buddha with various kinds of good food. Then the Blessed One thanked him with these verses.

keṇiyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodi.

Comment:

We say the Buddha 'thanked' Keṇiya. What he said was:

Fire veneration is the chief aspect of sacrifices. Sāvittī is the chief of Vedic hymns. A king is the chief of human beings. The sea is the chief of waters.

*Aggihuttamukhā yaññā sāvittī chandaso mukhaṃ
Rājā mukhaṃ manussānaṃ nadinaṃ sāgaro mukhaṃ.*

(...) The moon is the chief light amongst the constellations. The sun is the chief of luminary bodies. For those who make offerings, seeking merit, the community of bhikkhus, is the chief [recipient].

*Nakkhattānaṃ mukhaṃ cando ādicco tapataṃ mukhaṃ
Puññaṃ ākaṅkhamānānaṃ saṅgho ve yajataṃ mukhaṃ ti*

When the Blessed One had thanked Keṇiya, the matted-hair ascetic, with these verses he rose from his seat and departed.

Atha kho bhagavā keṇiyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā uṭṭhāyāsanaṃ pakkāmi.

— M.2.146, Sn.v.571-2, Vin.1.246

Other translators say (*keṇiyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodi*):

- Horner: the Lord thanked him in these verses
- Bodhi: the Blessed One gave him his blessing with these stanzas.
- Norman: the Blessed One gave thanks to the matted-hair ascetic

Illustration

anumodanīyena anumodi

thank with words of appreciation

Then the Blessed One thanked the householder Ugga with these words of appreciation

uggaṃ gahapatiṃ vesālīkaṃ iminā anumodanīyena anumodi:

- 'One who gives what is agreeable will gain what is agreeable. He who preferentially gives clothes, bed, food, drink and various requisites to those who are spiritually purified, knowing the arahants to be like a field for what is relinquished, offered, not held back, a spiritually outstanding person gives what is hard to give. One who gives what is agreeable will gain what is agreeable.'

(...) When the Blessed One had thanked the householder Ugga with these words of appreciation he rose from his seat and departed.

uggaṃ gahapatiṃ vesālikam iminā anumodaṇīyena anumoditvā uṭṭhāyāsanaṃ pakkāmi.

— A.3.50

Anusaya

Renderings

- *anusaya*: proclivity (to something)
- *anusaya*: unwholesome proclivity
- *anusaya*: identification
- *anuseti*: to lurk within
- *anuseti*: to identify with
- *anuseti*: to linger

Introduction

Anusaya: 'proclivity'

Anusaya means tendency, but 'always in a bad sense,' says PED. The *Madhupiṇḍika Sutta* appropriately calls the *anusayas* 'unvirtuous, spiritually unwholesome factors' (*pāpakā akusalā dhammā* M.1.109). Accordingly, we call *anusayas* 'proclivities' which means 'a strong natural proneness, usually to something objectionable or evil' (Webster's).

Anuseti: 'lurk within' and 'linger'

Anuseti means 'to lie down with.' Illustrations below show it can be called 'to lurk within' or 'to linger.' Relevant quotes are presented below.

Anuseti: 'identify with.'

In some circumstances *anuseti* means 'to identify with.' This needs a substantial explanation because it is unnoted by translators and lexicographers alike.

'To identify with': explanation

To show that *anuseti* means 'to identify with,' we will use an argument that includes the concept of 'being measured,' as follows:

1. Firstly, when we say 'to identify with' we mean 'to see things as "[in reality] mine," or "[in reality] what I am," "my [absolute] Selfhood."

etaṃ mama eso'hamasmi eso me attā ti.

2. Secondly, when the *Dutiya Bhikkhu Sutta* says 'one is measured because of *anuseti*' (*yaṃ kho bhikkhu anuseti taṃ anumīyati*, S.3.36-7) we take 'measured' to mean 'measured against others via the three modes of self-centredness.' These are the *tisso vidhā*, namely: 'I am better,' 'I am equal,' 'I am worse' (S.5.56).
3. That 'being measured' comes from 'identifying with' is shown in the *Surādha Sutta*, which says that transcending the modes [of self-centredness] (*vidhā samatikkantaṃ*) is attained by not identifying with the five aggregates, as follows:

One perceives all bodily form... advertence according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood"

sabbaṃ rūpaṃ... sabbaṃ viññāṇaṃ n'etaṃ mama n'eso'hamasmi na me so attā ti.

(...) Thus knowing, thus seeing, in regard to this [wretched human] body together with its advertence and all external phenomena, the mind is rid of the illusions of personal identity and personal ownership and self-centredness, it has transcended the modes [of self-centredness], and is peaceful and liberated [from perceptually obscuring states].

Evaṃ kho surādha jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṃ mānaṃ hoti vidhā samatikkantaṃ santaṃ suvimuttanti.

— S.3.80-1

4. We have seen that the *Surādha Sutta* says 'being measured' comes from 'identifying with,' and the *Dutiya Bhikkhu Sutta* says being measured (*anumīyati*) comes from *anuseti*. Therefore *anuseti* means 'to identify with.'
5. Accordingly, the *Dutiya Bhikkhu Sutta* can be translated as follows:

'What one identifies with, by that one is measured.'

yaṃ kho bhikkhu anuseti taṃ anumīyati.

— S.3.36-7

This makes perfect sense, and validates our argument.

Advantage: rational

Rendering *anuseti* as 'to identify with' has two advantages. Firstly, translations are rational, as for example here:

Whatever one identifies with, one is reckoned in terms of.

yaṃ kho bhikkhu anuseti tena saṅkhaṃ gacchati.

— S.3.35

Advantage: congruous

The second advantage of translating *anuseti* as 'to identify with' is that it avoids the incongruous idea of 'having a tendency to the five aggregates.' For example Bodhi says:

If, venerable sir, one has an underlying tendency towards form, then one is measured in accordance with it

Rūpaṃ ce bhante anuseti taṃ anumīyati.

— translation of S.3.36

This is incongruous, for the following reasons:

1. 'Tendency' goes with verbs and mental states, but not other nouns. For example, a tendency to argue, to doubt, to anger etc.
2. Webster's dictionary accordingly says tendency means 'a proneness to a particular kind of thought or action.'
3. The seven *anusaya*'s themselves follow this principle, with a list that includes the proclivity to repugnance, to self-centredness etc. But no 'tendency to the five aggregates.'

Therefore when *anuseti* is applied to nouns that are not mental states, we use the verb 'to identify with,' and our comparable rendering for S.3.36 is:

If, bhante, one identifies with bodily form, by that one is measured.

Rūpaṃ ce bhante anuseti taṃ anumīyati.

— S.3.36

Anusaya: same principle

The same principle holds for the noun *anusaya*. Rendering it 'proclivity' makes good sense when it is linked to verbs and mental states. But when linked to other types of nouns, we call it 'identification.'

This avoids the obvious problems of Bodhi's translations, where *anuseti* is always 'underlying tendency.'
Let us compare translations of two quotes:

Quote 1)

Bodhi says:

the underlying tendency to lust lies within one.

Tassa rāgānusayo anuseti.

— Bodhi, M.3.285

This translation is satisfactory because lust is a mental state. Our translation of the quote is comparable:

The proclivity to attachment lurks within him.

Tassa rāgānusayo anuseti.

— M.3.285

Quote 2)

Bodhi says:

The desire, lust, delight, and craving, the engagement and clinging, the mental standpoints, adherences, and underlying tendencies regarding the form element: these have been abandoned by the Tathāgata.

rūpadhātuyā kho gahapati yo chando yo rāgo yā nandi yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā.

— Bodhi, S.3.10

This quote involves a noun that is not a mental state ('underlying tendencies regarding the form element'). We translate the passage with 'identification' ('identification in regards to bodily form') as follows:

The fondness, attachment, spiritually fettering delight, craving, clinging, grasping, obstinate adherence, stubborn attachment, and identification in regards to bodily form have been abandoned by the Perfect One

rūpadhātuyā kho gahapati yo chando yo rāgo yā nandi yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā.

— S.3.10

Conclusion

In conclusion, where they involve nouns that are not mental states, *anusaya* and *anuseti* mean 'identification' and 'to identify with.'

Illustrations

Illustration

anusaya

proclivity

Discard the proclivity to self-centredness

mānānusayamujjaha.

— S.1.188

Illustration

anusaya

proclivity

The illusion of personal identity, the illusion of personal ownership, and the proclivity to self-centredness

ahaṅkāramamaṅkāramānānusayā.

— S.2.275

Illustration

anusaya

proclivity

The proclivity to attachment should be abandoned in regard to pleasant sense impression

sukhāya vedanāya rāgānusayo pahātabbo

The proclivity to repugnance should be abandoned in regard to unpleasant sense impression

dukkhāya vedanāya paṭighānusayo pahātabbo

The proclivity to uninsightfulness into reality should be abandoned in regard to neutral sense impression

adukkhamasukhāya vedanāya avijjānusayo pahātabbo.

— S.4.205

Illustration

anusaya

proclivity

For whatever the reason that entrenched perception and conception assail a man

yatonidānaṃ purisaṃ papañcasaññāsāṅkhā samudācaranti

(...) if there is found nothing there to be delighted in, welcomed, or clung to

ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ

(...) this is the end of the proclivity to attachment

esevanto rāgānusayānaṃ

... this is the end of the proclivity to repugnance

esevanto paṭighānusayānaṃ

... this is the end of the proclivity to dogmatism

esevanto diṭṭhānusayānaṃ

... this is the end of the proclivity to doubt [about the significance of the teaching]

esevanto vicikicchānusayānaṃ.

— M.1.109

Illustration

anusayā

unwholesome proclivities

He in whom there are no unwholesome proclivities, in whom the origins of whatever is spiritually unwholesome are abolished,

Yassānusayā na santi keci mūlā akusalā samūhatāse.

— Sn.v.14

Illustration

anusayā

unwholesome proclivities

Seven unwholesome proclivities

Sattannaṃ bhikkhave anusayānaṃ

proclivity to attachment to sensuous pleasure

kāmarāgānusayassa

proclivity to repugnance

paṭighānusayassa

proclivity to dogmatism

diṭṭhānusayassa

proclivity to doubt [about the significance of the teaching]

vicikicchānusayassa

proclivity to self-centredness

mānānusayassa

proclivity to attachment to individual existence

bhavarāgānusayassa

proclivity to uninsightfulness into reality

avijjānusayassa.

— A.4.9

Illustration

anusayā

identification

The fondness, attachment, spiritually fettering delight, craving, clinging, grasping, obstinate adherence, stubborn attachment, and identification in regards to bodily form have been abandoned by the Perfect One

rūpadhātuyā kho gahapati yo chando yo rāgo yā nandi yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā.

— S.3.10

Illustration

anuseti

identify with

Whatever one is intent upon, conceives of, and identifies with, this becomes the basis for the establishment of one's stream of sense consciousness.

bhikkhave ceteti yañca pakappeti yañca anuseti ārammaṇametaṃ hoti viññāṇassa ṭhitiyā

When there is the basis, there is the establishment of one's stream of sense consciousness.

Yañca ārammaṇe sati paṭiṭṭhā viññāṇassa hoti.

When one's stream of sense consciousness is established and has [egoistically] matured, there is the appearance of denomination-and-bodily-form.

Tasmiṃ paṭiṭṭhite viññāṇe virūlḥe nāmarūpassa avakkanti hoti.

— S.2.66

Illustration

anuseti

identify with

Even if one is not intent upon something, and does not conceive of it, but nonetheless one identifies with it, this becomes the basis for the establishment of one's stream of sense consciousness.

no ce bhikkhave ceteti no ce pakappeti atha ce anuseti ārammaṇametaṃ hoti viññāṇassa ṭhitiyā.

— S.2.67

Illustration

anuseti

identify with

Whatever one identifies with, one is reckoned in terms of.

yaṃ kho bhikkhu anuseti tena saṅkhaṃ gacchati;

Whatever one does not identify with, one is not reckoned in terms of.

yaṃ nānuseti na tena saṅkhaṃ gacchatī ti.

If one identifies with bodily form... advertence, then one is reckoned in terms of it.

Rūpaṃ... viññāṇaṃ ce anuseti tena saṅkhaṃ gacchati.

If one does not identify with bodily form... advertence, then one is not reckoned in terms of it.

Rūpaṃ... viññāṇaṃ ce nānuseti na tena saṅkhaṃ gacchati.

— S.3.35

Illustration

anuseti

identify with

What one identifies with, by that one is measured. By what one is measured, one is reckoned.

Yaṃ kho bhikkhu anuseti taṃ anumīyati. Yaṃ anumīyati tena saṅkhaṃ gacchati

What one does not identify with, by that one is not measured. By what one is not measured, one is not reckoned.

yaṃ nānuseti na taṃ anumīyati yaṃ nānumīyati na tena saṅkhaṃ gacchatīti.

If one identifies with the five aggregates, by that one is measured. By what one is measured, one is reckoned.

Rūpaṃ... viññāṇaṃ ce anuseti taṃ anumīyati yaṃ anumīyati tena saṅkhaṃ gacchati.

If one does not identify with the five aggregates, by that one is not measured. By what one is not measured, one is not reckoned.

Rūpaṃ... viññāṇaṃ ce nānuseti na taṃ anumīyati yaṃ nānumīyati na tena saṅkhaṃ gacchati.

— S.3.36-7

Illustration

anuseti

lurk within

Wrong view [of reality] has lurked within the ignorant for a long time

Dīgharattamanusayitaṃ diṭṭhigatamajānataṃ

The ignorant indeed say one is a Brahman on account of birth.

Ajānantā no pabruvanti jātiyā hoti brāhmano.

— Sn.v.649

Illustration

anuseti

lurk within

The Blessed One has through his explanations removed the arrow of doubt and uncertainty [about the way of spiritual fulfilment, and of unfulfilment] long lurking in me.

bhagavatā vyākatā dīgharattānusayitañca pana me vicikicchākathāṅkathāsallaṃ tañca bhagavatā abbūḷhanti.

— D.2.283

Illustration

anuseti

lurk within

When affected by a pleasant sense impression, he takes delight in it, he welcomes it, and persists in cleaving to it.

so sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati.

The proclivity to attachment lurks within him.

Tassa rāgānusayo anuseti.

— M.3.286

Illustration

anuseti

lurk within one

The proclivity to attachment lurks within one in relation to pleasant sense impression.

sukhāya kho āvuso visākhā vedanāya rāgānusayo anuseti

The proclivity to repugnance lurks within one in relation to unpleasant sense impression.

dukkhāya vedanāya paṭighānusayo anuseti

The proclivity to uninsightfulness into reality lurks within one in relation to neutral sense impression.

adukkhamasukhāya vedanāya avijjānusayo anusetīti.

— M.1.302

anuseti

linger within

And of what sort is he who is like carving on a rock? In this regard, some person is frequently angry (*abhiṇhaṃ kujjhaṭi*). Moreover that anger lingers within him for a long time

so ca khvassa kodho dīgharattaṃ anuseti

And of what sort is he who is like carving on the ground? In this regard, some person is frequently angry (*abhiṇhaṃ kujjhaṭi*), but his anger does not linger within him for a long time

so ca khvassa kodho na dīgharattaṃ anuseti.

— A.1.284

Antagū

Renderings

- *antagū*: one who has reached the end of

Introduction

Antagū: reached the end of

Antagū means 'one who has reached the end (of something),' and is therefore usually qualified. For example: 'the end of the spiritual path' (*paṭipadantaḡaṃ*) or 'the end of suffering' (*dukkhantaḡaṇā*), and so on.

Lokantagū: reached the end of the world [of phenomena]

Lokantagū means 'one who has reached the end of the world.' *Loka* is dealt with in detail elsewhere in the Glossary, but in conclusion we take 'world' as 'world [of phenomena].'

Vedantagū: completed his scriptural education

Vedantagū means 'reached the end of scriptural knowledge,' but reads better as 'completed one's scriptural education,' as here:

One who has submitted to inward taming, completed his scriptural education, fulfilled the religious life.

damasā upeto vedantagū vusitabrahmacariyo.

— Sn.v.463

Illustrations

Illustration

antagū

reached the end of suffering

You have reached the end of suffering, gone beyond suffering.

antagūsi pārāgū dukkhassa.

— Sn.v.539

Illustration

paṭipadantagum

reached the end of the spiritual path

They call him enlightened in the world, a wise person who has reached the end of the spiritual path.

Tamāhu loke sambuddham dhīraṃ paṭipadantagum.

— A.1.236

Illustration

lokantagū

one who has reached the end of the world [of phenomena]

The end of the world [of phenomena] can never be reached by means of travelling. Yet without reaching the end of the world [of phenomena] there is no freedom from suffering.

*Gamanena na pattabbo lokassanto kudācanaṃ
Na ca appatvā lokantaṃ dukkhā atthi pamocanaṃ.*

Therefore, truly, one who knows the world [of phenomena] [according to reality], one of great wisdom, one who has reached the end of the world [of phenomena], fulfiller of the religious life, knowing the end of the world [of phenomena] [according to reality], inwardly at peace, longs not for this world or another.

*Tasmā have lokavidū sumedho lokantagū vusitabrahmacariyo
Lokassa antaṃ samitāvī ñatvā nāsiṃsati lokamimaṃ parañcā ti.*

— S.1.62

Illustration

lokantagū

one who has reached the end of the world [of phenomena]

The Enlightened One, dispeller of inward darkness, All-Seeing Eye, one who has reached the end of the world [of phenomena], transcended all states of individual existence

tamonudo buddho samantacakkhu lokantagū sabbabhavātivatto.

— Sn.v.1133

Illustration

dukkhantagunā

reached the end of suffering

(...) proclaimed by the Buddha who has reached the end of suffering.

Buddhena dukkhantagunā pakāsitaṃ.

— A.1.215

Illustration

antagū

'one who has completed his scriptural education

'If one who has completed [his scriptural education], who is blessed with profound knowledge, should receive an offering at the time of alms bestowal, then, I declare, the offering would have a good result.

Yadantagū vedagū yaññakāle yassāhutiṃ labhe tassijjheti brūmi.

— Sn.v.458

Comment:

Antagū: 'one who has completed [his scriptural education].' Although *antagū* is unqualified here, it is clarified as *vedantagū* in Sn.v.463.

Anvāssavati; Anussavati

Renderings

- *anvāssavati*: to pursue
- *anussavati*: to pursue

Introduction

Etymology

- *Anvāssavati* is *anu+ā+savati*
- *Anussavati* is *anu+savati*

Alternative spellings

Their alternative spellings are

- *anvāsavati*
- *anusavati*

Equivalence in practice

The two words are used in similar ways, which suggests their equivalence, for example:

spiritually unwholesome factors do not pursue him

akusalā dhammā nānussavanti.

— S.4.188

spiritually unwholesome factors will pursue him

akusalā dhammā anvāssavissantī ti.

— M.3.113

To pursue: to continue to afflict

Because *savati* means 'to flow,' it is tempting to render both words in terms of 'flow,' as translators often do, and so does DOP ('flows after, flows upon, flows continually over'). But the PED suggests *anvāssavati* means not just 'stream into' but also 'attack, befall.' We prefer 'pursue' because it means 'to continue to afflict' (Webster's). One simile in particular shows the incongruity of 'flow,' where flies 'attack and pursue' someone smelling like a rotten corpse. See illustrations below.

Illustrations

Illustration

anvāssavissantī

pursue

'The flies will surely attack and pursue one who has putrefied himself and who is full of inward rottenness. They cannot fail to do so.'

Taṃ vata bhikkhu kaṭuvīyakataṃ attānaṃ āmagandhe avassutaṃ makkhikā nānupatissanti nanvāssavissantī ti netaṃ thānaṃ vijjati ti.

'His thoughts bound up with attachment will attack him like flies.'

Makkhikā anupatissanti saṅkappā rāganissitā.

— A.1.280

Illustration

anvāssavissantī

pursue

While I am pacing back and forth thus, neither greed nor dejection nor unvirtuous, spiritually unwholesome factors will pursue me.

nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī ti.

— M.3.113

Illustration

anvāssaveyyuṃ pursue

If you abide with the faculty of sight unrestrained [from attraction and repulsion, through mindfulness], greed, dejection, and unvirtuous, spiritually unwholesome factors would pursue you.

cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ.

— S.4.178

Illustration

anussavanti

pursue

I abide mindfully in such a way that perceptually obscuring states do not pursue me

tathā sato viharāmi yathā sataṃ viharantaṃ āsavā nānussavanti.

— S.2.54

Apekkhā

Renderings

- *apekkhā*: affection
- *apekkhā*: longing

- *apekkhā*: concern
- *apekkha* (adj): looking for
- *apekkha* (adj): longing for
- *anapekkha* (adj): unconcerned
- *anapekkha* (adj): indifferent

Introduction

Apekkhā & Apekhā

The spelling is either -kkh- or -kh-, which are used indiscriminately, says PED. There is inconsistency between editions, and even within editions. For example, both BJT and VRI versions read:

So taṃ namassaṃ acari mutyapekkho Sn.v.346

So taṃ namassaṃ acari mutyapekho Th.v.1264

We have normalised our spellings to -pekkh-

Illustrations

Illustration

apekkhassa

looking for

For he is the [unsurpassed] field for one looking for merit.

khettaṃ hi taṃ puññaapekkhassa hoti.

— Sn.v.481

Illustration

apekkhā

affection

Passionate attachment to jewellery and earrings, and affection for children and wives, are the strong bonds, say the wise.

Sārattarattā maṇikuṇḍalesu puttesu dāresu ca yā apekkhā.

Etaṃ dalhaṃ bandhanamāhu dhīrā.

— S.1.77

Illustration

apekkha

affection

A man might think thus: 'I am attached and emotionally bound to that woman by acute fondness and affection... How about if I got rid of my fondness and attachment regarding that woman?'

ahaṃ kho amussā itthiyā sāratto paṭibaddhacitto tibbacchando tībāpekkho... Yannūnāhaṃ so me amussā itthiyā chandarāgo taṃ pajaheyyan ti.

— M.2.224

Illustration

apekkhava

full of longing

Filled with lust means: lustful, full of longing, emotionally bound.

Avassutā nāma: sārattā apekkhavatī paṭibaddhacittā.

— Vin.4.214

Illustration

apekkha

longing

Do not, sir, die filled with longing. To die filled with longing is unpleasant and blameworthy. Of your eighty-four thousand cities, Kusāvatī is the chief. Abandon fondness for them. Harbour no longing for life.

Mā kho tvaṃ deva sāpekkho kālamakāsi. Dukkhā sāpekkhassa kālakiriyā garahitā ca sāpekkhassa kālakiriyā. Imāni te deva caturāsītinagarasahassāni kusāvatirājadhānippamukhāni. Ettha deva chandaṃ pajaha. Jīvite apekkhaṃ mākāsi.

— D.2.192

Illustration

apekkhaṃ

longing

He has abandoned longing for this world and the next.

Vihari apekkhaṃ idha vā huraṃ vā.

— Th.v.10

COMMENT

Vihari: 'he has abandoned.' Commentary: *vihari ti visesato hari apahari apanesi. Apaharati*: 'takes away, removes' (DOP).

Illustration

anapekkhino

long not

Those of peaceful minds, who are aware, mindful, and meditative, rightly see the nature of reality, and long not for sensuous pleasures.

*Ye santacittā nipakā satimanto ca jhāyino
Sammā dhammaṃ vipassanti kāmesu anapekkhino.*

— It.39

Illustration

apekkho

longing

He lived the religious life venerating you, longing for freedom [from individual existence].

So taṃ namassaṃ acari mutyapekkho.

— Sn.v.344

Illustration

apekkhamānā

longing

Longing for the future or the past, yearning for present and former pleasures.

Pacchā pure vāpi apekkhamānā ime vā kāme purime vā jappaṃ.

— Sn.v.773-4

Illustration

apekkhaṃ

concern

Dwelling in the woods which resound with the cries of peacocks and herons, being accompanied by leopards and tigers, give up concern for the body. Do not fail [to do so]': so you used to urge me, mind.

Mayūraakoṇcābhirutamhi kānane dīpīhi vyaggehi purakkhato vasaṃ

Kāye apekkhaṃ jaha mā virādhaya itissu maṃ citta pure niyuñjasi.

— Th.v.1113

Illustration

apekkhavā

full of concern

If that bodily form changes and alters, his mind is preoccupied with the change.

Tassa taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti.

Distress and other mental states born of this preoccupation plague his mind.

Tassa rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Thus he is fearful, distressed, and full of concern, and because of grasping he is apprehensive.

Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

— M.3.227

Illustration

anapekkhā

unconcerned

When the boy has grown up and has enough wisdom, then his nurse is unconcerned about the boy, thinking, 'The boy can now safeguard himself. He will not be negligent [in looking after himself]

Yato ca kho so bhikkhave kumāro vuddho hoti alaṃpañño anapekkhā pana bhikkhave dhāti tasmīṃ kumāre hoti attaguttodāni kumāro nālaṃ pamādāyā ti.

— A.3.6

Illustration

anapekkhinaṃ

indifferent

He is indifferent to sensuous pleasures.

kāmesu anapekkhinam.

— Sn.v.857

Illustration

anapekkhamāno

being indifferent

Being unsatisfied with amusement, delight, and sensuous pleasure, being indifferent [to them].

Khiḍḍaṃ ratiṃ kāmasukhañca loke analañkaritvā anapekkhamāno.

— Sn.v.59

Illustration

anapekkhā

indifferent

But when in the charnel ground it lies discarded, dead, bloated, and discoloured, [even] relatives are indifferent to it.

*Yadā ca so mato seti uddhumāto vinīlako
Apaviddho susānasmim̐ anapekkhā honti ñātayo.*

— Sn.v.200

Appamatta; Appamāda

Renderings

- *appamatta*: diligent
- *appamatta*: diligently
- *appamatta*: diligent man
- *appamatta*: diligently applied [to the practice]
- *appamāda*: diligence

- *appamāda*: diligence [in the practice]
- *pamāda*: negligence [in the practice]
- *pamatta*: negligently applied [to the practice]

Introduction

With specified objects

Appamatta and *appamāda* often have specified objects:

1. We will abide using blocks of wood as cushions, and be diligently and vigorously applied to inward striving.

Kaliṅgarūpadhānā viharissāma appamattā ātāpino padhānasmin ti (S.2.267-8).

2. Happy indeed are those human beings honouring the Sublime One, applying themselves to Gotama's training system, who train in it with diligence.

*Sukhitā vata te manujā sugataṃ payirupāsiya
Yuñjaṃ gotama sāsane appamattānusikkhareti* (S.1.52).

3. The diligent and resolute practisers of my training system will go without your approval where, having gone, they will not grieve.

*Te appamattā pahitattā mama sāsanaṅkārakā
Akāmā te gamissanti yattha gantvā na socare* (Sn.v.445).

4. For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected.

Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ (Sn.p.140).

5. They bring [us] offerings day and night, so [please] diligently protect them.

Divā ca ratto ca haranti ye baliṃ tasmā hi ne rakkhatha appamattā (Sn.v.223).

6. He is no friend at all, who, anticipating conflict, is always diligently looking for your weak spots.

Na so mitto yo sadā appamatto bhedāsāṅkī randhamevānupassī (Sn.v.255).

7. With the arrow [of craving] removed, living the religious life diligently, he longs for neither this world nor the next.

Abbūḷhasallo caramappamatto nāsiṃsati lokamimaṃ parañcātī (Sn.v.779).

8. Being diligent in the practice of sacrifice

yaññapathe appamattā (Sn.v.1045).

With no specified object

Sometimes, there is no specified object. The relationship between terms in the following passages show why, in such cases, we take the object to be 'the practice' (i.e. 'the practice of the teaching'):

1. My disciple who abides diligently, vigorously, and resolutely applied [to the practice] for one night and day, practising as I instructed him, might experience exclusively happiness for a hundred years.

Idha mama sāvako... ekaṃ rattindivaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni ekanta sukhapaṭisaṃvedī vihareyya (A.5.86).

2. Bhante, it would be good if the Blessed One would explain the teaching to me in brief, so that, having heard the teaching from the Blessed One, I might abide alone, withdrawn [from human fellowship, sensuous pleasures, and spiritually unwholesome factors], diligently, vigorously, and resolutely applied [to the practice].

sādhū me bhante bhagavā saṅkhittena dhammaṃ desetu yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyanti (S.4.145).

3. When a bhikkhu is perfect in diligence [in the practice], it is to be expected that he will develop and cultivate this noble eightfold path.

*Appamādasampannassetam bhikkhave bhikkhuno pāṭikaṅkham ariyam aṭṭhaṅgikam maggam
bhāvēssati ariyam aṭṭhaṅgikam maggam bahulīkarissatīti*

Illustrations

Illustration

appamatto

diligent

A diligent householder with a practice like this ends up with the devas called Sayampabha.

Etaṃ gihī vattayamappamatto sayampabhe nāma upeti deve ti.

— Sn.v.404

Illustration

appamatto

diligent man

The wise and diligent man who associates with such a person.

yo tādisaṃ bhajati appamatto.

— Sn.v.317

Illustration

appamattā

those who are diligently applied [to the practice]

Those who are wise, diligently applied [to the practice], and prudent attain [the supreme goal].

Dhīrā samadhigacchanti appamattā vicakkaṇā ti.

— Th.v.4

Illustration

appamādena

with diligence

So, then, bhikkhus, I take your leave. Originated phenomena are destined to disappear. Apply yourself [to the practice] with diligence.

Handadāni bhikkhave āmantayāmi vo. Vayadhammā saṅkhārā. Appamādena sampādetha

— D.2.156

Illustration

appamādo

being diligent

Being diligent in [doing] what is righteous: this is supremely auspicious.

Appamādo ca dhammesu etaṃ maṅgalamuttamaṃ.

— Sn.v.264

Illustration

appamattassa

diligently

'The religious life is well explained, fathomable in this lifetime, realisable in the here and now, so that for one who trains himself diligently [in it], going forth [into the ascetic life] is not in vain.'

Svākkhātaṃ brahmacariyaṃ sandiṭṭhikamakālikaṃ

Yattha amoghā pabbajjā appamattassa sikkhato ti.

— Sn.v.567

Illustration

appamatto

diligently applied [to the practice]

Being diligently applied [to the practice], he attains perpetual deliverance [from perceptually obscuring states].

Appamatto samāno asamayavimokkhaṃ ārādheti.

— M.1.197

Illustration

appamattā

diligently applied [to the practice]

'We will abide diligently applied [to the practice]'

appamattā viharissāmā ti.

— S.2.266

Illustration

appamādo

diligence; appamattā, diligently applied [to the practice]

You should abide spiritually supported by one thing: diligence in [cultivating] spiritually wholesome factors.

Eko dhammo upanissāya vihātabbo appamādo kusalessu dhammesu

When you are abiding diligently applied [to the practice], spiritually supported by diligence [in cultivating spiritually wholesome factors], your harem will think:

Appamattassa te mahārāja viharato appamādaṃ upanissāya itthāgārassa evaṃ bhavissati

'The king dwells diligently applied [to the practice], spiritually supported by diligence [in cultivating spiritually wholesome factors].

rājā kho appamatto viharati appamādaṃ upanissāya.

Come, then, let us also dwell diligently applied [to the practice], spiritually supported by diligence [in cultivating spiritually wholesome factors].'

Handa mayampi appamattā viharāma appamādaṃ upanissāyāti.

— S.1.89

Illustration

appamādaṃ

diligence; appamatto, diligent

The wise praise diligence in performing meritorious deeds.

Appamādaṃ pasaṃsanti puñṇakiriyāsu paṇḍitā

'The wise person who is diligent [in performing meritorious deeds] secures both benefits: benefit in this lifetime, and benefit in the hereafter.

Appamatto ubho atthe adhigaṇhāti paṇḍito

Diṭṭhe dhamme ca yo attho yo cattho samparāyiko.

— S.1.86

Illustration

appamādo

diligence

Which one thing is very useful? Diligence in [cultivating] spiritually wholesome factors.

Katamo eko dhammo bahukāro? Appamādo kusalesu dhammesu.

— D.3.272-3

Illustration

appamādo

diligence [in the practice]

And what is diligence [in the practice]?

Katamo ca bhikkhave appamādo

In this regard a bhikkhu protects the mind against perceptually obscuring states and against states associated with perceptually obscuring states.

Idha bhikkhave bhikkhu cittaṃ rakkhati āsavesu ca sāsavesu ca dhammesu.

— S.5.232

Illustration

appamādaṃ

diligence [in the practice]

Seeing negligence [in the practice] as danger, and diligence [in the practice] as safety.

Pamādaṃ bhayato disvā appamādañca khemato.

— Th.v.980

Illustration

appamāda

diligence [in the practice]

Whatever spiritually wholesome factors there are, they all stem from diligence [in the practice].

ye keci kusalā dhammā sabbe te appamādamūlakā.

— S.5.42

Illustration

appamādo

diligence [in the practice]

To abandon negligence [in the practice] develop diligence [in the practice].

Pamādassa pahānāya appamādo bhāvetabbo.

— A.3.449

Illustration

appamādo

diligence [in the practice]

Diligence [in the practice] is the path to the Deathless State. Negligence [in the practice] is the path to death.

Appamādo amatapadaṃ pamādo maccuno padaṃ.

— Dh.v.21

Pamāda

Illustration

pamādo

negligent in

'Moggallāna, Moggallāna, do not be negligent, brahman, in [practising] first jhāna

mā brāhmaṇa paṭhamaṃ jhānaṃ pamādo

Steady your mind in first jhāna

paṭhame jhāne cittaṃ saṇṭhappehi

Concentrate your mind in first jhāna

paṭhame jhāne cittaṃ ekodiṃ karohi

Compose your mind in first jhāna

paṭhame jhāne cittaṃ samādahāti.

— S.4.264

Illustration

napamajjeyya

should not be negligent in

Knowing inward peace as Peace, he should not be negligent in [practising] Gotama's training system.

Santī ti nibbutiṃ ñatvā sāsane gotamassa napamajjeyya.

— Sn.v.933

Illustration

pamādo

negligent

When the teaching has been so well explained, how can one who understands [it] be negligent [in practising it]?

Evaṃ sudesite dhamme ko pamādo vijānataṃ.

— S.1.193

Illustration

pamajjitun

negligently applied [to the practice]

Whether walking, standing, sitting, or lying down, your last day approaches. There is no time for you to be negligently applied [to the practice].

*Carato tiṭṭhato vāpi āsīnasayanassa vā
Upeti carimā ratti na te kālo pamajjitun ti.*

— Th.v.452

Illustration

pamādattha

negligently applied [to the practice]

Meditate, Cunda! Do not be negligently applied [to the practice] lest you regret it later!

Jhāyatha cunda mā pamādattha. Mā pacchā vippaṭisārino ahuvattha.

— M.1.46

Illustration

pamāda

negligence [in the practice]

Liquor, wines, and intoxicants which are bases of negligence [in the practice].

surāmerayamajjapamādaṭṭhānā.

— M.3.170

Illustration

pamatto

negligently applied [to the practice]

The man negligently applied [to the practice] who pursues another's wife meets with four states.

Cattāri ṭhānāni naro pamatto āpajjati paradārūpasevī.

— Dh.v.309

Illustration

pamatto

negligently applied [to the practice]

'This deity dwells much too negligently applied [to the practice].'

atibālhaṃ kho ayaṃ yakkho pamatto viharati.

— M.1.253

Illustration

pamādamhā

negligence [in the practice]

Does he keep aloof from negligence [in the practice]? Does he not neglect meditation?'

Kacci ārā pamādamhā kacci jhānaṃ na riñcati.

— Sn.v.156

Illustration

pamādo

negligence [in the practice]

Negligence [in the practice] is a spiritual defilement. One who is constantly negligently applied [to the practice] is oppressed by spiritual defilement.

Pamādo rajo pamādo pamādānupatito rajo.

— Sn.v.334

Illustration

pamatta

negligent

'You have come here for your own ends, Maleficent One, O kinsman of the negligent.

Pamattabandhu pāpima senatthena idhāgato.

— Sn.v.430

Illustration

pamādā

negligence [in the practice]

The world [of beings] is obstructed by uninsightfulness into reality. Because of selfishness, and negligence [in the practice] it shines not.

Avijjāya nivuto loko vevicchā pamādā nappakāsati.

— Sn.v.1033

Illustration

pamajjitun

negligently applied [to the practice]

Illness has arisen in me. It is not the time for me to be negligently applied [to the practice].

Ābādho me samuppanno kālo me nappamajjitun ti.

— Th.v.30

Abhijānāti; Parijānāti

Renderings

- *abhijānāti*: to recall
- *abhijānāti*: to fully understand
- *nabhijānāti*: to not understand
- *nabhijānāti*: to not know
- *abhiññā*: full understanding
- *abhiññā*: transcendent insight
- *abhiññā*: supernormal attainment
- *parijānāti*: to profoundly understand
- *pariññā*: profound understanding

Introduction

Distinguished levels of understanding

Abhijānāti is often paired with *parijānāti* in contexts which, for both words, imply distinguished levels of understanding by arahants and other noble disciples. The words are here called 'full understanding' and 'profound understanding.'

Parijānāti more sublime

Profound understanding is more sublime than full understanding because it is usually restricted to arahants. Rarely it is applied to non-returners (e.g. *pañcakāmaguṇike rāge pariññate natthi taṃ saṃyojanaṃ yena saṃyojanena saṃyutto ariyasāvako puna imaṃ lokaṃ āgaccheyya*, S.2.99).

Pariññā and nibbāna

The noun of *parijānāti* is *pariññā*, which shares the definition of *nibbāna* (*rāgakkhaya dosakkhaya mohakkhaya ayaṃ vuccati bhikkhave pariññā ti* S.3.26; *rāgakkhaya dosakkhaya mohakkhaya idaṃ vuccati nibbānan ti* S.4.251).

Nābhijānāti: not understand, not recall

When *abhijānāti* occurs in the negative it means either:

1. to not know

2. to not understand

3. to not recall

This world, the world hereafter, the brahmā world, and the deva world. I do not know the celebrated Gotama's view of these.

*Ayaṃ loko paro loko brahmaloko sadevako
Diṭṭhiṃ te nābhijānāmi gotamassa yasassino.*

— Sn.v.1117

We do not know what you are meditating upon.

Yassa te nābhijānāma yampi nissāya jhāyasi.

— Th.v.1084

Many in the world, being ignorant, are truly bound to the mud of sensuous pleasure. They do not [come to] know the end of birth and death.

*Kāmapaṇkena sattā hi bahū loka aviddasū
Pariyantaṃ nābhijānanti jātiyā maraṇassa ca.*

— Thī.v.354

We do not understand those things though we have come like hair-splitting [archers].

Ye mayaṃ nābhijānāma vāavedhisamāgatā.

— Th.v.1084

I do not recall a sensuous thought having ever arisen in me.

nābhijānāmi kāmavitakkaṃ uppannapubbaṃ.

— M.3.125

I do not recall any Ājīvaka ascetic who went to heaven.

nābhijānāmi kañci ājīvakaṃ saggūpagaṃ.

— M.1.483

I do not recall indulging in sexual intercourse even in a dream.

nābhijānāmi supinantenapi methunaṃ dhammaṃ paṭisevitā.

— Vin.2.79

Illustrations

Illustration

abhijānāsi

recall

Do you recall having asked other ascetics and Brahmanists this question?

abhijānāsi no tvaṃ devānaminda ime pañhe aññe samaṇabrāhmaṇe pucchitā ti.

— D.2.284

Illustration

abhijānāmi

recall

When my husband died, he rose amongst the deities and he revealed himself to me in his former bodily form (*purimena attabhāvena uddassesi*); but I do not recall any inward disquiet on that account.

na kho panāhaṃ bhante abhijānāmi tatonidānaṃ cittassa aññathattan ti.

— A.4.66

Illustration

anabhijānaṃ

recall

If a bhikkhu, though not recalling it, should claim with reference to himself a superhuman attainment of knowledge and vision that is worthy of the Noble Ones, saying "Thus I know; thus I see;" then, whether or not he is later interrogated about it, fallen and seeking purification, he says "Friends, though not knowing, I said 'I know'; though not seeing, I said 'I see.' I boasted vainly and falsely"; unless it was from over-estimation, he is pārājika, no longer in communion.

yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ alamariyañāṇadassanaṃ samudācareyya Iti jānāmi iti passāmi ti tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā āpanno visuddhāpekkho evaṃ vadeyya ajānaṃ evaṃ āvuso avacaṃ jānāmi; apassaṃ passāmi. Tucchaṃ musā vilapin ti. Aññatra adhimānā ayampi pārājiko hoti asaṃvāso.

— Vin.3.91

Comment:

Rendering *anabhijānaṃ* as 'recall' is supported by a perspective on the Word Commentary's definition of 'interrogated' (*samanuggāhiyamāno*), as follows:

'Interrogated means: when a matter (i.e. a claim to have attained a superhuman attainment) is acknowledged, he is asked: What was attained by you? How was it attained? When was it attained? Where was it attained? Which spiritual defilements have you abandoned? Which states have you gained?

Samanuggāhiyamāno ti yaṃ vatthu paṭiññātaṃ hoti tasmiṃ vatthusmiṃ samanuggāhiyamāno kinte adhigataṃ kinti te adhigataṃ kadā te adhigataṃ kattha te adhigataṃ katame te kilesā pahīnā katamesaṃ tvaṃ dhammānaṃ lābhī ti.

The correct answer to these questions would logically be 'I do not recall attaining any superhuman attainment' rather than 'I do not know any superhuman attainment.' Nonetheless, *anabhijānaṃ* in this rule is usually rendered 'not knowing.' This produces stilted results:

- Horner: Whatever monk should boast with reference to himself of a state of further-men, sufficient ariyan knowledge and insight, though not knowing it fully, and saying: 'This I know, this I see.'.. (BD.1.159).
- Norman: Whatever bhikkhu should, while not knowing [for certain], boast a superhuman state, knowledge and insight deserving the name 'noble,' as being present in himself, [saying] 'I know thus, I see thus.'.. (The Pātimokkha, PTS, 2001).

Illustration

abhiññānāti

fully understand; abhiññāya, full understanding; pariñānāti, profoundly understand; pariññāya, profound understanding

When a bhikkhu has heard that all things are unsuited to stubborn attachment he fully understands the whole teaching.

evañcetaṃ bhikkhu bhikkhuno sutaṃ hoti sabbe dhammā nālaṃ abhinivesāyāti so sabbam dhammam abhiññānāti

Through fully understanding the whole teaching, he profoundly understands the whole teaching.

sabbam dhammam abhiññāya sabbam dhammam pariñānāti

Through profoundly understanding the whole teaching, he perceives all phenomena differently.

sabbam dhammam pariññāya sabbanimittāni aññato passati.

— S.4.50

Illustration

abhiññānāti

fully understand; abhiññāya, full understanding; pariññeyyam profoundly understand

A bhikkhu who is a disciple in training... fully understands solidness to be solidness

yopi so bhikkhave bhikkhu sekho... sopi paṭhaviṃ paṭhavito abhijānāti

Fully understanding solidness to be solidness

paṭhaviṃ paṭhavito abhiññāya

may he not think of solidness in personal terms

paṭhaviṃ mā maññi

(...) For what reason? So that he may profoundly understand it, I declare

Pariññeyyaṃ tassā ti vadāmi.

— M.1.4

Illustration

abhijānāti

fully understand; abhiññāya, full understanding; pariññātaṃ profoundly understood

The arahant, too, fully understands solidness to be solidness (*arahaṃ... so pi paṭhaviṃ paṭhavito abhijānāti*)

Fully understanding solidness to be solidness

paṭhaviṃ paṭhavito abhiññāya

he does not think of solidness in personal terms

paṭhaviṃ na maññati

(...)

For what reason? He profoundly understands it, I declare

Taṃ kissa hetu? Pariññātaṃ tassā ti vadāmi.

— M.1.4

Illustration

anabhijānaṃ

fully understand; aparijānaṃ, profoundly understanding

Bhikkhus, one who has not fully and profoundly understood the All and detached his mind from it and abandoned it, is incapable of destroying *dukkha*

Sabbaṃ bhikkhave anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

— S.4.17

Illustration

abhiññāya

full understanding

One is the path to worldly gain, another the path leading to the Untroubled. Fully understanding this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly honour.

*Aññā hi lābhūpanisā aññā nibbānagāmini
Evamevaṃ abhiññāya bhikkhu buddhassa sāvako
Sakkāraṃ nābhinandeyya.*

— Dh.v.75

Illustration

abhiññāya

full understanding

The noble eightfold path should be developed for the full understanding of the five aggregates.

Imesaṃ kho bhikkhave pañcannaṃ upādānakkhandhānaṃ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

— S.5.61

Illustration

abhiññeyyo

fully understood

The ascetic Vacchagotta said that most religious teachers declared the place of rebirth of even their best disciples, whereas the Buddha only declared this of some disciples. The ascetic Vacchagotta said that because of this:

'There was unsureness and uncertainty in me: How is the teaching of the Ascetic Gotama's to be fully understood?'

Tassa mayhaṃ bho gotama ahudeva kaṅkhā ahu vicikicchā kathannāma samaṇassa gotamassa dhammo abhiññeyyo.

— S.4.399

Illustration

abhiññāya

fully understand

Sāriputta, friend, it is through seeing and fully understanding the ending of the visual sense, advertence to the visual field, and things known through advertence to the visual field, that I regard these things as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood."

Cakkhusmiṃ āvuso sāriputta cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme n'etaṃ mama n'eso'hamasmi na me so attā ti samanupassāmi.

— M.3.265

Illustration

abhijānaṃ fully understanding; parijānaṃ profoundly understanding

Bhikkhus, one who has not fully and profoundly understood the visual sense and discarded and abandoned it, is incapable of destroying suffering

Cakkhum bhikkhave anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya.

— S.4.89

Illustration

abhiññāya

full understanding

There are these four spiritual shackles:

the spiritual shackle of greed

abhijjhā kāyagantho

the spiritual shackle of ill will

vyāpādo kāyagantho

the spiritual shackle of adherence to observances and practices

sīlabbataparāmāso kāyagantho

the spiritual shackle of stubborn attachment to dogmatic opinions

idaṃsaccābhiniveso kāyagantho

For the full understanding of these four spiritual shackles the noble eightfold path should be developed

imesaṃ kho bhikkhave catunnaṃ ganthānaṃ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

— S.5.59

Illustration

abbhaññāsiṃ

fully understand

Bhikkhus, in the world [of beings] with its devas, māras, and brahmās, in the world of mankind with its ascetics and Brahmanists, its royalty and commoners, whatsoever is seen, heard, sensed, cognised, attained, searched into, pondered over by the mind, I fully understand it.

Yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā tamahaṃ abbhaññāsiṃ.

— A.2.25

Illustration

abhiññā

transcendent insight

There are ascetics and Brahmanists conducting and applying themselves rightly in the world who, having realised this world and the world hereafter for themselves through transcendent insight, make them known to others.

atthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayāṃ abhiññā sacchikatvā pavedentī ti.

— M.3.72

Illustration

abhiññā

transcendent insight

I claim to have reached the consummation and perfection of transcendent insight into profound truths not heard before

pubbāhaṃ bhikkhave ananussutesu dhammesu abhiññāvosānapāramippatto paṭijānāmi.

— A.3.9

Illustration

abhiññāya

transcendent insight

Bhikkhus, I explain the teaching with transcendent insight, not without transcendent insight.

abhiññāyā'haṃ bhikkhave dhammaṃ desemi no anabhiññāya.

— A.1.276

Illustration

abhiññā

supernormal attainments

One might just as well think that a bull elephant seven or seven and a half cubits could be hidden by a palm leaf as think that my six supernormal attainments could be eclipsed [by the Venerable Ānanda's attainments].

Sattaratanam vā so āvuso nāgaṃ adḍhaṭṭharatanam vā tālapattikāya chādetabbaṃ maññeyya yo me cha abhiññā chādetabbaṃ maññeyyā ti.

— S.2.217

Illustration

abhiññā

supernormal attainments

Six supernormal attainments (*cha abhiññā*)

1. various kinds of psychic power (*anekavihiṭṭam iddhividham*).
2. divine ear (*dibbasotadhātu*): hearing the voices of devas and men, whether far or near.
3. knowledge of the minds of other persons, by encompassing their minds with one's own (*cetopariyañāṇam*)
4. the final knowledge: the knowledge through recalling of past lives

pubbenivāsānussati ñāṇam vijjā

5. the final knowledge: the knowledge of the transmigration of beings (*sattānam cutūpapāte ñāṇam vijjā*), and discerning how beings fare according to their deeds (*yathākammūpage satte pajānāti*).
6. the final knowledge: the knowledge of the destruction of perceptually obscuring states (*āsavānam khaye ñāṇam vijjā*) (S.2.212-4).

Comment:

Bodhi says: 'This is one of the rare texts in the Nikāyas where the word *abhiññā* is used collectively to designate the six higher knowledges.'

Illustration

abhiññāya

supernormal attainment

The Buddha told Baka the Brahmā that he knew of three groups of devas that Baka was ignorant of: the Ābhassarā, Subhakiṇṇā and Vehapphalā devas.

'Thus, Brahmā,' he concluded, 'in regard to supernormal attainment I do not stand merely at the same level as you, so how could I be lower? Rather, I am above you.'

evampi kho ahaṃ brahme neva te samasamo abhiññāya kuto nīceyyaṃ. Atha kho ahameva tayā bhiyyo.

— M.1.329

Illustration

pariññā

profound understanding

What things should be profoundly understood?

Katame ca bhikkhave pariññeyyā dhammā:

The five aggregates

Rūpaṃ bhikkhave pariññeyyo dhammo... viññāṇaṃ pariññeyyo dhammo

What is profound understanding?

Katamā ca bhikkhave pariññā?

The destruction of attachment, hatred, and undiscernment of reality

Yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo.

— S.3.26

pariññāya

profoundly understanding

Recognising this danger, that suffering arises dependent on existential nourishment, profoundly understanding all existential nourishment, one is free of attachment to all existential nourishment.

*Etamādīnavaṃ ñatvā dukkhaṃ āhārapaccayā
Sabbāhāraṃ pariññāya sabbāhāraṃanissito.*

— Sn.v.747-9

Abhijjhā

Renderings

- *abhijjhā*: greed
- *abhijjhālū*: greedy

Introduction

Abhijjhā: greed not covetousness

Abhijjhā has long been called 'covetousness,' which means the desire for other's possessions, but it more likely means 'greed,' because:

1. PED says it is 'almost identical in meaning with *lobha*.'
2. The *Sālha Sutta* (A.1.194) says *lobho* and *abhijjhā* are synonyms (*taṃ kiṃ maññatha sālha atthi lobho ti? Evaṃ bhante. Abhijjhā ti kho ahaṃ sālha etamatthaṃ vadāmi* (A.1.194).
3. In the scriptures *abhijjhā* stands for the first of the five hindrances, where it is linked to sensuous pleasure (*abhijjhālū kāmesu* It.91), and is listed with the other four hindrances (*vyāpannacittā thīnamiddha uddhatā vicikicchā* M.1.17-18). In this last reference it is linked to *rāga* (*abhijjhālū kāmesu tibbasārāgā* M.1.17-18).

Abhijjhā: broad meaning more likely

Objection to rendering *abhijjhā* as greed may be raised on the grounds that *abhijjhā* is explained in terms of covetousness:

'In this regard, some person is greedy. He covets others' property and possessions: "Oh, may what belongs to another be mine!"'

idha bhante ekacco abhijjhālu hoti yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā hoti aho vata yaṃ parassa taṃ mamassā ti.

— M.3.49

But this is in illustration of the two types of mental conduct, good and bad, where *abhijjhālū* and *vyāpannacitto* are bad, and *anabhijjhālū* and *avyāpannacitto* are good. In this situation, it is likely the two words stand for two broad categories (greed and hatred), not one narrow category and one broad category (covetousness and hatred). The same is true of *abhijjhādomanassā*, where it is more likely that *abhijjhā* has a broad meaning, not a narrow meaning. For example:

1. While I am pacing back and forth thus, neither greed nor dejection nor unvirtuous, spiritually unwholesome factors will pursue me.

nābhijjhādomanassā pāpakā akusalā dhammā anvāsavissantī ti (M.3.113).

2. A bhikkhu abides contemplating the nature of the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

vineyya loke abhijjhādomanassaṃ (S.5.182).

Abhijjhā: not in relation to others' possessions

Abhijjhā is not always linked to others' possessions:

In seeing a visible object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it. Many sense impressions arising from the visible object blossom [within oneself], greed and vexation as well, by which one's mind becomes disturbed.

*Rūpaṃ disvā sati muṭṭhā piyaṃ nimittaṃ manasikaroto
Sārattacitto vedeti tañca ajjhosa tiṭṭhati
Tassa vaḍḍhanti vedanā anekā rūpasambhavā
Abhijjhā ca vihesā ca cittaṃ assūpahaññati.*

— Th.v.794-5

Illustrations

Illustration

abhijjhā

greed

He, having abandoned these five hindrances which are spiritual defilements and weakening to penetrative discernment, abides contemplating the nature of the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

— M.3.136

Illustration

abhijjhā

greed

— 'What do you think, Sāḷha: is there greed (*lobho*)?'

Taṃ kiṃ maññatha sālha atthi lobho ti?

— 'Yes, bhante.

— 'I call it greed (*abhijjhā*), Sāḷha.

Abhijjhā ti kho ahaṃ sālha etamatthaṃ vadāmi.

— A.1.194

Illustration

abhijjhā

greed

There are these four spiritual shackles

cattārome bhikkhave ganthā

the spiritual shackle of greed

abhijjhā kāyagantho

the spiritual shackle of ill will

vyāpādo kāyagantho

the spiritual shackle of adherence to observances and practices

sīlabbataparāmāso kāyagantho

the spiritual shackle of stubborn attachment to dogmatic opinions.

idaṃsaccābhiniveso kāyagantho.

— S.5.59

Illustration

abhijjhālu

greedy

In this regard, some person is

- greedy (*abhijjhālu hoti*) and abides with a greedy attitude (*abhijjhāsaḥagatāya saññāya viharati*);
- unbenevolent (*vyāpādavā*) and abides with an unbenevolent attitude
- malicious (*viḥesavā*) and abides with a malicious attitude (M.3.55).

Abhinandati

Renderings

- *abhinandati*: to take delight in
- *abhinandati*: to long for
- *abhinandati*: to applaud

Introduction

On longing for the future

One 'takes delight' in the present, or 'longs for' the future. 'Longing for' the future means directing the mind with desire (*cittaṃ paṇidahati*), as follows:

How does one long for the future?

Kathañcāvuso anāgataṃ paṭikaṅkhati:

(...) One directs one's mind to acquire what has not yet been acquired, thinking, 'May the visual sense and visible objects be thus in the future.' In directing one's mind thus, one longs for it. In doing so one longs for the future.

iti me cakkhuṃ siyā anāgatamaddhānaṃ iti rūpāti appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati. Cetaso paṇidhānapaccayā tadabhinandati. Tadabhinandanto anāgataṃ paṭikaṅkhati.

— M.3.195-6

Illustrations

Illustration

nābhinandati

take delight in

They always take delight in food, both devas and human beings. So what sort of deity could it be that does not take delight in food?

Annamevābhinandanti ubhaye devamānusa

Atha ko nāma so yakkho yaṃ annaṃ nābhinandatī ti.

— S.1.32

Illustration

abhinandati

take delight in

One who takes delight in the Solidness Phenomenon, takes delight in existential voidness. One who takes delight in existential voidness, I declare, is not freed from suffering, I declare.

Yo bhikkhave paṭhavīdhātuṃ abhinandati dukkhaṃ so abhinandati. Yo dukkhaṃ abhinandati aparimutto so dukkhasmā vadāmi.

— S.2.175

Illustration

nābhinandeyya

take delight in

The bhikkhu, the disciple of the Buddha, should not take delight in worldly honour. He should cultivate seclusion [from sensuous pleasures and spiritually unwholesome factors] instead.

bhikkhu buddhassa sāvako sakkāraṃ nābhinandeyya vivekamanubrūhaye.

— Dh.v.75

Illustration

abhinandāmi

take delight in

And I would take delight in that supreme teaching, great Seer, understanding which, one living the religious life, one who is mindful, would overcome attachment to the world [of phenomena].

*tañcāhaṃ abhinandāmi mahesi dhammamuttamaṃ
Yaṃ viditvā sato caraṃ tare loke visattikaṃ.*

— Sn.v.1054

Illustration

abhinanditaṃ

take delight in

See the body [according to reality], Kulla, as ailing, foul, and loathsome; oozing and dripping [from its nine orifices] — but which fools take delight in.

bālānaṃ abhinanditaṃ.

— Th.v.394

Illustration

abhinandanti

take delight in

In this regard, Ānanda, a person is gentle, pleasant to live with. His companions in the religious life take delight in his company

abhinandanti sabrahmacārī ekattavāsena.

— A.3.350

Illustration

nābhinandāmi

long for; nābhinandāmi, take delight in

I do not long for death. I take no delight in life. I await the inevitable hour like a servant for his wages.

Nābhinandāmi maraṇaṃ nābhinandāmi jīvitaṃ

Kālañca paṭikañkhāmi nibbisaṃ bhatako yathā.

— Th.v.1003

Illustration

nābhinandati

long for

He abandons craving for states of individual existence but he does not long for the cessation of individual existence.

Bhavataṇhā pahīyati vibhavaṃ nābhinandati.

— Ud.33

Illustration

abhinandanti

long for

Some people are revolted, appalled, and disgusted by individual existence.

bhaveneva kho paneke aṭṭiyamānā harāyamāsā jigucchamānā

They long for the cessation of individual existence

vibhavaṃ abhinandanti.

— It.44

Illustration

abhinandati

long for

Being affected by an unpleasant sense impression, he longs for sensuous pleasure.

so dukkhāya vedanāya phuṭṭho samāno kāmasukhaṃ abhinandati.

— S.4.208-9

Illustration

abhinandanti

applaud

A man who has long been living abroad, who returns safely from afar, his relatives, friends, and comrades applaud his return.

Ñātimittā suhajjā ca abhinandanti āgataṃ.

— Dh.v.219

Illustration

abhinandiṃsu

applaud

Those bhikkhus neither applauded those ascetics words, nor criticised them, but rose and left.

neva abhinandiṃsu nappaṭikkosiṃsu. Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamiṃsu.

— S.5.109

Illustration

abhinandīti

applaud

Venerable Ānanda was pleased and applauded the Blessed One's words.

attamano āyasmā ānando bhagavato bhāsitāṃ abhinandīti.

— M.2.266

Illustration

abhinanditabbaṃ

applaud

A bhikkhu makes a declaration of arahantship.

bhikkhu aññaṃ vyākaroṭi khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānāmi ti.

The bhikkhus words should be neither applauded nor criticised

tassa bhikkhave bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ

But he should be asked a question. If he answers correctly, then:

(...) expressing one's approval, one may applaud and acclaim that bhikkhu's words

tassa bhikkhave bhikkhuno sādhu ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ.

— M.3.29-30

Illustration

nābhinandāmi

applaud

If one does not pardon those who confess their faults, one harbours unfriendliness:

I do not applaud that unfriendliness, thus I pardon your transgression

Taṃ veraṃ nābhinandāmi patigaṇhāmi voccayan ti.

— S.1.25

Abhinibbatti

Renderings

- *abhinibbatteti*: to be manifested
- *abhinibbatteti*: to arouse
- *abhinibbatteti*: to make
- *abhinibbattati*: to manifest
- *abhinibbatta*: reborn
- *abhinibbatti*: rebirth

Illustrations

Illustration

abhinibbattati

manifest

Bhikkhus, just as heat is generated and fire manifests from the rubbing together of two fire-sticks,

Seyyathā pi bhikkhave dvinnaṃ kaṭṭhānaṃ saṅghaṭṭasamodhānā usmā jāyati tejo abhinibbattati.

— S.2.97

Illustration

abhinibbatteti

is manifested

In one yearning for sensuous pleasure a corresponding personal disposition is manifested, either meritorious or demeritorious.

yaṃ kho bhikkhave kāmayamāno tajjaṃ tajjaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā.

— A.3.411

Illustration

abhinibbattissathā

be manifested

— If a stream of sense consciousness did not arise in the womb, would denomination-and-bodily-form develop there?

viññāṇaṅca hi ānanda mātukucchismiṃ na okkamissatha api nu kho nāmarūpaṃ mātukucchismiṃ samuccissathā ti

— No, bhante.

—Or if the stream of sense consciousness having entered the womb should leave it, would denomination-and-bodily-form be manifested in this world?

viññāṇaṇca hi ānanda mātukucchiṃ okkamitvā vokkamissatha api nu kho nāmarūpaṃ itthattāya abhinibbattissathā ti

— No, bhante (D.2.63).

Illustration

abhinibbatteti

arouse

As he abides contemplating the nature of the body internally he becomes perfectly inwardly collected and perfectly serene.

tattha sammāsamādhiyati sammāvippasīdati

Being thus perfectly inwardly collected and perfectly serene he arouses knowledge and vision externally of others' bodies [according to reality]

so tattha sammā samāhito sammāvippasanno bahiddhā parakāye ñāṇadassanaṃ abhinibbatteti.

— D.2.216

Illustration

abhinibbattessāmi

make

Seeing a piece of wood, a man might think, 'I will make fire; I will produce heat.'

aggiṃ abhinibbattessāmi tejo pātukarissāmī ti.

— M.1.241

Illustration

abhinibbatti

rebirth

What is birth? It is the birth, being born, arising, rebirth, appearance of aggregates, acquiring of senses by the various beings in the various classes of beings. This is called birth.

yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho ayaṃ vuccatāvuso jāti.

Illustration

abhinibbatti

rebirth

One is reckoned according to wherever the rebirth of one's individuality occurs

yattha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhaṃ gacchati

If the rebirth of one's individuality occurs in a clan of *khattiyas*, one is reckoned as a noble.

khattiyakule ce attabhāvassa abhinibbatti hoti khattiyotveva saṅkhaṃ gacchati

If the rebirth of one's individuality occurs in a clan of brahmans, one is reckoned as a brahman.

brāhmaṇakule ce attabhāvassa abhinibbatti hoti brāhmaṇotveva saṅkhaṃ gacchati.

— M.2.181

Illustration

abhinibbattiya

rebirth

Spiritual instability, *bhante*, is an illness, a carbuncle, a [piercing] arrow.

ejā bhante rogo ejā gaṇḍo ejā sallam

It draws man to this or that state of individual existence and rebirth.

ejā imaṃ purisaṃ parikaḍḍhati tassa tasseva bhavassa abhinibbattiya

Thus he arises in various [states of individual existence].

Tasmā ayaṃ puriso uccāvacamāpajjati.

— D.2.283

Illustration

abhinibbattiyā

rebirth

Craving is the seamstress

taṇhā sibbanī

For craving stitches him to this or that state of individual existence and rebirth

taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā.

— A.3.400

Illustration

abhinibbatti

rebirth

Rebirth is suffering; non-rebirth is happiness.

abhinibbatti kho āvuso dukkhā anabhinibbatti sukhā.

When there is rebirth, this suffering can be expected:

abhinibbattiyā āvuso sati idaṃ dukkhaṃ pāṭikaṅkhaṃ

Cold, heat, hunger, thirst, defaecation, urination, being burnt, beaten, chopped, being scolded in gatherings with relatives and old friends (A.5.121).

Illustration

abhinibbattā

reborn

There are beings unlike in body but alike in state of refined awareness, for example the devas newly reborn in the Brahmā group.

Santi bhikkhave sattā nānattakāyā ekattasaññino seyyathā pi devā brahmakāyikā paṭhamābhinibbattā.

— A.4.401

Abhibhū

Renderings

- *sabbābhibhū*: transcended the All
- *sabbalokābhibhū*: transcended the whole world [of phenomena]

Introduction

The dictionaries

- PED (sv *Abhibhū*): overcoming, conquering, vanquishing, having power over, a Lord or Master of.
- DOP (sv *Abhibhū*): vanquishing, overcoming, one who surpasses, a master, a sovereign

The world and attachment

But the suttas do not support the idea that the All or the world should be conquered or vanquished, but rather that attachment should be conquered:

He has overcome attachment to the world.

tiṇṇo loka visattikaṇ ti.

— M.1.160

This is confirmed in the following quotes, which link *Sabbābhibhū* to freedom from attachment:

1. I have transcended the All. I have understood the All. I do not cleave to any phenomenon. I have abandoned the All.

*Sabbābhibhū sabbavidūhamasmi sabbesu dhammesu anupalitto
Sabbāñjaho (Dh.v.353).*

2. One who has transcended the All, understood the All, who is of great wisdom, who does not cleave to any phenomenon, who has abandoned the All.

*Sabbābhibhuṃ sabbaviduṃ sumedhaṃ sabbesu dhammesu anupalittaṃ
Sabbāñjahaṃ (Sn.v.211).*

3. free of attachment, who has transcended the whole world [of phenomena]

nirupadhiṃ sabbalokābhibhuṃ (Sn.v.642; Dh.v.418).

Bhikkhu Bodhi: 'transcended'

Bhikkhu Bodhi recognises 'transcended':

I am one who has transcended all, a knower of all, unsullied among all things, renouncing all, by craving's ceasing freed. Having known this all for myself, to whom should I point as teacher?

*Sabbābhibhū sabbavidūhamasmi sabbesu dhammesu anupalitto
Sabbāñjaho taṇhakkhaye vimutto sayaṃ abhiññāya kamuddiseyyaṃ.*

— Bodhi, M.1.171

Suppose I were to abide with a mind abundant and exalted, having transcended the world and made a firm determination with the mind.

Yaṃnūnāhaṃ vipulena mahaggatena cetasā vihareyyaṃ abhibhuyya lokaṃ adhiṭṭhāya manasā.

— Bodhi, M.2.262

The All

And what is the All? The visual sense and visible objects, the auditory sense and audible objects, the olfactory sense and smellable objects, the gustatory sense and tasteable objects, the tactile sense and tangible objects, the mental sense and mentally known objects. This is called the All.

Kiñca bhikkhave sabbaṃ. Cakkhuñceva rūpā ca sotañca saddā ca ghāṇaṃca gandhā ca jivhā ca rasā ca kāyo ca phoṭṭhabbā ca mano ca dhammā ca. Idaṃ vuccati bhikkhave sabbaṃ..

— S.4.15

Illustrations

Illustration

sabbābhibhū

transcended the All

I have transcended the All. I have understood the All. I do not cleave to any phenomenon. I have abandoned the All. I am liberated [from perceptually obscuring states] through the destruction of craving. Having fully understood [the All] by myself, who could I designate [as my teacher]?

*Sabbābhibhū sabbavidūhamasmi sabbesu dhammesu anupalitto
Sabbañjaho taṇhakkhaye vimutto sayaṃ abhiññāya kamuddiseyyaṃ.*

— Dh.v.353

Illustration

sabbābhibhuṃ

transcended the All

One who has transcended the All, understood the All, who is of great wisdom, who does not cleave to any phenomenon, who has abandoned the All, who is liberated [from perceptually obscuring states] through the destruction of craving, the wise know him as truly a sage.

*Sabbābhibhuṃ sabbaviduṃ sumedhaṃ sabbesu dhammesu anupalittaṃ
Sabbañjahaṃ taṇhakkhaye vimuttaṃ taṃ vāpi dhīrā muniṃ vedayanti.*

— Sn.v.211

Illustration

sabbalokābhibhuṃ

transcended the whole world [of phenomena]

One who has abandoned both sensuous delight and disgruntlement [with the celibate life], who is freed from inward distress, free of attachment, who has transcended the whole world [of phenomena], a Hero, he is what I call a Brahman.

*Hitvā ratiñca aratiñca sītibhūtaṃ nirupadhiṃ
Sabbalokābhibhuṃ vīraṃ tamahaṃ brūmi brāhmaṇaṃ.*

— Sn.v.642, Dh.v.418

COMMENT

Sabbalokābhibhuṃ: 'transcended the whole world [of phenomena].' Which is defined in this quote:

'Whatever is destined to decay is called 'the world [of phenomena]' in the [terminology of the] Noble One's training system.

Yaṃ kho ānanda palokadhammaṃ ayaṃ vuccati ariyassa vinaye loko.

— S.4.53

Illustration

abhibhuyya lokaṃ

transcending the world [of sensuous pleasure]

How about if I, by transcending the world [of sensuous pleasure] with resolve, were to abide with an awareness that was abundant and enlarged? Having done so, unvirtuous, spiritually unwholesome mental states such as greed, ill will, and aggressiveness would not exist. With their abandonment, my mind would become immeasurable, unlimited, and well developed.'

Yaṃnūnāhaṃ vipulena mahaggatena cetasā vihareyyaṃ abhibhuyya lokaṃ adhiṭṭhāya manasā. Vipulena hi me mahaggatena cetasā viharato abhibhuyya lokaṃ adhiṭṭhāya manasā ye pāpakā akusalā mānasā abhijjhāpi vyāpādāpi sārambhāpi te na bhavissanti. Tesam pahānā aparittañca me cittaṃ bhavissati appamāṇaṃ subhāvitā ti.

— M.2.262

Abhivadati

Renderings

- *abhivadati*: to proclaim

- *abhivadati*: to glorify
- *abhivadati*: to assert
- *abhivadati*: to welcome

Illustrations

Illustration

abhivadanti

proclaim

Those teachings which are excellent in the beginning, the middle, and the end, whose spirit and letter proclaim the utterly complete and pure religious life. Things like this are much heard by him.

kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti.

— Vin.2.96

Illustration

abhivadanti

proclaim

Some [ascetics and Brahmanists] proclaim the *viññāṇa* kaṣiṇa, limitless and imperturbable.

viññāṇakaṣiṇaṃ eke abhivadanti appamāṇaṃ āneñjaṃ.

— M.2.229

Illustration

abhivadanti

proclaim

Some [ascetics and Brahmanists] proclaim that the state of awareness of nonexistence, limitless and imperturbable, where one perceives that there is [nowhere] anything at all, is the purest, highest, best, and greatest of those states of refined awareness, whether refined material states of awareness, or immaterial states of awareness, or states of refined awareness involving mental cognisance alone, or involving the external senses.

Yā vā panetāsaṃ saññānaṃ parisuddhā paramā aggā anuttariyā akkhāyati yadi rūpasaññānaṃ yadi arūpasaññānaṃ yadi ekattasaññānaṃ yadi nānattasaññānaṃ natthi kiñci ti ākiñcaññāyatanaṃ eke abhivadanti appamāṇaṃ āneñjaṃ.

— M.2.230

Illustration

nābhivadiṃ

glorify

I did not consider I was solidness, I did not consider I was part of solidness, I did not consider I was separate from solidness, I did not consider solidness to be "[in reality] mine," I did not glorify solidness.

paṭhaviṃ nāhosim paṭhaviyā nāhosim paṭhavito nāhosim paṭhaviṃ me ti nāhosim paṭhaviṃ nābhivadiṃ.

— M.1.329

Illustration

abhivadanti

glorify

'Brahmanic sacrifices glorify sights and sounds, also flavours, sensuous pleasures, and women.

*Rūpe ca sadde ca atho rase ca
Kāmitthiyo cābhivadanti yaññā.*

— Vin.1.37

Illustration

abhivadanti

assert

"Those who assert a doctrine different from this have strayed from spiritual purity. They are not spiritually perfected."

Aññaṃ ito yābhivadanti dhammaṃ aparaddhā suddhimakevalī te

Non-Buddhist ascetics each say this because they are passionately attached to their own dogmatic views.

Evampi titthiyā puthuso vadanti sandiṭṭhīrāgena hi tebhirattā.

— Sn.v.891

Illustration

abhivadanti

assert

Some assert that the *attā* is perceptive and unimpaired after death

Saññī attā hoti arogo parammaraṇā ti ittheke abhivadanti.

Some assert that the *attā* is unperceptive and unimpaired after death.

asaññī attā hoti arogo parammaraṇā ti ittheke abhivadanti

Some assert that the *attā* is neither perceptive nor unperceptive and unimpaired after death.

nevasaññīnāsaññī attā hoti arogo parammaraṇā ti ittheke abhivadanti.

— M.2.228

Illustration

abhivadanti

assert

'All these reverend ascetics and Brahmanists with lofty voices are only asserting their attachment in saying 'We shall be thus after passing on; we shall be thus after passing on.'

sabbepime bhonto samaṇabrāhmaṇā uddhaṃsarā āsattiṃ yeva abhivadanti. Iti pecca bhavissāma iti pecca bhavissāmā ti.

— M.2.232

Illustration

abhivadati

welcome

Engaged as he is in welcoming and rejecting, whatever sense impression he experiences—whether pleasant, unpleasant, or neutral—he takes delight in it, welcomes it, and persists in cleaving to it. In so doing, spiritually fettering delight arises.

So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati tassa taṃ vedanaṃ abhinandato abhivadatao ajjhosāya tiṭṭhato uppajjati nandī.

— M.1.266

Illustration

abhivadatau

welcome

Once, when bhikkhus were noisy the Buddha told them 'Go I dismiss you. You should not live with me.' Later someone asked:

'Bhante, may the Blessed One take delight in the community of bhikkhus.

abhinandatu bhante bhagavā bhikkhusaṅghaṃ

May he welcome the community of bhikkhus.

abhivadatu bhante bhagavā bhikkhusaṅghaṃ

May he assist them as he used to do in the past.

seyyathā pi bhante bhagavatā pubbe bhikkhusaṅgho anuggahito evameva bhagavā etarahi anugaṇhātu bhikkhusaṅghaṃ.

— M.1.457

Illustration

abhivadiṃ welcome

Seeing the danger of individual existence when searching for either [states of] individual existence or the cessation of [states of] individual existence, I did not welcome individual existence, nor rejoice in or grasp anything.

*Bhavevāhaṃ bhayaṃ disvā bhavañca vibhavesinaṃ
Bhavaṃ nābhivadiṃ kiñci nandiñca na upādiyinti.*

— M.1.330

Illustration

abhivadanti

welcome

Pañcasikha told the Buddha that Sakka, Lord of the Devas, was waiting to meet him. The Buddha said:

'Pañcasikha, may Sakka, Lord of the Devas, his ministers and followers be happy,

Evaṃ sukhī hotu pañcasikha sakko devānamindo sāmacco saparijano

'For they all desire happiness: devas, humans, asuras, magical serpents, heavenly musicians, and whatever other groups of beings there are.'

sukhakāmā hi devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā ti.

For that is the way that Perfect Ones welcome such mighty deities.

Evañca pana tathāgatā evarūpe mahesakkhe yakkhe abhivadanti.

Welcomed (*abhivadito*), Sakka entered the Indasāla Cave, venerated the Blessed One, and stood at a respectful distance (D.2.270).

Amatadhātu

Renderings

- *amatadhātu*: the immortal phenomenon
- *amatadhātu*: deathlessness

Introduction

The amatadhātu of arahants: deathlessness

PED (under *dhātu*) says that *-dhātu* in *amatadhātu* 'is so far weakened in meaning, that it simply corresponds to the English abstract suffix -hood or -ity.' But with no 'deathless-hood' or 'deathless-ity,' it would be 'deathlessness.' When linked to freedom from attachment it means arahantship:

Having touched with his very being deathlessness, which is free from attachment,

Kāyena amataṃ dhātuṃ phassayitvā nirupadhiṃ.

— It.46

Because it implies arahantship, *amataṃ dhātuṃ* therefore equals *amataṃ*, which is defined as follows:

The destruction of attachment, hatred, and undiscernment of reality: this is called the Deathless.

Yo so bhikkhu rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati amataṃ.

— S.5.8

The amatadhātu of non-arahants: the immortal phenomenon

Confusingly, there is another *amatadhātu* that is realised by non-arahants, a state which is also called *nibbāna*. We call this 'the immortal phenomenon.' We will show that it is equivalent to inward collectedness that is focused upon the unabiding [phenomena] (*animitto cetosamādhī*). This latter state likewise does not necessarily mean arahantship, as Venerable MahāMoggallāna discovered: while he abided therein, his mind pursued phantasms.

Animitto cetosamādhī: Venerable MahāMoggallāna's mind pursued phantasms

MahāMoggallāna said:

Here, friends, while I was alone in solitary retreat, a reflection arose in my mind thus: 'It is said, "inward collectedness that is focused upon the unabiding [phenomena]; inward collectedness that is focused upon the unabiding [phenomena]." What now is the inward collectedness that is focused upon the unabiding [phenomena]?'

Animitto cetosamādhī animitto cetosamādhīti vuccati katamo nu kho animitto cetosamādhī ti

(...) Then, friends, it occurred to me:

Tassa mayhaṃ āvuso etadahosi

(...) In this regard a bhikkhu, by not focusing upon any abiding phenomenon,

Idha bhikkhu sabbanimittānaṃ amanasikārā

(...) enters and abides in the inward collectedness that is focused upon the unabiding [phenomena].

animittaṃ cetosamādhīṃ upasampajja viharati

(...) This is called the inward collectedness that is focused upon the unabiding [phenomena].

ayaṃ vuccati animitto cetosamādhī ti.

(...) Then, friends, by not focusing upon any abiding phenomenon,

So khvāhaṃ āvuso sabbanimittānaṃ amanasikārā

(...) I entered and dwelt in inward collectedness that is focused upon the unabiding [phenomena].

animittaṃ cetosamādhīṃ upasampajja viharāmi

(...) While I abided therein my mind pursued phantasms.

tassa mayhaṃ āvuso iminā vihārena viharato nimittānusārī viññānaṃ hoti.

— S.4.263-269

Focusing one's mind on the immortal phenomenon

In the *Mahāmālunkya Sutta* the Buddha discusses the path and practice to abandon the five ties to individual existence in the low plane of existence (i.e. the path to non-returnership).

Katamo cānanda maggo katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya?

— M.1.435

He explains that in this path and practice a bhikkhu:

1. enters jhāna, then

2. contemplates the five aggregates as an illness, a carbuncle, a [piercing] arrow, suffering etc, then

te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati

3. averts his mind from those states, then

So tehi dhammehi cittaṃ paṭivāpeti

4. focuses his mind on the immortal phenomenon:

so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati

5. Focusing on the immortal phenomenon is followed in the sutta by the following reflection:

This is peaceful, this is sublime, namely: the quelling of all originated phenomena, the relinquishment of the whole phenomenon of attachment, the destruction of craving, the passing away [of originated phenomena], the ending [of originated phenomena], the Untroubled.

etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ ti.

— M.1.435

6. The sutta then says: 'Established therein, he attains the destruction of perceptually obscuring states.

So tattha t̥hito āsavānaṃ khayaṃ pāpuṇāti

The destruction of perceptually obscuring states means the attainment of arahantship. Therefore arahantship occurs after having focused the mind on the immortal phenomenon, and even after the reflection 'this is *nibbāna*.' In this case, the immortal phenomenon and *nibbāna* precede arahantship.

7. The sutta confirms this because it says that those who have the *etaṃ santaṃ* reflection may not attain arahantship until the following life, because it says:

'If the bhikkhu does not thereby attain the destruction of perceptually obscuring states, then he arises spontaneously [in the higher planes of existence], there to attain nibbāna-without-residue, never to return from those worlds.'

no ce āsavānaṃ khayaṃ pāpuṇāti... opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

— M.1.435

In other words, the immortal phenomenon that one focuses one's mind on is linked to either arahantship or non-returnership.

The immortal phenomenon means animittadhātu

That the immortal phenomenon means *animittadhātu* (the unabiding phenomenon) can be demonstrated in seven steps:

1. The experience of focusing on the *amatadhātu* is described in the *etaṃ santaṃ* reflection, as noted above (M.1.435-7).
2. The *etaṃ santaṃ* reflection is equivalent to the winning of inward collectedness such that though one does not contemplate the visual sense or visible object... yet one still contemplates.

Idhānanda bhikkhu evaṃ manasikaroti etaṃ santaṃ... nibbānan ti evaṃ kho ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhuṃ manasikareyya na rūpaṃ manasikareyya... yampidaṃ diṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā tampi na manasikareyya manasi ca pana kareyyā ti (A.5.321).

3. These objects that one does not contemplate are called 'all *nimittāni*' (*sabbanimittāni*) in this passage:

He perceives all phenomena (*sabbanimittāni*) differently. He sees the visual sense differently, he sees visible objects differently... .

sabbanimittāni aññato passati cakkhuṃ aññato passati rūpe aññato passati... mano aññato passati dhamme aññato passati manoviññāṇaṃ aññato passati manosamphassaṃ aññato passati yampidaṃ mano samphassapaccayā uppajjati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aññato passati.

— S.4.50

4. Thus focusing on the *amatadhātu* is equivalent to not contemplating all *nimittāni* (*sabbanimittāni na manasikareyya*) yet still contemplating (*manasi ca pana kareyyā ti*).
5. 'Still contemplating' implies contemplating what is *animitta*.
6. Attaining the liberation [from perceptually obscuring states] by focusing upon the unabiding [phenomenon] (*animittāya cetovimuttiyā samāpattiya*) involves two similar steps:

ignoring all *nimittāni*

sabbanimittānañca amanasikāro

focusing upon the *animitta* phenomenon

animittāya ca dhātuyā manasikāro.

— M.1.297

7. Therefore these phrases are equivalent:

he focuses his mind on the *amatadhātu*

amatāya dhātuyā cittaṃ upasaṃharati

— M.1.435

focusing upon the *animittadhātu*

animittāya ca dhātuyā manasikāro.

— M.1.297

That focusing on *animittadhātu* means perceiving the passing away and ending [of originated phenomena] (*virāgasaññā* and *nirodhasaññā*) is discussed sv *Nimitta*. Presumably the *amatadhātu* is named as such (and even called *nibbāna* in the *etaṃ santaṃ* reflection) because of the immortal quality of these two perceptions.

Illustrations

Illustration

amatāya dhātuyā

the immortal phenomenon

A bhikkhu enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamañ jhānaṃ upasampajja viharati.

He regards whatever phenomena there that are connected with the five aggregates, as unlasting, as existentially void, as an illness, as a carbuncle, as a [piercing] arrow, as suffering, as an affliction, as alien, as destined to decay, as void [of personal qualities], as void of personal qualities.

So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.

He averts his mind from those states.

So tehi dhammehi cittaṃ paṭivāpeti

and focuses his mind on the immortal phenomenon:

so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati

This is peaceful, this is sublime, namely: the quelling of all originated phenomena, the relinquishment of the whole phenomenon of attachment, the destruction of craving, the passing away [of originated phenomena], the ending [of originated phenomena], the Untroubled.

etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ ti.

Established therein, he attains the destruction of perceptually obscuring states.

So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti

If he does not attain the destruction of perceptually obscuring states, then because of that righteous attachment, righteous spiritually fettering delight, with the destruction of the five ties to individual existence in the low plane of existence, he arises spontaneously [in the higher planes of existence], there to attain nibbāna-without-residue, never to return from those worlds.

no ce āsavānaṃ khayaṃ pāpuṇāti teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

— M.1.435-7, A.4.421

Avassuta

Renderings

- *avassuta*: filled with lust
- *avassuta*: full of defilement
- *avassuta*: spiritually defiled
- *avassuta*: soaked
- *avassuta*: soggy
- *avassuta*: oozing

Illustrations

Illustration

avassutā

filled with lust

How can the lady Sundarīnandā, filled with lust, consent to physical contact with a male person who is filled with lust?

Kathaṃ hi nāma ayyā sundarīnandā avassutā avatassussa purisapuggalassa kāyasaṃsaggaṃ sādīyissatī ti.

— Vin.4.213

Illustration

avassutā

filled with lust

Filled with lust means: lustful, full of longing, emotionally bound.

Avassutā nāma: sārattā apekkhavatī paṭibaddhacittā.

— Vin.4.214

Illustration

avassuto

full of defilement

How, friends, is one full of defilement?

Kathañcāvuso avassuto hoti

In this regard, in seeing a visible object via the visual sense, a bhikkhu is intent upon an agreeable visible object and troubled by a disagreeable visible object. He abides without having established mindfulness of the body, with a small mind, and he does not discern according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where those unvirtuous, spiritually unwholesome factors cease without remainder.

idhāvuso bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati appiyarūpe rūpe vyāpajjati anupaṭṭhitakāyasati ca viharati parittacetaso tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

This is called, friends, a bhikkhu who is full of defilement amidst visible objects known via the visual sense,

Ayaṃ vuccatāvuso bhikkhu avassuto cakkhuviññeyyesu rūpesu avassuto.

— S.4.184-187

Illustration

avassutaṃ

full of defilement

And the Venerable MahāMoggallāna saw that person sitting in the midst of the assembly of bhikkhus — unvirtuous, of an unvirtuous moral nature, of foul and odious behaviour, secretive in conduct, no ascetic though pretending to be one, not celibate though pretending to be so, spiritually rotten, full of defilement, and morally decayed.

*Addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussilaṃ pāpadhammaṃ
asucisaṅkassarasamācāraṃ paṭicchannakammantaṃ assamaṇaṃ samaṇapaṭiññaṃ abrahmacāriṃ
brahmacārīpaṭiññaṃ antopūtiṃ avassutaṃ kasambujātaṃ majjhe bhikkhusaṅghassa nisinnaṃ.*

— Ud.52

Illustration

avassutaṃ

spiritually defiled: avassutā, soaked

If the mind is unsupervised [by mindfulness], acts of body, speech, and mind are unsupervised [by the mind].

Citte gahapati arakkhite kāyakammampi arakkhitaṃ hoti. Vacī kammampi arakkhitaṃ hoti. Manokammampi arakkhitaṃ hoti.

When acts of body, speech, and mind are unsupervised [by the mind], they are spiritually defiled.

Tassa arakkhitakāyakammantassa arakkhitavacīkammantassa arakkhitamanokammantassa kāyakammampi avassutaṃ hoti. Vacīkammampi avassutaṃ hoti. Manokammampi avassutaṃ hoti.

When acts of body, speech, and mind are spiritually defiled, they are rotten.

Tassa avassutakāyakammantassa avassutavacīkammantassa avassutamanokammantassa kāyakammampi pūtiyaṃ hoti. Vacīkammampi pūtiyaṃ hoti. Manokammampi pūtiyaṃ hoti.

When acts of body, speech, and mind are rotten, one's death is inauspicious.

Tassa pūtikāyakammantassa pūtivacīkammantassa pūtimanokammantassa na bhaddakaṃ maraṇaṃ hoti. Na bhaddikā kālakiriyā.

It is like when a hut is poorly thatched, the hut, the rafters, and the walls are unprotected.

Seyyathā pi gahapati kūṭāgāre ducchanne kūṭampi arakkhitaṃ hoti. Gopānasiyo pi arakkhitā honti. Bhitti pi arakkhitā hoti.

The hut, the rafters, and the walls become soaked.

Kūṭampi avassutaṃ hoti. Gopānasiyo pi avassutā honti. Bhitti pi avassutā hoti.

The hut, the rafters, and the walls become rotten.

Kūṭampi pūtikaṃ hoti. Gopānasiyo pi pūtikā honti. Bhitti pi pūtikā hoti.

— A.1.261

Illustration

avassutāni

soggy

He would strike a number of trees with the blade of his axe. When so struck, the firm and pithy trees would give off a dull sound, but those that are inwardly rotten, soggy, and decayed would give off a hollow sound.

Tattha yāni tāni rukkhāni daḷhāni sāravantāni kuṭhāripāsena ākoṭitāni kakkhalaṃ paṭinadanti yāni tāni rukkhāni antopūtīni avassutāni kasambujātāni tāni kuṭhāripāsena ākoṭitāni daddaraṃ paṭinadanti.

— A.4.171

Illustration

avassute

oozing

Woe upon oozing, stinking, bodies, which are in league with Māra! In your body there are nine ever-flowing streams.

*Dhiratthu pure duggandhe mārapakkhe avassute
Navasotāni te kāye yāni sandanti sabbadā.*

— Th.v.279

Illustration

avassutā

oozing

Oozing with lust for sensuous pleasure

kāmarāgenavassutā.

— Thī.v.68

Avijjā

Renderings

- *avijjā*: uninsightfulness into reality
- *avijjāgata*: void of insight into reality
- *avijjāgato hoti*: to lack insight into reality

- *vijjā*: insightfulness into reality
- *vijjā*: insightfulness
- *vijjāgata*: having insight into reality
- *vijjāgato hoti*: to be possessed of insight into reality

Introduction

Ignorance: extraordinary consensus

Avijjā has been called 'ignorance' at least since 1875 when Childers' dictionary appeared. Even today this word is universally accepted. The consensus is extraordinary.

What is missing: insight

'Ignorance' means lack of knowledge or education that is abandoned through knowledge and education. But *avijjā* is abandoned through transcendent insight (*abhiññā pahātabbā* A.2.247). What is missing in *avijjā* is not knowledge but insight.

Channa's stumbling block: lack of insight

The difference between knowledge and insight is illustrated in the case of Venerable Channa who knew the teaching but did not see the nature of reality (*dhammaṃ passato hoti*). Although he understood the theory of *anicca*, he lacked insight. So he asked Venerable Ānanda to explain the teaching in such a way that he might see the nature of reality (*dhammaṃ passeyyan ti*) (S.3.133). Channa's stumbling block was not knowledge, so he was not 'ignorant'.

Overcoming *avijjā*: a matter of insight

With enlightenment, when *avijjā* is dispelled and *vijjā* arises (*avijjā vihatā vijjā uppannā*) 'darkness is banished, and light arises' (*tamo vihato āloko uppanno*) (M.1.248). One knows and sees (*evaṃ jānato evaṃ passato*) the four noble truths as clearly as if one were looking at fish in a crystal clear pond (D.1.84). Overcoming *avijjā* is therefore a matter of insight not knowledge. Other quotations below make the same point.

Illustrations

Illustration

avijjā

uninsightfulness into reality

Which things must be abandoned through transcendent insight?

Katame ca bhikkhave dhammā abhiññā pahātabbā?

Uninsightfulness into reality and craving for states of individual existence.

Avijjā ca bhavaṭaṇhā ca.

— A.2.247

Illustration

avijjā/vijjā

un/insightfulness into reality

This uninsightfulness into reality is indeed undiscernment of reality whereby this wandering the round of birth and death goes on for a long time.

Avijjā hāyaṃ mahāmoho yenidaṃ saṃsitaṃ ciraṃ

But whatever beings have insight into reality, they do not come to renewed states of individual existence.

Vijjāgatā va ye sattā nāgacchanti punabbhavan ti.

— Sn.v.729-730

Illustration

avijjā

uninsightfulness into reality

Camouflaged by skin, the body is not seen according to reality.

Chaviyā kāyo paṭicchanno yathābhūtaṃ na dissati.

The fool, led on by uninsightfulness into reality, thinks it exquisite.

Subhato naṃ maññati bālo avijjāya purakkhato.

However, having heard the Buddha's word, the bhikkhu here possessed of knowledge [of things according to reality] profoundly understands [the body], for he perceives it according to reality.

bhikkhu paññānavā idha so kho naṃ pajānāti yathābhūtaṃ hi passati.

Whoever would think to be swelled-headed because of such a body, or would disparage another, what is this except not seeing it [according to reality]?

kimaññatra adassanā ti.

— Sn.v.194, 199, 202, 206

Illustration

avijjaṃ

uninsightfulness into reality

When the perception of the unlastingness [of the five aggregates] is developed and cultivated, it destroys all uninsightfulness into reality

Aniccasaññā bhikkhave bhāvitā bahulikātā... sabbaṃ avijjaṃ pariyādiyati.

— S.3.155

Illustration

avijjā/vijjā

un/insightfulness into reality

The ignorant Everyman does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to the five aggregates.

assutavā puthujjano rūpassa... viññāṇassa samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.

This is called uninsightfulness into reality

ayaṃ vuccatāvuso avijjā

The learned noble disciple discerns this according to reality

sutavā ariyasāvako rūpassa... viññāṇassa assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānāti

This is called insightfulness into reality

Ayaṃ vuccatāvuso vijjā.

— S.3.173-4

Illustration

avijjā/vijjā

un/insightfulness into reality

When a bhikkhu knows and sees the visual sense as unlasting, uninsightfulness into reality is abandoned and insightfulness into reality arises.

cakkhuṃ kho bhikkhu aniccato jānato passato bhikkhuno avijjā pahīyati vijjā uppajjati.

— S.4.49-50

Illustration

avijjā

uninsightfulness into reality

Bhikkhus, ignorance of suffering [according to reality], the origin of suffering, the ending of suffering, the practice leading to the ending of suffering, is called uninsightfulness into reality, and it is on account of this quality that one lacks insight into reality.

Yaṃ kho bhikkhu dukkhe aññāṇaṃ dukkhasamudaye aññāṇaṃ dukkhanirodhe aññāṇaṃ dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ ayaṃ vuccati bhikkhu avijjā ettāvatā ca avijjāgato hoti.

Bhikkhus, whatsoever is the knowledge of suffering [according to reality], of the origin of suffering, the ending of suffering, and of the practice leading to the ending of suffering, is called insightfulness into reality, and it is on these grounds that one is possessed of insight into reality.

Yaṃ kho bhikkhu dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ ayaṃ vuccati bhikkhu vijjā ettāvatā ca vijjāgato hoti.

— S.5.430

Illustration

avijjā

uninsightfulness into reality

What is the condition that nourishes uninsightfulness into reality? The five hindrances, one should reply.

ko cāhāro avijjāya? Pañca nīvaraṇā tissa vacanīyaṃ

Magnifying the five hindrances magnifies uninsightfulness into reality.

Pañcanīvaraṇā paripūrā avijjaṃ paripūrenti.

— A.5.116

Illustration

avijjā

uninsightfulness into reality

'Bhante, when, in regard to those who are not perfectly enlightened, the view arises that they are in fact perfectly enlightened, due to what is this view to be discerned?'

asammāsambuddhesu sammā sambuddhā ti. Ayaṃ nu kho bhante diṭṭhi kiṃ paṭicca paññāyati ti

'Mighty, Kaccāna, is this phenomenon, namely the phenomenon of uninsightfulness into reality'

mahati kho esā kaccāna dhātu yadidaṃ avijjādhātu.

— S.2.153

Illustration

avijjā/vijjā

un/insightfulness into reality

— Bhante, how should a bhikkhu know, how should he see, for uninsightfulness into reality to be abandoned by him and insightfulness into reality to arise?"

kathaṃ pana bhante jānato kathaṃ passato avijjā pahīyati vijiā uppajjati ti?

— In this regard, bhikkhu, a bhikkhu has heard that all things are unsuited to stubborn attachment.'

sabbe dhammā nālaṃ abhinivesāyā ti.

(...) When a bhikkhu has heard that all things are unsuited to stubborn attachment he fully understands the whole teaching,

so sabbaṃ dhammaṃ abhijānāti

(...) Through fully understanding the whole teaching, he profoundly understands the whole teaching.

sabbaṃ dhammaṃ parijānāti

(...) Through profoundly understanding the whole teaching, he perceives all phenomena differently.

sabbanimittāni aññato passati

(...) When, bhikkhu, a bhikkhu knows and sees thus, uninsightfulness into reality is abandoned by him and insightfulness into reality arises."

evaṃ kho bhikkhu jānato evaṃ passato bhikkhuno avijjā pahīyati vijiā uppajjati ti.

— S.4.49-50

Illustration

vijjā

insightfulness into reality

The seven factors of enlightenment, when developed and cultivated, bring to perfection insightfulness into reality and liberation [from perceptually obscuring states].

satta bojjhaṅgā bhāvitā bahulikatā vijiāvimuttiṃ paripūrenti.

— S.5.329

Illustration

vijjā

insightfulness

'This is sense impression': in regard to profound truths not heard before, there arose in me vision, knowledge [of things according to reality], penetrative discernment, insightfulness, and illumination.

Imā vedanā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

— S.4.233

Illustration

avijjā/vijjā

un/insightfulness into reality

For an ignorant person void of insight into reality, wrong view [of reality] arises.

avijjāgatassa bhikkhave aviddasuno micchādiṭṭhi pahoti

For an intelligent person with insight into reality, right perception [of reality] arises.

vijjāgatassa bhikkhave viddasuno sammādiṭṭhi pahoti.

— S.5.1

Illustration

avijjāyogo

uninsightfulness into reality

What is the bondage [to individual existence] that arises from uninsightfulness into reality?

avijjāyogo ca kathaṃ hoti

In this regard, some person does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to the six senses.

idha bhikkhave ekacco channaṃ phassāyatanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti

For him who does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to the six senses.

Tassa channaṃ phassāyatanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ appajānato

the uninsightfulness and ignorance regarding the six senses that lurk within him: this is called the bondage [to individual existence] that arises from uninsightfulness into reality.

yā chasu phassāyatanesu avijjā aññānaṃ sānuseti ayaṃ vuccati bhikkhave avijjāyogo.

— A.2.10

Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ

Renderings

- *Avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ*: beings [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving

Introduction

Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ

This means:

A first point is not to be discerned of beings with the hindrance of uninsightfulness into reality, and with the tie to individual existence of craving, roaming and wandering the round of birth and death

Pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.

— S.2.181-2

We render the terms as:

- *avijjā*: uninsightfulness into reality
- *taṇhā*: craving
- *saṃyojanānaṃ*: tie to individual existence

But translators commonly render *nīvaraṇānaṃ* and *saṃyojanānaṃ* as past participles: 'hindered' and 'fettered':

- 'hindered by ignorance and fettered by craving' (Bodhi, S.2.181).
- 'hindered by ignorance, fettered by craving' (Horner, M.1.294).

But the suttas show that the relevant past participles are *nivutā* and *saṃyuttā*.

Avijjanīvaraṇa Sutta: nivutā

The past participle given in the *Avijjanīvaraṇa Sutta* for *nīvaraṇaṃ* is *nivutā* ('obstructed by'):

Bhikkhus, I do not see any other single hindrance obstructed by which beings would roam and wander the round of birth and death for such a long time as the hindrance of uninsightfulness into reality. Obstructed by the hindrance of uninsightfulness into reality, beings roam and wander the round of birth and death for a long time.

Nāhaṃ bhikkhave aññaṃ ekanīvaraṇampi samanupassāmi yena nīvaraṇena nivutā pajā dīgharattaṃ sandhāvanti saṃsaranti yathayidaṃ bhikkhave avijjānīvaraṇaṃ. Avijjānīvaraṇena hi bhikkhave nivutā pajā dīgharattaṃ sandhāvanti saṃsaranti ti.

— It.9

The connection between *avijjā* and *nivuto* is confirmed in the *Vaṅṣa Sutta*:

The world [of beings] is obstructed by uninsightfulness into reality

Avijjāya nivuto loko.

— Sn.v.1033

Taṇhāsaṃyojana Suttas: saṃyuttā

The past participle given in the *Taṇhāsaṃyojana Sutta* for *saṃyojanānaṃ* is *saṃyuttā* ('tethered by').

Bhikkhus, I do not see any other single tie to individual existence, tethered by which beings would roam and wander the round of birth and death for such a long time as the tie of craving. Tethered [to individual existence] by the tie of craving, beings roam and wander the round of birth and death for a long time.

Nāhaṃ bhikkhave aññaṃ ekasaṃyojanampi samanupassāmi yena saṃyojanena saṃyuttā sattā dīgharattaṃ sandhāvanti saṃsaranti yathayidaṃ bhikkhave taṇhāsaṃyojanaṃ. Taṇhāsaṃyojanena hi bhikkhave saṃyuttā sattā dīgharattaṃ sandhāvanti saṃsaranti ti.

— It.9

Nivutā: meaning

Nivuta is the past participle of *nivaraṭi* ('surrounded, hemmed in, obstructed, enveloped,' PED). We call it 'obstructed.' Some call it 'shrouded in' or 'enveloped in,' but it is associated in the suttas with the instrumental case, not the locative case:

By what is the world [of beings] obstructed?

Kena ssu nivuto loko.

— Sn.v.1032

Saṃyuttā: meaning

Our research shows that *saṃyuttā* means 'tethered [to individual existence].' See sv *Saṃyutta*. In the passage from the *Taṇhāsaṃyojana Sutta* quoted above, the structure of the sentence rendered the parenthesis unnecessary.

Applying the past participles

If these missing past participles are inserted, it produces the following result, full of redundancy:

A first point is not to be discerned of beings [obstructed by] the hindrance of uninsightfulness into reality, and [tethered to individual existence] by the tie to individual existence of craving, roaming and wandering the round of birth and death.

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.

— S.2.181-2

Removing the redundancy

Without redundancy, the phrase becomes:

A first point is not to be discerned of beings [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving, roaming and wandering the round of birth and death.

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsaratāṃ.

— S.2.181-2

Ironically, then, we have simply replaced *nīvaraṇānaṃ* and *saṃyojanānaṃ* with *nīvutā* and *saṃyuttā*, and apart from adding brackets, have followed Bodhi and Horner exactly:

- 'hindered by ignorance and fettered by craving' (Bodhi, S.2.181).
- 'hindered by ignorance, fettered by craving' (Horner, M.1.294).

Illustrations

Illustration

[obstructed by] uninsightfulness into reality

and [tethered to individual existence] by craving

For those beings, [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving, taking delight in this and that, renewed states of individual existence and rebirth occur in the future.

Avijjānīvaraṇānaṃ kho āvuso sattānaṃ taṇhāsaṃyojanānaṃ tatra tatrābhinandanā evaṃ āyatiṃ punabbhavābhinibbatti hotī ti.

— M.1.294

Aveccappasāda

Renderings

- *aveccappasāda*: unshakeable faith
- *aveccappasannā*: having unshakeable faith
- *buddhe aveccappasāda*: unshakeable faith in the [perfection of the] Buddha's [transcendent insight]
- *dhamme aveccappasāda*: unshakeable faith in the [significance of the] teaching
- *saṅghe aveccappasāda*: unshakeable faith in the [praiseworthiness of the] community of disciples' [application to the practice]

Introduction

Etymology: avecca

The etymology and meaning of *avecca* is at last clear, because whereas the PED had said 'the form is not sufficiently clear semantically,' the DOP now recognises it as an absolutive of *aveti*, to know. Therefore Th.v.497 can be translated accordingly:

One is neither a thief nor a sage by the word of another. But as one knows oneself, the devas likewise know one too.

*Na pare vacanā coro na pare vacanā muni
Attā ca naṃ yathāveti devā pi naṃ tathā vidū.*

— Th.v.497

Notice that *veti* in pāda c corresponds to *vidū* in pāda d, from *vindati*, to know.

Avecca: meaning

DOP says *avecca* means 'having penetrated' or 'understanding.' Norman says 'having understood' or 'understanding':

1. 'He who having understood the noble truths sees them [clearly]'

Yo ariyasaccāni avecca passati (Norman, Sn.v.229).

2. 'Understanding all knowledge, you have revealed the doctrine, having sympathy for beings.'

Sabbaṃ tuvaṃ ñāṇamavecca dhammaṃ pakāsesi satte anukampamāno (Norman, Sn.v.378).

DOP's 'having penetrated' makes better sense, and we have shown sv *Passati* that when it lacks an object, *passati* means 'see [the nature of reality].' Thus we translate the two verses as:

1. He who, having penetrated the [four] noble truths, sees [the nature of reality] (Sn.v.229).
2. Having penetrated all knowledge, you have explained the teaching (Sn.v.378).

Thus, so far, if *pasāda* means 'faith,' *aveccappasāda* means 'faith through having penetrated.'

Avecca and unshakability

Avecca is linked in the scriptures to unshakability, for example in this verse:

Like a locking-post firmly embedded in the ground that is unshakeable by the winds of the four quarters, I declare, is the [quality of a] spiritually outstanding person, who, having penetrated the [four] noble truths, sees [the nature of reality].

*Yathindakhīlo paṭhaviṃ sito siyā catubbhi vātehi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi yo ariyasaccāni avecca passati.*

— Sn.v.229

If *avecca* implies unshakability, then *aveccappasāda* seems to mean faith that is unshakeable on account of having penetrated profound truths.

Faith is stabilised by knowledge: Sekha Sutta

The theme of stabilising faith through knowledge is confirmed in the *Sekha Sutta*, which says that noble knowledge [of things according to reality] (*ariyañāṇaṃ*) stabilises four of the faculties, including the faculty of faith (*saddhindriya*):

When noble knowledge [of things according to reality] has arisen in the noble disciple, then there is stability and steadiness in four faculties. Which four? The faculties of faith [in the perfection of the Perfect One's transcendent insight], energetic application [to the practice], mindfulness, and inward collectedness.

*yato ca kho bhikkhave ariyasāvakassa ariyañāṇaṃ uppannaṃ hoti atha catunnaṃ indriyānaṃ saṇṭhiti
hoti atha catunnaṃ indriyānaṃ avaṭṭhiti hoti. Katamesaṃ catunnaṃ saddhindriyassa viriyindriyassa
satindriyassa samādhindriyassa.*

— S.5.228-9

Faith is stabilised by knowledge: Vīmaṃsaka Sutta

Likewise the *Vīmaṃsaka Sutta*. Here a disciple explains how his unshakeable faith arose from transcendent insight into the teaching:

As the Blessed One explained the teaching to me with its increasingly higher and more sublime levels, concerning what is inwardly dark and bright with their correlative combinations, thus through transcendent insight into a certain one of those teachings, I came to a conclusion about the teachings. I gained faith in the Teacher thus: "The Blessed One is perfectly enlightened. The teaching is well explained by the Blessed One. The community of disciples is applied to an excellent practice."

Yathā yathā me āvuso bhagavā dhammaṃ deseti uttaruttariṃ pañītapañītaṃ kaṇhasukkasappaṭibhāgaṃ tathā tathāhaṃ tasmīṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhamagamaṃ satthari pasīdiṃ sammā sambuddho bhagavā svākkhāto bhagavatā dhammo supaṭipanno saṅgho ti.

(...) Bhikkhus, when one's faith in the [perfection of the] Perfect One's [transcendent insight] is settled, rooted, and established, and described in these terms, words, and phrases, then one's faith is said to be supported by reasons, rooted in vision [of things according to reality], and firm. It is not shakeable by any ascetic, Brahmanist, deva, māra, or brahmā, or by anyone in the world.

Yassa kassa ci bhikkhave imehi ākārehi imehi padehi imehi vyañjanehi tathāgate saddhā nivīṭṭhā hoti mūlajātā patiṭṭhitā ayaṃ vuccatī bhikkhave ākāravatī saddhā dassanamūlikā dalhā asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

— M.1.320

Aveccappasāda: unshakeable faith

In conclusion, *aveccappasāda* implies a faith that is 'supported by reasons, rooted in vision [of things according to reality], and firm. It is not shakeable by any ascetic, Brahmanist, deva, māra, or brahmā.' We call it 'unshakeable faith.'

Buddhe aveccappasāda

A noble disciple who has unshakeable faith in the Buddha (*buddhe aveccappasādena samannāgato hoti*) has come to the conclusion that:

He is indeed the Blessed One, the Arahant, the Perfectly Enlightened One, perfect in insightfulness into reality and in conduct, the Sublime One, one who knows the world [of phenomena] [according to reality], the unexcelled trainer of men to be tamed, the teacher of devas and men, the Enlightened One, the Blessed One.

iti pi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā ti.

— S.5.390

According to this, the noble disciple's faith is not in the person of the Buddha, but in the perfection of

his transcendent insight. This is in accordance with the definition of *saddhindriyaṃ* which is linked to *tathāgatassa bodhiṃ*:

And what is the faculty of faith? In this regard, the noble disciple has faith. He has faith in the [perfection of the] Perfect One's transcendent insight: 'He is indeed the Blessed One, the Arahant, the Perfectly Enlightened One, perfect in insightfulness into reality and in conduct, the Sublime One, one who knows the world [of phenomena] [according to reality], the unexcelled trainer of men to be tamed, the teacher of devas and men, the Enlightened One, the Blessed One.'

Katamañca bhikkhave saddhindriyaṃ idha bhikkhave ariyasāvako saddho hoti saddahati tathāgatassa bodhiṃ iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā ti. Idaṃ vuccati bhikkhave saddhindriyaṃ.

— S.5.196

Therefore 'unshakeable faith in the Buddha' means 'unshakeable faith in the [perfection of the] Buddha's [transcendent insight].'

In this Glossary, therefore, *bodhiṃ* and *abhiññā* are treated as synonyms:

I claim to have reached the consummation and perfection of transcendent insight into profound truths not heard before

pubbāhaṃ bhikkhave ananussutesu dhammesu abhiññāvosānapāramippatto paṭijānāmi.

— A.3.9

Bhikkhus, I explain the teaching with transcendent insight, not without transcendent insight.

abhiññāyā'haṃ bhikkhave dhammaṃ desemi no anabhiññāya.

— A.1.276

Dhamme aveccappasāda

A noble disciple who has unshakeable faith in the teaching (*dhamme aveccappasādena samannāgato hoti*) has come to the conclusion that:

The teaching is well explained by the Blessed One, fathomable in this lifetime, realisable in the here and now, intriguing, personally applicable, to be realised by the wise for themselves.

svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī ti.

— S.5.390

In the light of these qualities, the teaching's excellence and effectiveness, 'unshakeable faith in the

Dhamma' means 'unshakeable faith in the [significance of the] teaching.'

Saṅghe aveccappasāda

A noble disciple who has unshakeable faith in the community of disciples (*saṅghe aveccappasādena samannāgato hoti*) has come to the conclusion that:

The community of the Blessed One's disciples is applied to an excellent practice, is applied to the correct practice, is applied to the noble practice, is applied to a proper practice; that is, the four pairs of persons, the eight types of individuals. This community of the Blessed One's disciples is worthy of offerings, hospitality, gifts, and honouring with joined palms. They are the unsurpassed field of merit for the world.

supaṭipanno bhagavato sāvakasaṅgho ujupaṭipanno bhagato sāvakasaṅgho ñāyapaṭipanno bhagavato sāvakasaṅgho sāmīcīpaṭipanno bhagavato sāvakasaṅgho yadidaṃ cattāri purisayugāni atṭhapurisapuggalā esabhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñṇakkhettaṃ lokassāti.

— S.5.390

'Unshakeable faith in the community of disciples' is therefore not faith in the members of the community themselves, but rather, in the praiseworthiness of their application to the practice.

Increasing levels of unshakeability

Although unshakeable faith is associated with stream-entry, the *Cūḷahatthipadopama Sutta* says one cannot conclude that the Blessed One is perfectly enlightened until arahantship:

And it is not until this point that a noble disciple can come to the conclusion: 'The Blessed One is perfectly enlightened; the teaching is well explained by the Blessed One; the community of the Blessed One's disciples is applied to an excellent practice.'

Ettāvatā kho brāhmaṇa ariyasāvako niṭṭhaṃ gato hoti sammāsambuddho bhagavā svākkhāto bhagavatā dhammo supaṭipanno bhagavato sāvakasaṅgho ti.

— M.1.184

At levels lesser than arahantship, the faculties, including the faculty of faith, are correspondingly weaker:

One who has completed and fulfilled these five spiritual faculties is an arahant. If they are weaker than that, one is a non-returner; if still weaker, a once-returner; if still weaker, a stream-enterer.

Imesaṃ kho bhikkhave pañcannaṃ indriyānaṃ samattā paripūrattā araham hoti. Tato mudutarehi anāgāmī hoti. Tato mudutarehi sakadāgāmī hoti. Tato mudutarehi sotāpanno hoti.

— S.5.200

Illustrations

Illustration

aveccappasannā

having unshakeable faith

Whoever has unshakeable faith in me, all are stream-enterers.

ye keci bhikkhave mayi aveccappasannā sabbe te sotāpannā.

— A.5.120

Illustration

aveccappasādena

unshakeable faith

Bhikkhus, a noble disciple possessed of four factors is said to be well off, with great wealth and riches, of great glory. What four?"

Catūhi bhikkhave dhammehi samannāgato ariyasāvako aḍḍho mahaddhano mahābhogo mahāyaso ti vuccati. Katamehi catūhi

1. He has unshakeable faith in the [perfection of the] Buddha's [transcendent insight],

buddhe aveccappasādena samannāgato hoti

2. He has unshakeable faith in the [significance of the] teaching,

Dhamme aveccappasādena samannāgato hoti

3. He has unshakeable faith in the [praiseworthiness of the] community of disciples' [application to the practice],

Saṅghe aveccappasādena samannāgato hoti

4. He possesses the virtues dear to the Noble Ones.

Ariyakantehi silehi samannāgato hoti (S.5.402).

Asmi

Renderings

- *asmi* (verb): I am
- *asmi* (noun): the notion "I am"
- *asmi* (noun): "[in reality] what I am"
- *asmi* (adjective): egocentric
- *asmī ti māna*: self-centredness (equivalent to *māna*)
- *asmimāna*: self-centredness (equivalent to *māna*)
- *asmī ti anusayo*: the proclivity to self-centredness

Introduction

Potential meanings of *asmi*

Asmi means 'I am' (verb), but the *Khemaka Sutta* (S.3.126-132) shows four other renderings may occasionally be justified.

1. the notion "I am" (noun)
2. "[in reality] what I am" (noun)
3. egocentric (adjective)
4. redundancy in the phrase *asmī ti māno* (= 'self-centredness'), because *māno* is equivalent to *asmī ti māno*. This is covered *sv māno*.

Asmi in the Khemaka Sutta: 'the notion "I am"'

In the *Khemaka Sutta*, Venerable Khemaka said the notion "I am" was still to be found in him in relation to the five grasped aggregates (*pañcasupādānakkhandhesu asmī ti adhigataṃ*). He said this was a vague sense, like perfume around a lotus, not located in any particular part of the flower. Here, therefore, *asmī ti* is rendered 'the notion "I am."'

Asmi in the Khemaka Sutta: "[in reality] what I am"

Venerable Khemaka said that although the notion "I am" was still found in him, nonetheless he did not regard any particular one of aggregates as "[in reality] what I am" (*ayamaḥasmī ti ca na samanupassāmi ti*). Here, therefore, *asmī ti* is "[in reality] what I am."

Asmi in the Khemaka Sutta: egocentric

The bhikkhus asked him: 'Friend Khemaka, when you mention this notion "I am" (*asmī ti vadesi*) what do you say is "[in reality] what I am"? (*kimetaṃ asmī ti vadesi?*). Do you say that the five aggregates are "[in reality] what I am," or do you say that "[in reality] what I am" is separate from the five aggregates?

Rūpaṃ asmī ti vadesi? Aññatra rūpā asmī ti vadesi?... Viññāṇaṃ asmī ti vadesi? Aññatra viññāṇā asmī ti vadesi?

Venerable Khemaka replied: 'Friends, I do not say the five aggregates are "[in reality] what I am," nor do I say that "[in reality] what I am" is separate from the five aggregates.' Then he explained:

'Friends, even though a noble disciple has abandoned the five ties to individual existence in the low plane of existence (*pañcorambhāgiyāni saṃyojanāni*) still, in regard to the five grasped aggregates (*pañcasupādānakkhandhesu*) there remains within him

a residual self-centredness

anusahagato asmī ti māno

a residual egocentric desire

asmī ti chando

a residual proclivity to self-centredness that have not yet been abolished

asmī ti anusayo asamūhato.

If he abides contemplating the [co-conditional] arising and disappearance of the five grasped aggregates, these three residual phenomena are abolished.

pañcasupādānakkhandhesu udayabbayānupassino viharato.

Venerable Khemaka compared these three residual phenomena to the aroma of a cloth cleaned with cowdung, which even though clean, would retain an unpleasant aroma. If placed in a sweet-scented casket, the aroma would dissipate. Likewise, with proper practice, the dung-like aroma of self-centredness will fade away.

Thus, in the phrase *asmī ti chando*, *asmī ti* is adjectival and we call it 'egocentric,' which produces a comprehensible translation. In comparison, Bodhi persistently calls it "I am" as follows:

- 'there lingers in him a residual conceit "I am" (*asmī ti māno*), a desire "I am" (*asmī ti chando*), an underlying tendency "I am" (*asmī ti anusayo*) that have not yet been abolished' (CDB p.945).

Asmī ti māna and asmī ti anusayo in the quote just given

These have been rendered in the quotation as:

- *asmī ti māna*: self-centredness
- *asmī ti anusayo*: proclivity to self-centredness

We justify calling *asmi* 'self-centredness' as follows:

Other suttas show that *māna* equals the notion "I am" (*asmī ti bhikkhave mānagatametam*: S.4.202-3). This suggests that *asmīmāno* is a redundancy (i.e. a compound of two equivalent terms), and that *asmīmāno* is a synonym of *māno*. Therefore all three terms (*asmi*, *māna*, and *asmīmāna*) do or can mean 'self-centredness.' This is discussed further sv *Māna*.

Differentiating the qualities of "I am"

"I am" is used by the ignorant Everyman but also by the arahant, who 'makes use of conventional

speech without grasping it' (*yañca loke vuttaṃ teneva voharati aparāmasanti*) (S.1.14; M.1.500). But there seems no grammatical device to indicate the different quality of their "I am's." Although the *Taṇhājālīnī Sutta* (A.2.212-3) says the thought 'I am this way' (*evasmī ti hoti*) is imbued with *taṇhā*, this is obviously not true for arahants' "I am's." The Buddha himself said:

'I am a Brahman'

ahamasmi bhikkhave brāhmaṇo.

— It.101

'I have understood the All'

sabbavidu'hamasmi.

— Dh.v.353

'I am freed from inward distress'

sītibhūtosmi.

— Vin.1.8

Translators might like to indicate the non-ignorant quality of such I am's, but how could this be done? One cannot possibly have the arahant say:

- 'I (conventionally speaking) am a Brahman'
- I (conventionally speaking) have understood the All etc.

Or have the common man say:

- 'I (grasped as such) am this way'

The context, however, makes it clear which "I am's" are likely imbued with *taṇhā*, and which are not.

Illustrations

Illustration

asmimānassa

self-centredness

The elimination of self-centredness is happiness supreme

asmimānassa vinayo etaṃ ve paramaṃ sukhaṃ ti.

— Ud.10

Illustration

asmī ti diṭṭhimānānusayaṃ

self-centredness

He uproots the proclivity to self-centredness

asmī ti diṭṭhimānānusayaṃ samūhanitvā.

— M.1.47

COMMENT:

Asmī ti diṭṭhimānānusayaṃ is similar to Venerable Khemaka's *asmī ti anusayo* which we translated above as 'a proclivity to self-centredness.' We consider that the two phrases are equivalent because:

1. *asmī ti* and *māno* are synonyms meaning self-centredness, and
2. because self-centredness is essentially a view, the word *diṭṭhi* is redundant.

Bodhi translates it as 'the underlying tendency to the view and conceit "I am,"' and Horner 'addiction to the latent view "I am."'

Illustration

asmimāna

self-centredness

In one who perceives the voidness of personal qualities [in all things], self-centredness is uprooted. He realises the Untroubled in this very lifetime

anattasaññi asmimānasamugghātaṃ pāpuṇāti diṭṭheva dhamme nibbānaṃ ti.

— Ud.37

Illustration

ahamasmi

I am

— If there were no sense impression in any way, would there be the thought "I am this"?

yattha panāvuso sabbaso vedayitaṃ natthi api nu kho tattha ayamahasmī ti siyā ti

— No, bhante (D.2.67).

Illustration

ahamasmi

I am

When this Venerable regards himself thus: 'I am at peace. I am inwardly at peace. I am free of grasping' that is declared to be grasping on the part of this good ascetic or Brahmanist.

santo'hamasmi nibbuto'hamasmi anupādino'hamasmī ti samanupassati tadapi imassa bhoto samaṇassa brāhmaṇassa upādānamakkhāyati.

— M.2.237

Illustration

ahamasmi

I am

I am a stream-enterer, no more liable to rebirth in the plane of damnation, assured of deliverance, with enlightenment as my destiny.

sotāpanno'hamasmi avinipātadhammo niyato sambodhiparāyaṇo ti.

— D.2.93

Illustration

ahamasmi

I am

Bhikkhus, there are these three modes [of self-centredness] (*tisso vidhā*). What three?

'I am better' mode [of self-centredness]

seyyo'hamasmī ti vidhā

'I am equal' mode [of self-centredness]

sadiso'hamasmī ti vidhā

'I am worse' mode [of self-centredness]

hīno'hamasmī ti vidhā.

— S.5.56

Illustration

asmī

notion "I am"; I am

The *Taṇhājālinī Sutta* (A.2.212-3) lists 36 assertions of personal identity which arise with the notion "I am." The sutta says when there is the notion "I am" (*asmī ti bhikkhave satī*) there come the thoughts

- I am here *itthasmī ti hoti*
- I am this way *evamasmī ti hoti*
- I am otherwise *aññathasmī ti hoti*

and other similar thoughts.

The sutta continues: when there is the thought

'Because of this, I am' (*iminā asmī ti bhikkhave satī*) there come the thoughts:

- Because of this, I am here *iminā itthasmī ti hoti*
- Because of this, I am this way *iminā evamasmī ti hoti*

- Because of this, I am otherwise *iminā aññathasmī ti hoti*

and other such thoughts (A.2.212-3).

Illustration

asmi

notion "I am "

A wise person should completely destroy the origin of entrenched conception, the notion "I am."

mūlaṃ papañcasaṅkhāya mantā asmī ti sabbamuparundhe.

— Sn.v.916

Illustration

asmi

the notion "I am "; I am

The notion "I am" is a matter of thinking in personal terms.

asmī ti maññitametaṃ

'I am this' is a matter of thinking in personal terms.

ayamahamasmī ti maññitametaṃ

Thinking in personal terms is an illness, a carbuncle, a [piercing] arrow. Therefore train yourselves with the thought, 'We will live with minds free of thinking in personal terms.'

maññitaṃ bhikkhave rogo maññitaṃ gaṇḍo maññitaṃ sallaṃ tasmātiha bhikkhave amaññamānena cetasā viharissāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ

The notion "I am" is

Asmī ti bhikkhave

a matter of spiritual instability

iñjitametaṃ

a matter of spiritual unsteadiness

phanditametaṃ

a matter of entrenched perception

papañcitametaṃ

an acquiescence in self-centredness

mānagatametaṃ.

— S.4.202-3

Illustration

asmī

notion "I am"

So, too, the notion "I am" occurs with the grasping of (the five aggregates), not without grasping.

Evameva kho āvuso ānanda rūpaṃ upādāya asmī ti hoti no anupādāya... viññāṇaṃ upādāya asmī ti hoti no anupādāya.

— S.3.105

Illustration

asmī

notion "I am"; ahamasmi, "[in reality] what I am"

If the notion "I am" has vanished, and one does not regard anything as "[in reality] what I am," it is impossible, out of the question, that the arrow of doubt and uncertainty [about the significance of the teaching] would plague your mind.

aṭṭhānametaṃ āvuso anavakāso yaṃ asmī ti vigate ayamahamasmi ti asamanupassato atha ca panassa vicikicchākathaññāṇasallaṃ cittaṃ pariyādāya ṭhassatī ti.

— D.3.250

Illustration

ahamasmi

"[in reality] what I am"

— That which is unlasting, existentially void, destined to change, is it fitting to regard it as "[in reality] mine," or "[in reality] what I am," or "my [absolute] Selfhood"?

Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ etaṃ mama eso'hamasmi eso me attā ti

— No, Master Gotama (M.1.232-3).

Illustration

asmī

"[in reality] what I am"

So when even in the external Solidness Phenomenon with all its vastness, unlastingness is discernable, destruction is discernable, disappearance is discernable, changeableness is discernable, then what to say of this short-lasting body evolved from craving? There can be no considering that as "[in reality] me," or as "[in reality] mine," or as "[in reality] what I am."

Kim paṇimassa mattaṭṭhakassa kāyassa taṇhūpādinnaṣṣa. Ahaṇ ti vā mamaṇ ti vā asmī ti va atha khvāssa notevettha hoti.

— M.1.185-9

Ahaṇkāramamaṇkāramānānusayā

Renderings

- *ahaṇkāramamaṇkāra mānānusayā*: the illusion of personal identity, the illusion of personal ownership, and the proclivity to self-centredness

Introduction

Ahaṇkāramamaṇkāramānānusayā: others' translations

Ahaṇkāramamaṇkāramānānusayā has been rendered as follows:

- Horner: 'the tendency to pride that "I am the doer, mine is the doer"' (MLS Vol.3, p39).
- Bodhi: 'I-making, mine-making, and the underlying tendency to conceit' (MLDB p.908).
- PED: *ahaṇkāra* selfishness, egotism, arrogance; *mamaṇkāra*, selfish attachment, self-interest, selfishness; *mān'ānusaya* bias of conceit.

Horner uses inverted commas, but there is no support for inverted commas either in the phrase itself, or even when it is divided up, as at (A.3.444 (*ahaṇkāra ca me uparujjhissanti; mamaṇkāra ca me uparujjhissanti*)).

The suffix -kāra

The suffix *-kāra* has three possible meanings, says PED (sv *-kāra*):

1. 'Doer or maker of': for example, owl *uḥṇkāra* is the maker of the 'uḥu' sound; fletcher *usukāra* the maker of arrows (*usu*).
2. 'Production or application of': for example, *sakkāra*, application of honour i.e. the act of honouring. Bodhi chooses this meaning, but with an unnatural form: 'I-making, mine-making.'
3. 'State of': for example, darkness or blindness *andhakāra*. Darkness is the 'state of being dark', or the

'state of what is dark'. Blindness is the 'state of being blind', or the 'state of one who is blind'.

Renderings for *ahaṅkāra* and *mamaṅkāra*

Various ways of rendering *ahaṅkāra* and *mamaṅkāra* could be extracted from this.

1. 'The doer or maker of me and of mine': this is unlikely because *ahaṅkāra* and *mamaṅkāra* need to be uprooted (*ahaṅkāra ca me uparujjhissanti*; *mamaṅkāra ca me uparujjhissanti*). So, if anything, it would be 'the assumption that there is a doer or maker' that would be uprooted.
2. 'The production of me or mine' (e.g. I-making, mine-making): But this would similarly lead to the problematic idea of 'uprooting production.'
3. 'The state of what is me or what belongs to me': this option has most potential. But *ahaṅkāra* and *mamaṅkāra* would be better as:
 - *Ahaṅkāra*, the state of what is me: 'personal identity.'
 - *Mamaṅkāra*, the state of what belongs to me: 'personal ownership.'

But because *ahaṅkāra* and *mamaṅkāra* need to be uprooted (*ahaṅkāra ca me uparujjhissanti*; *mamaṅkāra ca me uparujjhissanti*) these would work better as:

- *Ahaṅkāra*, 'the illusion of personal identity.'
- *Mamaṅkāra*, 'the illusion of personal ownership.'

Rendering *mānānusayo*

Finally, *mānānusayo* is 'the proclivity to self-centredness.' See Glossary sv *Anusaya*.

Link to the three reflections on the voidness of personal qualities [in the five aggregates]

Our rendering is supported by the following quote, in which:

1. 'The illusion of personal identity does not exist' (*ahaṅkāra na hoti*) corresponds to 'perceiving the five aggregates as "not [in reality] what I am"' (*n'eso'hamasmī*).
2. 'The illusion of personal ownership does not exist' (*mamaṅkāra na hoti*) corresponds to 'perceiving the five aggregates as "not [in reality] mine"' (*n'etaṃ mama*).
3. 'The proclivity to self-centredness does not exist' (*mānānusayā na hoti*) corresponds to 'perceiving the five aggregates as "not my [absolute] Selfhood"' (*na me so attā*).

The quote is this:

Knowing and seeing what in this [wretched human] body together with its advertence and all external phenomena, do the illusion of personal identity, the illusion of personal ownership, and the proclivity to self-centredness not exist?

Kathaṃ pana bhante jānato kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī ti?

(...) Whatever bodily form... advertence, past, future, or present, internal or external, gross or subtle, inferior or sublime, far or near, one perceives all advertence according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood."

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbāṃ viññāṇaṃ n'etaṃ mama n'eso'hamasmi na me so attā ti.

— M.3.18-9

Illustrations

Illustration

the illusion of personal identity

the illusion of personal ownership, and the proclivity to self-centredness

Therefore I say with the destruction, fading away, ending, giving up, and relinquishment of all thinking in personal terms, of all states of inward distraction, all illusions of personal identity, all illusions of personal ownership, and of the proclivity to self-centredness, the Perfect One is liberated [from perceptually obscuring states] through being without grasping.

Tasmā tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabbaahaṅkāramamaṅkāramānānusayānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimutto ti vadāmi ti.

— M.1.486

Ā

Ākappa

Renderings

- *ākappa*: behaviour
- *ākappa*: way of behaviour
- *anākappasampanna*: badly behaved
- *ākappasampanno*: perfect in behaviour
- *na ākappasampanno*: imperfect in behaviour

Illustrations

Illustration

anākappasampannā

badly behaved

Now at that time bhikkhus, being without preceptors, not being advised and instructed, walked for almsfood wrongly dressed, wrongly clothed, and badly behaved.

anupajjhāyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti.

— Vin.1.44

Comment:

The bhikkhus were asking donors for food without invitation, and eating noisily.

Illustration

anākappasampannā

badly behaved

Now at that time the Group-of-Six bhikkhus, went into a refectory wrongly dressed, wrongly clothed, and badly behaved

dunnivatthā duppārutā anākappasampannā bhattaggaṃ gacchanti.

— Vin.2.211-2

Comment:

The bhikkhus were crowding other bhikkhus, and sitting inside the village on their outer robes.

Illustration

ākappasampanno

perfect in behaviour

It is rare to find one gone forth [into the ascetic life] in old age (*buddhapabbajito*) who is perfect in behaviour.

dullabho ākappasampanno.

— A.3.78

Illustration

na ākappasampanno

imperfect in behaviour

A resident bhikkhu is not to be esteemed (*abhāvanīyo hoti*) if he is imperfect in behaviour and in the practice of observances;

Na ākappasampanno hoti na vattasampanno.

— A.3.261

Regarding the practice of observances, the Buddha said, for example:

— 'Well then I will lay down an observance for bhikkhus who are leaving a residence and which should be observed by bhikkhus who are leaving a residence.'

Tena hi bhikkhave gamikānaṃ bhikkhūnaṃ vattaṃ paññāpessāmi yathā gamikehi bhikkhū hi vattitabbaṃ.

— Vin.2.211

Illustration

ākappa

behaviour

This is a certain type of gain, namely, good behaviour.

Addhamidaṃ bhikkhave lābhānaṃ yadidaṃ ākappasampadā.

— A.1.38

Illustration

ākappā

way of behaviour

Tell me this, being asked: in future times, what will be [the bhikkhus' and bhikkhunīs'] desires, aspirations, and ways of behaviour?

*Kimchandā kimadhippāyā kimākappā bhavissare
Anāgatamhi kālamhi taṃ me akkhāhi pucchito.*

— Th.v.950

Illustration

ākappo

way of behaviour

One who has gone forth [into the ascetic life] should frequently reflect: 'My way of behaviour should now be different [to laypeoples].'

Añño me ākappo karaṇīyo ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

— A.5.88

Comment:

The *Samaṇasaññā Sutta* says this reflection leads to consistently virtuous behaviour

Santatakārī hoti santatavutti silesu.

— A.5.210

Illustration

ākappaṃ

way of behaviour

He develops the dog-practice fully and uninterruptedly.

kukkuravataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ

He develops doglike conduct fully and uninterruptedly;

kukkurasīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ

He develops a doglike mentality fully and uninterruptedly;

kukkuracittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ

He develops a doglike way of behaviour fully and uninterruptedly.

kukkurākappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ

Having done so, with the demise of the body at death, he reappears in the company of dogs (M.1.387-8).

Illustration

ākappaṃ

way of behaviour

A woman contemplates the femininity in herself, the feminine occupation, ways of behaviour, manners, desires, voice, and attractiveness. She is excited by that, she takes delight in that.

Itthi bhikkhave ajjhataṃ itthindriyaṃ manasikaroti itthikuttaṃ itthākappaṃ itthividhaṃ itthicchandaṃ itthissaraṃ itthālaṅkāraṃ sā tattha rajjati tatrābhiramati.

Being thus excited and delighted, she contemplates the masculinity about her, the masculine occupation, ways of behaviour, manners, desires, voice, and attractiveness. She is excited by that, she takes delight in that (A.4.57).

Ākiñcañña; Kiñcana

Renderings

- *ākiñcaññā*: the perception of nonexistence
- *ākiñcaññā*: nonexistence
- *ākiñcañña*: possessionlessness
- *akiñcana*: liberated from the perception of existence
- *akiñcana*: free of the perception of existence (*nibbāna*)
- *akiñcana*: possessionless
- *akiñcana*: destitute
- *kiñcana*: attachment to the perception of existence
- *na hoti kiñci*: to have no attachment to the perception of existence
- *sakiñcana*: attached to the perception of existence
- *kiñcana*: anything at all
- *natthi kiñci*: there is [nowhere] anything at all
- *natthi kiñcanaṃ*: there is [nowhere] anything at all

Introduction: ākiñcañña

Three meanings

Ākiñcañña has three meanings:

1. nonexistence
2. the perception of nonexistence
3. possessionlessness

1) Nonexistence

The meaning 'nonexistence,' can be seen in *ākiñcañña's* relationship to *natthi kiñcī ti*, the perception that there is [nowhere] anything at all, as in this passage:

He enters and abides in the state of awareness of nonexistence, where one perceives that there is [nowhere] anything at all.

natthi kiñcī ti ākiñcaññāyatanaṃ upasampajja viharati.

— S.4.296

The same relationship between 'nonexistence' and 'the perception that there is [nowhere] anything at all' can be seen when Venerable Posāla asked about the knowledge of 'one who sees that there is [nowhere] anything at all' (*natthi kiñcī ti passato* Sn.v.1113). The Buddha referred to this as 'knowing the arising of nonexistence [according to reality]' (*ākiñcaññasambhavaṃ ñatvā*, Sn.v.1115):

— I ask, Sakyan, about the knowledge of one whose perception of bodily form has vanished, who has abandoned all bodily forms, who sees that there is [nowhere] anything at all either internally or externally. How is such a person to be led further?

*Vibhūtarūpasaññissa sabbakāyappahāyino
Ajjhatañca bahiddhā ca natthi kiñcī ti passato
Ñāṇaṃ sakkānupucchāmi kathaṃ neyyo tathā vidho.*

— Sn.v.1113

— Knowing the arising of nonexistence [according to reality], and knowing that spiritually fettering delight is a tie to individual existence, knowing this thus, then he sees this matter [according to reality]. This is the knowledge of things according to reality of the Brahman who has perfected the religious life

*Ākiñcaññasambhavaṃ ñatvā nandi saṃyojanaṃ iti
Evameva abhiññāya tato tattha vipassati:
Evaṃ ñāṇaṃ tathaṃ tassa brāhmaṇassa vusīmato ti.*

— Sn.v.1115

The phrase 'either internally or externally' supports us parenthesising '[nowhere] anything.'

2) The perception of nonexistence

The meaning 'the perception of nonexistence' can be seen where *ākiñcaññaṃ* is linked to *natthi ti* when the Buddha told Venerable Upasīva that being intent upon the perception of nonexistence (*ākiñcaññaṃ pekkhamāno*) means with the help of the reflection 'It does not exist':

Being intent upon the perception of nonexistence, being mindful, with the help of the reflection
'It does not exist,' cross the flood [of suffering].

Ākiñcaññaṃ pekkhamāno satimā natthī ti nissāya tarassu oghaṃ.

— Sn.v.1070

3) A state of possessionlessness

Ākiñcaññaṃ's third meaning is possessionlessness. For example, the bhikkhunī Subhā (Thī.v.341) reflecting on a return to the household life said:

It would be unseemly for me, longing for a state of possessionlessness,

Na metaṃ assa patirūpaṃ ākiñcaññaṃ hi patthaye

(...) Having junked gold and silver, to take them back again.

Yo jātarūpaṃ rajataṃ chaḍḍetvā puna-r-āgahe.

— Thī.v.341

Possessionlessness means either:

1. having minimal possessions. For example, the brahman Bāvari, longing for a state of possessionlessness, lived on gleanings and fruit (Sn.v.976-982).
2. Or it means having no luxurious possessions. For example, Subhā 'junked gold and silver.'

These meanings are practically equivalent.

Illustrations: ākiñcaññaṃ

Illustration

ākiñcaññaṃ

possessionlessness

The Brahman speaks thus

brāhmaṇo evamāha

'I am not in any way anything "belonging to anyone"; and not in any way is there anywhere anything "belonging to me."'

nāhaṃ kvaṇi kassaci kiñcanatasmim

na ca mama kvaṇi katthaci kiñcanatāttā ti

In fully understanding the truth of this saying one is applied to the practice of possessionlessness.

api ca yadeva tattha saccaṃ tadabhiññāya ākiñcaññaṃ yeva paṭipadaṃ paṭipanno hoti.

— A.2.177

Comment:

The *Uposatha Sutta* (A.1.206) says the particular application of this contemplation is in personal relationships, where usually a man's parents know him as their son, and he knows them as his parents (*ayaṃ amhākaṃ putto ti so pi jānāti ime mayhaṃ mātāpitāro ti*). Similarly, his slaves and servants know him as their master, and he knows them as his slaves and servants (*ayaṃ amhākaṃ ayyo ti. So pi jānāti ime mayhaṃ dāsakammakaraporisā ti*). This reflection therefore overcomes the idea that beings possess each other.

Illustration

ākiñcaññaṃ

a state of possessionlessness

The brahman Bāvari, longing for a state of possessionlessness (*ākiñcaññaṃ patthayāno*), lived on gleanings and fruit. When someone asked him for money, Bāvari said:

'Whatever I had that was suitable for offering has all been disposed of by me'

yaṃ kho mamaṃ deyyadhammaṃ sabbaṃ vissajjitaṃ mayā.

— Sn.v.982

Possessionless therefore means having nothing suitable for offering to others.

Introduction: akiñcana

Akiñcana: meanings

Akiñcana has four meanings:

1. liberated from the perception of existence
2. free of the perception of existence
3. possessionless
4. destitute

Relation to ākiñcaññā: liberated from the perception of existence

Akiñcanaṃ is related to *ākiñcaññā*, which we have seen above can mean 'the perception of nonexistence,' and *akiñcanaṃ* shares this meaning because *akiñcanaṃ* describes:

'A person for whom there is [nowhere] anything at all in either the past, the future, or the present,

Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ

(...) Who is liberated from the perception of existence, free of grasping, he is what I call a Brahman.

Akiñcanaṃ anādānaṃ tamahaṃ brūmi brāhmaṇaṃ.

— Sn.v.645

Akiñcanaṃ therefore means 'liberated from the perception of existence.' We will consider *natthi kiñcanaṃ* below.

Relation to ākiñcaññā: free of the perception of existence

In relation to *nibbāna*, *akiñcana* must be rendered as 'free of the perception of existence':

This Island, supreme, free of the perception of existence, free of grasping, I call it the Untroubled, the destruction of old age and death.

Akiñcanaṃ anādānaṃ etaṃ dipaṃ anaparaṃ

Nibbānaṃ iti taṃ brūmi jarāmaccuparikkhayaṃ.

— Sn.v.1093-4

Relation to ākiñcaññā: possessionless

We have seen that *ākiñcaññaṃ* means possessionlessness, and again, *akiñcanaṃ* shares this meaning. For example:

Possessionless, gone forth [into the ascetic life]

Akiñcanaṃ pabbajitaṃ.

— D.3.171

Having abandoned sensuous pleasures, being possessionless, one who is wise should cleanse himself of spiritual defilements.

hitvā kāme akiñcano pariyodapeyya attānaṃ cittaklesehi paṇḍito.

— A.5.232

Relation to ākiñcañña: destitution

Related to possessionlessness is destitution:

The drunkard is broke and destitute

Yo vāruṇī adhano akiñcano.

— D.3.185

Illustrations: akiñcano

Illustration

akiñcano

liberated from the perception of existence

This bhikkhu Brahmadeva, madam, free of attachment, has surpassed the devas. Liberated from the perception of existence, not supported by a patron, this very bhikkhu has entered your house for alms.

*Eso hi te brāhmaṇī brahmadevo nirupadhiko atidevappatto
Akiñcano bhikkhu anaññaṃposī yo te so piṇḍāya gharaṃ pavīṭṭho.*

— S.1.141

Illustration

akiñcano

liberated from the perception of existence

Liberated from the perception of existence, liberated [from individual existence] in the sensuous plane of existence, certainly he has crossed this [wretched] flood [of suffering].

akiñcanaṃ kāmabhava asattaṃ addhā hi so oghamimaṃ atāri.

— Sn.v.1059

Illustration

akiñcano

liberated from the perception of existence

I wander in the world, a sage, liberated from the perception of existence.

akiñcano manta carāmi loke.

— Sn.v.455

Introduction: kiñcanaṃ and kiñci

Kiñcana and kiñci: meanings

We will show in this section that the synonyms *kiñcana* and *kiñci* have these meanings:

1. *kiñcana*: something
2. *kiñci*: something
3. *kiñcana*: anything at all
4. *sakiñcana*: attached to the perception of existence
5. *kiñcana*: attachment to the perception of existence
6. *kiñci*: attachment to the perception of existence

1) kiñcana: something

In the scriptures, *na... kiñcana* ordinarily means 'nothing':

- 'There is nothing in the world (na... *kiñcanamatthi loke*) which has not been seen, heard, sensed, or cognised by you' (Sn.v.1122).

2) *kiñci*: something

Kiñci equals *kiñcana* says PED, which can be seen here:

There is nothing further that a noble disciple needs to do

ariyasāvakassa natthi kiñci uttariṃ karaṇīyanti.

— S.2.100

3) *Kiñcana*: anything at all

We have seen that *kiñcana* and *kiñci* can mean 'something.' But sometimes *kiñcana* is better as 'anything at all':

One should not do anything at all anywhere that is unvirtuous by body, speech, or mind.

Pāpaṃ na kayirā vacasā manasā kāyena vā kiñcana sabbaloke.

— S.1.12

One for whom there is no thought of anything at all, 'This is mine,' or, 'This belongs to others,'

Yassa natthi idaṃ meti paresaṃ vāpi kiñcanaṃ.

— Sn.v.951

4) *Sakiñcano*: attached to the perception of existence

Sakiñcanaṃ is sometimes contrasted with *akiñcanā*:

How pleasant it is, for one who is *akiñcanā*... See how they are troubled, those who are *sakiñcanaṃ*

sukhino vata ye akiñcanā... sakiñcanaṃ passa vihaññamānaṃ.

— Ud.14

And since we have already shown that *akiñcanā* can mean 'liberated from the perception of existence,' *sakiñcanaṃ* would mean 'attached to the perception of existence.' Thus the passage should read:

How pleasant it is, for one who is liberated from the perception of existence,

Sukhino vata ye akiñcanā

Those who are blessed with profound knowledge are indeed people liberated from the perception of existence

Vedaguno hi janā akiñcanā

See how they are troubled, those who are attached to the perception of existence.

Sakiñcanaṃ passa vihaññamānaṃ

Man is emotionally bound to man.

Jano janasmiṃ paṭibaddhacitto ti.

— Ud.14

5) Kiñcana: attachment to the perception of existence'

If *sakiñcanaṃ* can mean 'attached to the perception of existence' by extension, *kiñcana* can mean 'attachment to the perception of existence,' for example here:

Three forms of attachment to the perception of existence:

tayo kiñcanā

(...) attachment is attachment to the perception of existence,

rāgo kiñcanaṃ

(...) hatred is attachment to the perception of existence,

doso kiñcanaṃ

(...) undiscernment of reality is attachment to the perception of existence

moho kiñcanaṃ.

— D.3.217

6) Na hoti kiñci: to have no attachment to the perception of existence

But *sakiñcanaṃ* is sometimes contrasted with *na hoti kiñci*:

How pleasant it is, for one who *na hoti kiñci*... See how they are troubled, those who are *sakiñcanaṃ*
sukhaṃ vata tassa na hoti kiñci... sakiñcanaṃ passa vihaññamānaṃ

— Ud.13

According to this, *na hoti kiñci* is equivalent to *akiñcanā*, implying that, like *kiñcana*, *kiñci* can also mean 'attachment to the perception of existence.' Thus the quote can be translated like this:

How pleasant it is, for one with no attachment to the perception of existence, who has mastered the teaching, who is learned. See how they are troubled, those who are attached to the perception of existence. Man is emotionally bound to man.

Sukhaṃ vata tassa na hoti kiñci sañkhātadhammassa bahussutassa
Sakiñcanaṃ passa vihaññamānaṃ jano janasmimṃ paṭibaddharūpo ti.

— Ud.13

Illustrations: *kiñcanaṃ*, *kiñci*

Illustration

sakiñcano

attached to the perception of existence; *akiñcanaṃ* liberated from the perception of existence

I do not call one a Brahman due to one's birth from a particular womb, or due to having arisen from a particular mother.

Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ

If he is attached to the perception of existence, [one who nonetheless regards himself a Brahman] is simply a snob.

Bhovādi nāma so hoti sace hoti sakiñcano

But one who is liberated from the perception of existence, free of grasping, he is what I call a Brahman.

Akiñcanaṃ anādānaṃ tamahaṃ brūmi brāhmaṇaṃ.

— Sn.v.620, Dh.v.396

Illustration

natthi kiñcī

there is [nowhere] anything at all

The state of awareness of nonexistence can be known, where one perceives that there is [nowhere] anything at all

natthi kiñcī ti ākiñcaññāyatanaṃ neyyan ti.

— M.1.293

Illustration

natthi kiñcanaṃ

there is [nowhere] anything at all

The world [of beings], fettered by undiscernment of reality, appears truly fit-for-purpose.

Mohasambandhano loko bhabbarūpo va dissati

(...) For the fool tethered by attachment and blanketed in darkness

Upadhisambandhano bālo tamasā parivārīto

(...) it indeed seems eternal, but for one who sees [the nature of reality], there is [nowhere] anything at all.

Sassato-r-iva khāyati passato natthi kiñcanaṃ ti.

— Ud.79

Illustration

natthi kiñcanaṃ

there is [nowhere] anything at all; akiñcanaṃ liberated from the perception of existence

A person for whom there is [nowhere] anything at all in either the past, the future, or the present,

Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ

Who is liberated from the perception of existence, free of grasping, he is what I call a Brahman.

Akiñcanaṃ anādānaṃ tamahaṃ brūmi brāhmaṇaṃ.

— Sn.v.645

Illustration

natthi kiñcanaṃ

there is [nowhere] anything at all

For one who has mastered craving, for one who knows and sees [the nature of reality], there is [nowhere] anything at all.

Paṭividdhā taṇhā jānato passato natthi kiñcanaṃ ti.

— Ud.80

Āghāta

Renderings

- *āghāta*: resentment

Illustrations

Illustration

āghātaṃ

resentment

Ten bases of resentment

Dasa imāni bhikkhave āghātavatthūni:

He has harmed, is harming, or will harm me. Thinking thus, one arouses resentment.

anattHAMme acarīti... caratīti... carissatīti āghātaṃ bandhati

He has harmed, is harming, or will harm someone beloved and dear to me. Thinking thus, one arouses resentment.

Piyassa me manāpassa anattaṃ acarīti... caratīti... carissatīti āghātaṃ bandhati

He has benefited, is benefiting, or will benefit someone who is unloved or loathsome to me. Thinking thus, one arouses resentment.

Appiyassa me amanāpassa atthaṃ acari... carati... carissatīti āghātaṃ bandhati

Tenthly, one is groundlessly irritated

aṭṭhāne ca kuppati.

— A.5.150

Illustration

āghātaṃ

resentment

Bhikkhus, there are these ten ways of dispelling resentment.

Dasa ime bhikkhave āghātapaṭivīṇayā. Katame dasa:

In thinking

- He has harmed, is harming, or will harm me.
- He has harmed, is harming, or will harm someone beloved and dear to me.

He has benefited, is benefiting, or will benefit someone who is unbeloved or loathsome to me.

Appiyassa me amanāpassa atthaṃ acari... carati... carissatīti āghātaṃ bandhati

He dispels resentment by asking himself: 'What possible advantage is there in such a thought?'

Taṃ kutettha labbhāti āghātaṃ paṭivineti

Tenthly, one is groundlessly unirritated.

aṭṭhāne ca na kuppati.

— A.5.150

Illustration

āghāto

resentment

Then Devadatta reflected that 'The Blessed One in an assembly which included a king disparaged me with the term, 'one to be spewed like spittle,' while he extolled Sāriputta and Moggallāna.

Atha kho devadatto sarājikāya maṃ bhagavā parisāya kheḷāsakavādena apasādeti sārīputtamoggallāne va ukkaṃsatī ti.

Angry and displeased, having venerated the Blessed One, having circled him rightwards, he departed.

Kupito anattamano bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And this was the first time that Devadatta felt resentment towards the Blessed One.

Ayaṃ carahi devadattassa bhagavati paṭhamo āghāto ahosi.

— Vin.2.189

Illustration

āghāta

resentment

Bhikkhus, there are these five ways of dispelling resentment whereby all resentment arisen in a bhikkhu can be dispelled.

Pañcime bhikkhave āghātaṭṭhavinayā yattha bhikkhuno uppanno āghāto sabbaso ṭṭhavinetaṭṭho.

When resentment has arisen for someone:

Yasmiṃ bhikkhave puggale āghāto jāyetha

one can develop [unlimited, all-encompassing] goodwill for that person

mettā tasmīṃ puggale bhāvetabbā

one can develop [unlimited, all-encompassing] compassion for that person

karuṇā tasmīṃ puggale bhāvetabbā

one can develop detached awareness towards that person

upekkhā tasmīṃ puggale bhāvetabbā

one can arouse unmindfulness and inattention regarding him

asati amanisikāro tasmīṃ puggale āpajjitaṭṭho

one can concentrate on the ownership of karmically consequential conduct by that person

kammasakatā tasmīṃ puggale adhiṭṭhitaṭṭho.

— A.3.185

Illustration

āghāto

resentment

How should resentment be dispelled for the person whose bodily and verbal conduct is pure and who from time to time gains mental clarity and serenity?

Tatrāvuso yvāyaṃ puggalo parisuddhakāyasamācāro parisuddhavavīsamācāro labhati ca kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ kathaṃ tasmaṃ puggale āghāto paṭivinetabbo

On that occasion one should contemplate the purity of his bodily and verbal conduct, and the mental clarity and serenity that he gains from time to time.

yā pi'ssa parisuddhakāyasamācārātā sā pi'ssa tasmaṃ samaye manasikātabbā. Yā pi'ssa parisuddhavavīsamācārātā sā pi'ssa tasmaṃ samaye manasikātabbā. Yampi so labhati kālena kālaṃ cetaso vivaraṃ cetaso pasādaṃ tam pi'ssa tasmaṃ samaye manasikātabbaṃ.

In this way resentment for that person can be dispelled.

Evaṃ tasmaṃ puggale āghāto paṭivinetabbo.

— A.3.190

Illustration

anāghātaṃ

resentment

Is [unlimited, all-encompassing] goodwill established in my heart for my companions in the religious life with no resentment? Is this state found in me or not?

mettaṃ nu kho me cittaṃ paccupaṭṭhitaṃ sabrahmacārīsu anāghātaṃ saṃvijjati nu kho me eso dhammo udāhu notī?

— A.5.80

Illustration

āghāto

resentment

Formerly, when he was ignorant, he was full of resentment, ill will, and hatred.

Tasseva kho pana pubbe aviddasuno āghāto hoti vyāpādo sampadoso.

— M.3.245

Illustration

āghātaṃ labhanti

resentful

Now at that time well-behaved bhikkhus protested when a formal act that was legally invalid was being carried out by the Group-of-Six bhikkhus.

Tena kho pana samayena pesalā bhikkhū chabbaggiyehi bhikkhūhi adhammakamme kayiramāne paṭikkosanti.

The Group-of-Six bhikkhus became resentful and irritated, and threatened to kill them.

Chabbaggiyā bhikkhū labhanti āghātaṃ labhanti appaccayaṃ vadhena tajjenti.

— Vin.1.115

Illustration

āghāto karaṇīyā

resentful

Therefore if others abuse, revile, scold, or trouble you, on that account you should not be resentful, irritated, or displeased.

Tasmātiha bhikkhave tumhe cepi pare akkoseyyuṃ paribhāseyyuṃ roseyyuṃ viheseyyūṃ ghaṭṭeyyūṃ tatra tumhehipi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā.

— M.1.140

Ājānāti

Renderings

- *ājānāti*: to learn
- *ājānāti*: to realise
- *ājānāti*: to know
- *ājānāti*: to understand

Introduction

Ājānāti and Aññāya

Aññāya is the absolutive of *ājānāti*. We treat it here, and also separately, sv *Aññāya*.

Illustrations

Illustration

aññāya

having learned

Whatever bhikkhunī without having obtained permission from the community of bhikkhunīs which carried out the proceedings in accordance with the rule, the discipline, the Teacher’s word, not having learned the group’s desire (*anaññāya gaṇassa chandaṃ*), should restore a bhikkhunī suspended by a complete assembly of bhikkhunīs, that bhikkhunī has fallen into a matter that is a foremost offence entailing a formal meeting of the community of bhikkhunīs involving being sent away (Vin.4.231).

Illustration

aññāsi

knew

When the Blessed One knew that Pokkharasāti’s mind was ready, teachable, free of the five hindrances, uplifted, and serene, then he preached the religious discourse unique to the Buddhas

Yadā bhagavā aññāsi brāhmaṇaṃ pokkharasātiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ.

— D.1.110

Illustration

aññāsi

realise

When you realised my unsureness [about the perfection of the Perfect One's transcendent insight]

Yaṃ me kaṅkhitamaññāsi

You helped me overcome my doubts. Homage to you.

Vicikicchā maṃ tārāyī namo te.

— Sn.v.539-540

Illustration

aññāya

realising

A bhikkhu investigates the meaning of the teachings he has retained in mind

dhatānañca dhammānaṃ atthūpaparikkhitā hoti

Realising their meaning and significance, he practises in accordance with the teaching

atthamaññāya dhammamaññāya dhammānudhammapaṭipanno ca hoti.

— A.4.298

Illustration

aññāsiṃ

knew

I knew the worthless man Udāyī would inappropriately interfere right now.

aññāsiṃ kho ahaṃ ānanda idānevāyaṃ udāyī moghapuriso ummujjamāno ayoniso ummujjissatī ti.

— M.3.208

Illustration

aññāya

having understood

A wise person through fully understanding the teaching, having understood the teaching, becomes inwardly at peace, like an unruffled lake, imperturbable.

*dhammamabhiññāya dhammamaññāya paṇḍito
rahadova nivāte ca anejo vūpasammati.*

— It.91-2

Illustration

aññāya

knowing

Knowing my reflection, the Teacher, unsurpassed in the world, through his psychic power approached me with a mind-made body.

*Mama saṅkappamaññāya satthā loke anuttaro
Manomayena kāyena iddhiyā upasaṅkami.*

— A.4.235

Illustration

aññāya

having understood

If, having understood the meaning and significance of each question [and its answer], one applied oneself in accordance with the teaching, one would go beyond old age and death.

*ekamekassa cepi pañhassa atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjeyya
gaccheyyeva jarā maraṇassapāraṃ.*

— Sn.p.218

Illustration

aññāya

having understood

These explain the teaching dispelling all suffering

Te tassa dhammaṃ desenti sabbadukkhāpanūdanaṃ

He, having understood that teaching, realises the Untroubled in this world, and is free of perceptually obscuring states.

Yaṃ so dhammaṃ idhaññāya parinibbāti anāsavo ti.

— Vin.2.148

Illustration

aññāya

having understood

The deva Ghaṭikāra announced that seven bhikkhus had attained arahantship. The Buddha replied:

You speak well of those who have abandoned Māra's snare.

Kusalī bhāsasi tesaṃ mārapāsappahāyinaṃ

Having understood whose teaching did they sever the bonds of individual existence?

Kassa te dhammamaññāya acchiduṃ bhavabandhanaṃ.

— S.1.35

Illustration

aññāya

having understood

Having understood the teaching, meditating thought-free,

Aññāya dhammaṃ avitakkajhāyī.

— S.1.126

Illustration

aññāya

understanding

Then, understanding this teaching, scrutinising it, a bhikkhu should train himself in it ever mindfully.

Etañca dhammamaññāya vicinaṃ bhikkhu sadā sato sikkhe.

— Sn.v.933

Illustration

aññātaṃ

ājānāsī, understand

— 'By grasping, bhikkhu, one is held captive by Māra. By not grasping one is freed from the Maleficent One.'

Upādiyamāno kho bhikkhu baddho mārassa anupādiyamāno mutto pāpimato ti.

— 'I understand, Blessed One. I understand, Sublime One.'

aññātaṃ bhagavā aññātaṃ sugatā ti.

— 'In what way do you understand the meaning of my brief statement?'

yathākathaṃ pana tvaṃ bhikkhu mayā saṅkhittena bhāsitassa vitthārena atthaṃ ājānāsī ti?.

— S.3.73

Illustration

ājānāmī

understand

This statement spoken in brief by the Blessed One, where the meaning was not explained in detail, thus do I understand the meaning in detail.

Imassa kho ahaṃ bhante bhagavatā saṅkhittena bhāsitaṃ vitthārena atthaṃ avibhattaṃ evaṃ vitthārena atthaṃ ājānāmi ti.

— M.3.52

Illustration

ājānāma

understand

We do not understand a word of the ascetic Gotama's explanation of the teaching.

Na kho pana mayaṃ kiñci samaṇassa gotamassa ekaṃsikaṃ dhammaṃ desitaṃ ājānāma.

— D.1.189

Ātāpin; Ātappa

Renderings

- *ātāpin*: vigorously applied [to the practice]
- *ātāpin*: vigorously
- *ātāpin*: vigorous
- *ātappa*: vigorous endeavour
- *ātappaṃ karoti*: to vigorously apply oneself [to the practice]
- *ātappaṃ karoti*: to vigorously endeavour

Introduction

Ātāpin: vigorously

Ātāpin has been called 'ardent' since 1875 when Childer's dictionary was published, which means 'enthusiastic.' But the scriptures more strongly suggest 'vigorous' or 'vigorously,' and DOP appropriately calls it 'energetic.' But, two points:

1. It usually an adverb, so it mostly means 'vigorously' not 'vigorous.'

2. Its link to various qualifiers show that it is an abbreviation, and must be parenthesised in translation.

Ātāpin: three qualifiers

We parenthesise *ātāpin* in accordance with suttas where it is linked to some qualifier. In the following examples it is linked to 'inward striving' 'contemplating' and 'practising the teaching'. It is from the last ('practising as I instructed him') that we render it as 'vigorously applied [to the practice]':

We will abide using blocks of wood as cushions, and be diligently and vigorously applied to inward striving.

Kaliṅgarūpadhānā viharissāma appamattā ātāpino padhānasmin ti.

— S.2.267-8

A bhikkhu abides contemplating the nature of the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena]

bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

— S.5.182

My disciple who abides diligently, vigorously, and resolutely applied [to the practice] for one night and day, practising as I instructed him, might experience exclusively happiness for a hundred years.

Idha mama sāvako... ekaṃ rattindivaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni ekanta sukhapaṭisaṃvedī vihareyya.

— A.5.86

Illustrations

Illustration

anātāpī

not vigorously applied [to the practice]; ātappaṃ karoti, vigorously apply himself [to the practice]

—In this regard, friend, a bhikkhu thinks:

'If unarisen unvirtuous, spiritually unwholesome factors arise in me, this would lead to my harm,' but he does not vigorously apply himself [to the practice].

Idhāvuso bhikkhu anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya samvatteyyunti na ātappaṃ karoti

(...) In this way he is someone not vigorously applied [to the practice].

Evaṃ kho āvuso anātāpī hoti.

— S.2.195-6

Illustration

ātāpī

vigorously applied [to the practice]

These four modes of inward striving were explained by the enlightened kinsman of the Sun clan, by means of which a bhikkhu who is vigorously applied [to the practice] can attain the destruction of suffering.

*Ete padhānā cattāro desitādiccabandhunā
Yehi bhikkhu idhātāpī khayaṃ dukkhassa pāpuṇe ti.*

— A.2.17

Illustration

ātāpī

vigorously applied [to the practice]

Bhante, it would be good if the Blessed One would explain the teaching to me in brief, so that, having heard the teaching from the Blessed One, I might abide alone, withdrawn [from human fellowship, sensuous pleasures, and spiritually unwholesome factors], diligently, vigorously, and resolutely applied [to the practice].

sādhū me bhante bhagavā saṅkhittena dhammaṃ desetu yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyanti.

— S.4.145

Illustration

ātāpī

vigorously applied [to the practice]

If, while he is walking, any greed in a bhikkhu is done away with, any ill will, any lethargy and torpor, any restlessness and anxiety, any doubt [about the significance of the teaching] is done away with;

Carato ce pi bhikkhave bhikkhuno abhijjhā vigatā hoti vyāpādo vigato hoti thīnamiddhaṃ vigataṃ hoti uddhaccakukkuccaṃ vigataṃ hoti vicikicchā pahīṇā hoti.

If unflagging energy is aroused; if unmuddled mindfulness is established; if his body is tranquil and peaceful; if his mind is collected and concentrated

Āraddhaṃ hoti viriyaṃ asallīnaṃ upaṭṭhitā sati asammutṭhā passaddho kāyo asāradaddho samāhitaṃ cittaṃ ekaggaṃ

then a bhikkhu walking like this is said to be constantly and continuously afraid of wrongdoing, and vigorously, energetically, and resolutely applied [to the practice].

carampi bhikkhave bhikkhu evambhūto ātāpī ottappī satataṃ samitaṃ āradhaviṛiyo pahitatto ti vuccati.

— It.118-9

Illustration

ātāpino

vigorously applied

Bhikkhus, at the present time the Licchavis dwell using blocks of wood as cushions; they are diligently and vigorously applied to the practice of archery.

Kaliṅgarūpadhānā bhikkhave etarahi licchavī viharanti appamattā ātāpino upāsanasmīṃ.

Bhikkhus, at the present time the bhikkhus dwell using blocks of wood as cushions; they are diligently and vigorously applied to inward striving.

Kaliṅgarūpadhānā bhikkhave etarahi bhikkhū viharanti appamattā ātāpino padhānasmīṃ.

— S.2.267-8

Illustration

ātappaṃ karaṇīyaṃ

vigorously endeavour

Three occasions when one should vigorously endeavour.

Tīhi bhikkhave t̥hānehi ātappaṃ karaṇīyaṃ. Katamehi tīhi:

1. One should vigorously endeavour to prevent the arising of unarisen unvirtuous, spiritually unwholesome factors.

anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya ātappaṃ karaṇīyaṃ.

2. One should vigorously endeavour to arouse unarisen spiritually wholesome factors

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya ātappaṃ karaṇīyaṃ.

3. One should vigorously endeavour to endure arisen bodily sense impressions that are unpleasant, acute, sharp, piercing, displeasing, objectionable, and life-threatening

Uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsanāya ātappaṃ karaṇīyaṃ.

— A.1.153

Illustration

ātāpī

vigorously applied [to the practice]

If a sensuous thought, unbenevolent thought, or malicious thought arises in a bhikkhu while he is walking, and he tolerates it, does not abandon it, dispel it, put an end to it, and eradicate it, then that bhikkhu is said to be not vigorously applied [to the practice], unafraid of wrongdoing, constantly and continuously lazy and slothful while walking.

Carato cepi bhikkhave bhikkhuno uppajjati kāmavitakko vā vyāpādavitaṅko vā vihiṃsāvitakko vā. Tañca bhikkhu adhiṇāseti nappajahati na vinodeti na vyantīkaroti na anabhāvaṃ gameti. Carampi bhikkhave bhikkhu evambhūto anātāpī anottāpī satataṃ samitaṃ kusīto hīnaviriyo’ti vuccati.

— A.2.13

Illustration

ātāpino

vigorously applied [to the practice]

Like a good horse touched by the whip, be vigorously applied [to the practice] and have an earnest attitude [to the practice].

Asso yathā bhadro kasāniviṭṭho ātāpino saṃvegino bhavātha.

— Dh.v.144

Comment

Saṃvegino: earnest attitude [to the practice]. See Glossary sv *Saṃvega*.

Illustration

ātāpino

vigorously applied [to the practice]

In what way, Anuruddhas, do you abide diligently, vigorously, and resolutely applied [to the practice]?

Yathākathampana tumhe anuruddhā appamattā ātāpino pahitattā viharathāti?

In this regard, bhante... whoever notices the pots of water for drinking, washing, or for the toilets is empty or drained, he replenishes them... And every fifth night we sit together all night and discuss the teaching.

Idha pana bhante... yo passati pāṇiyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ so upaṭṭhapeti... Pañcāhikaṃ kho pana mayaṃ bhante sabbarattikaṃ dhammiyā kathāya sannisīdāma.

— M.1.207

Illustration

ātappaṃ

vigorous endeavour [to practise the teaching]

The vigorous endeavour [to practise the teaching] must be made today.

ajje va kiccaṃ ātappaṃ.

— M.3.187

Illustration

ātappaṃ

vigorous endeavour [to practise the teaching]

The vigorous endeavour [to practise the teaching] must be made by you yourselves. Perfect Ones are just path-proclaimers.

tumhehi kiccaṃ ātappaṃ akkhātāro tathāgatā.

— Dh.v.276

Illustration

ātāpiniyo

vigorously applied [to the practice]

Gotami, I hope the bhikkhunīs are abiding diligently, vigorously, and resolutely applied [to the practice].

kacci gotami bhikkhuniyo appamattā ātāpiniyo pahitattā viharantī ti.

Bhante, how could the bhikkhunīs be diligently applied [to the practice]? The masters, the Group-of-Six bhikkhus, are getting the bhikkhunīs to wash, dye, and comb sheep wool. Thus the bhikkhunīs are neglecting the recitation, the interrogation, the higher virtue, the higher mental states, and the higher penetrative discernment.

Kuto bhante bhikkhunīnaṃ appamādo. Ayyā chabbaggiyā bhikkhunihi eḷakalomāni dhovāpentī pi rajāpentī pi vijaṭāpentī pi. Bhikkhuniyo eḷakalomāni dhovantiyo rajantiyo vijaṭantiyo riñcanti uddesaṃ paripucchaṃ adhisīlaṃ adhicittaṃ adhipaññanti.

— Vin.3.235

Illustration

ātāpī

vigorously applied [to the practice]

A bhikkhu who is mindful and vigorously applied [to the practice] can disentangle this tangle.

Ātāpī nipako bhikkhu so imaṃ vijaṭaye jaṭanti.

— S.1.13

Illustration

ātāpī

vigorously

A bhikkhu abides contemplating the nature of the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena]

bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

— S.5.182

Illustration

ātāpi

vigorously

She does not despise her husband, the man who always and constantly and vigorously and eagerly supports her, bringing her everything she wants.

*Yo naṃ bharati sabbadā niccaṃ ātāpi ussuko
Sabbakāmaharaṃ posaṃ bhattāraṃ nātimaññati.*

— A.3.38

Illustration

ātappāya

vigorous endeavour

His mind inclines to vigorous endeavour, application, perseverance, and inward striving.

tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

— A.5.19

Illustration

ātappamakarūṃ

vigorously endeavoured

'Bhikkhus, watch the approaching host of devas.'

Devakāyā abhikkantā te vijānātha bhikkhavo

Hearing the Buddha's call, the bhikkhus vigorously endeavoured to comply.

Te ca ātappamakarūṃ sutvā buddhassa sāsanaṃ.

— D.2.256

Illustration

ātappamanvāya

vigorous endeavour

A certain ascetic or Brahmanist through vigorous endeavour, exertion, application, diligence, and right contemplation

ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya

attains to such a state of inward collectedness that he thereby recalls his manifold past lives.

tathārūpaṃ cetosamādhim phusati yathā samāhite citte anekavihiṭṭaṃ pubbenivāsaṃ anussarati.

— D.1.13

Illustration

ātappaṃ karoḥi

vigorously apply yourself [to the practice]

Therefore vigorously apply yourself [to the practice]. Be aware and mindful right here and now. Having heard my word, train yourself in the quenching of the ego.

*Tenahātappaṃ karoḥi idheva nipako sato
Ito sutvāna nigghosaṃ sikkhe nibbānamattano.*

— Sn.v.1062

Illustration

ātāpino

vigorous

When profound truths become manifest to the vigorous, meditative Brahman, then all his unsureness [about the significance of the teaching] disappears, for he discerns the conditioned nature of reality.

*Yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
Athassa kaṅkhā vapayanti sabbā yato pajānāti sahetudhamman ti.*

— Ud.1

Ādiccabandhu

Renderings

- *ādiccabandhu*: the [enlightened] kinsman of the Sun clan

Introduction

Ādiccabandhu: the kinsman of the Sun clan

Ādiccā is a synonym for *suriyo*, sun (D.3.196). It was also the name of the Buddha's clan, the Sun Clan (*ādiccā nāma gottena*, Sn.v.423; see discussion in Buddhist Dictionary of Pāli Proper Names). Therefore when the Buddha was called *Ādiccabandhu*, it meant he was 'the kinsman of the Sun clan.'

Misrendering: 'kinsman of the sun'

But *Ādiccabandhu* is often rendered as 'the kinsman of the sun' (reading 'sun' instead of 'Sun clan') as if to praise the Buddha for being related to the sun. But glorifying the sun in this way, and suggesting that the Buddha is related to it, is ridiculously suggestive of sun veneration, or even veneration of ancestors. In any case the Buddha rated himself as higher than the sun, and would certainly reject the idea that his worthiness was due to his forefathers. He said there are four sources of light in the world: the sun, the moon, fire, and the Buddha, and added that:

The Buddha is the best of those that shine, the light unsurpassed

sambuddho tapataṃ seṭṭho esā ābhā anuttarā ti.

— S.1.15

Linked: buddha and ādiccabandhu

The word *ādiccabandhu* occurs 29 times in the scriptures, always in verse. On 19 occasions it is linked to *buddhaṃ*, in the following ways:

- *buddhaṃ ādiccabandhunaṃ*: 8 occurrences (Āṭānāṭiya Sutta, D.3.197).
- *buddhamādiccabandhunaṃ*: 1 occurrence (Sakkapañha Sutta, D.2.287).
- *buddhassādiccabandhuno*: 3 occurrences, genitive
- *buddhenādiccabandhunā*: 6 occurrences, instrumental

The cases always match. The *-unaṃ* suffix is unusual, but functions as an accusative singular. It occurs in the following contexts:

I pay homage to the great Hero, to the enlightened kinsman of the Sun clan.

ahaṃ vande mahāvīraṃ buddhamādiccabandhunaṃ.

— D.2.287

Even from afar venerate the enlightened kinsman of the Sun clan.

buddhaṃ ādiccabandhunaṃ dūrato'va namassanti.

— D.3.197

Restoring the buddha prefix

Where *ādiccabandhu* occurs without a *buddha* prefix, it is likely an abbreviation for metrical reasons, and in translation the *buddha* prefix should always be restored, and *ādiccabandhu* should always be rendered as 'the enlightened kinsman of the Sun clan.' This would be a satisfactory conclusion. Praising the Buddha for simply being a kinsman of the Sun clan would be praise equally due to his cousin, Devadatta. In which case, Sn.v.54 should be translated as follows:

Having heard the word of the [enlightened] kinsman of the Sun clan, one should live the religious life as solitarily as a rhinoceros horn.'

Ādiccabandhussa vaco nisamma

Eko care khaggavisāṇakappo.

— Sn.v.54

The Buddha, the Buddha

That *buddhaṃ* is meant as an adjective not a noun explains the awkward doubling of *buddhaṃ* in the *Āṭānāṭiya Sutta* (D.3.197), which interpreted as 1) a noun or 2) an adjective, would have the following results:

1. They, seeing the Buddha, the Buddha, the kinsman of the Sun clan, even from afar venerate him.'

*Te cā pi buddhaṃ disvāna buddhaṃ ādiccabandhunaṃ
Dūrato'va namassanti.*

2. They, seeing the Buddha, the enlightened kinsman of the Sun clan, even from afar venerate him.

*Te cā pi buddhaṃ disvāna buddhaṃ ādiccabandhunaṃ
Dūrato'va namassanti.*

Illustrations

Illustration

the enlightened kinsman of the Sun clan

They, well-satisfied by the Seer, the enlightened kinsman of the Sun clan, lived the religious life under the one of excellent wisdom.

*Te tosītā cakkhumatā buddhenādiccabandhunā
Brahmacariyamacarīṃsu varapaññassa santike.*

— Sn.v.1128

Illustration

the enlightened kinsman of the Sun clan

With [the assistance of] the enlightened kinsman of the Sun clan, who is proficient in methods of teaching, having applied myself properly [to the eightfold path] I removed my mind from states of individual existence

*Upāyakusalenāhaṃ buddhenādiccabandhunā
Yoniso paṭipajjitvā bhava cittaṃ udabbahinti.*

— Th.v.157

Ādīnava

Renderings

- *ādīnava*: danger
- *ādīnava*: wretchedness
- *ādīnava*: disadvantage

Illustrations

Illustration

ādīnavaṃ

danger

It would be better for the faculty of sight to be blotted out by a red-hot iron pin, burning, blazing, and glowing, than for one to grasp the features or aspects of a visible object known via the visual sense.

For if one's stream of sense consciousness should stand tied to the sweetness of the features or aspects of the object, and if one should die on that occasion, it is possible that one will go to one of two places of rebirth: hell or the animal realm.

Seeing this danger I speak thus.

Imaṃ khvāhaṃ bhikkhave ādīnavaṃ disvā evaṃ vadāmi.

— S.4.168

Illustration

ādīnavo

danger

When a bhikkhu is focusing on some meditation object that arouses unvirtuous, spiritually unwholesome thoughts then:

he should examine the danger of those thoughts, that they are spiritually unwholesome, blameworthy, and have an unpleasant karmic consequence

tesaṃ vitakkānaṃ ādīnavo upaparikkhitabbo itipime vitakkā akusalā itipime vitakkā sāvajjā itipime vitakkā dukkhavipākāti.

— M.1.120

Illustration

ādinavaṃ

danger

Recognising this danger, that suffering arises dependent on karmically consequential deeds

Etamādinavaṃ ñatvā dukkhaṃ saṅkhārapaccayā.

— Sn.v.731-2

Illustration

ādinavaṃ

danger

— Ānanda, friend, do the bhikkhus teach the abandonment of attachment, hatred, and undiscernment of reality?'

rāgassa pahānaṃ paññāpetha dosassa pahānaṃ paññāpetha mohassa pahānaṃ paññāpethāti

— We do indeed, friend.

— Seeing what danger therein do you so teach?'

ādinavaṃ disvā

— Why, friend, one who is overpowered and overcome by attachment, hatred, and undiscernment of reality, is intent upon his own harm, upon the harm of others, upon the harm of both, and so experiences psychological pain and dejection. But if attachment, hatred, and undiscernment of reality are abandoned he is not intent upon his own harm, upon the harm of others, upon the harm of both, and thus does not experience psychological pain and dejection (A.1.216-7).

Illustration

ādinavaṃ

danger

Suppose that I, being myself liable to defilement, knowing the danger of [seeking] what is liable to defilement, should seek the undefiled, the unsurpassed safety from [the danger of] bondage [to individual existence], the Untroubled.

kinnu kho ahaṃ... attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyan ti.

— M.1.163

Illustration

ādīnavā

danger

Five dangers of having faith which is based on a single individual

Pañcime bhikkhave ādīnavā puggalappasāde. Katame pañca:

When a person's complete faith is based on a single individual (*puggale puggalo abhippasanno hoti*) and that person falls into an error such that the community of bhikkhus suspends him, then he will think: 'The community of bhikkhus has suspended he who is beloved and dear to me.' And he will be no more full of faith in the bhikkhus (*bhikkhūsu appasādabahulo hoti*), and from being without faith he will not follow other bhikkhus, and from not following other bhikkhus he will not hear the true teaching, and from not hearing the true teaching he will fall away from the true teaching.

— A.3.270

Illustration

ādīnava

danger

And what, Ānanda, is the perception of the danger [of the body]?

Katamācānanda ādīnavasaññā

In this regard, Ānanda, a bhikkhu... reflects that this [wretched human] body is very unpleasant and a great danger.

bahu dukkho kho ayaṃ kāyo bahu ādīnavo

Many illnesses arise in it, namely, illnesses of the eye, ear, nose... cold, heat, hunger, thirst, faeces and urine.

iti imasmiṃ kāye vividhā ābādhā uppajjanti seyyathidaṃ cakkhurogo sotarogo ghānarogo... sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ti.

Thus he abides contemplating the danger of this [wretched human] body.

Iti imasmiṃ kāye ādīnavānupassī viharati.

— A.5.110

Illustration

ādīnavo

danger

Then Yasa, having awoken sooner than usual saw his retinue asleep: one with a lute in her arm, one with a tabor under her chin, one with a drum under her arm, one with dishevelled hair, one who was dribbling, and others who were muttering. One would think it was a charnel ground before one's eyes. Seeing this, the danger [of sensuous pleasure] became apparent to him. His mind was established in disillusionment [with sensuous pleasure].

Atha kho yaso kulaputto paṭigacceva pabujjhivā addasa sakaṃ parijanaṃ supantaṃ. Aññissā kacche viṇaṃ. Aññissā kaṇṭhe mudinṅgaṃ. Aññissā kacche ālambaraṃ. Aññaṃ vikkesikaṃ aññaṃ vikkhelikaṃ. Aññā vipṭhalapantiyo. Hatthappattaṃ susānaṃ maññe. Disvānassa ādīnavo pāturahosi. Nibbidāya cittaṃ saṇṭhāsi.

— Vin.1.15

Illustration

ādinavo

danger

What is the danger of sensuous pleasures?

Ko ca bhikkhave kāmānaṃ ādinavo?

Firstly, due to whatever craft by which a noble young man makes his living... he is exposed to cold and heat, he is injured by contact with horseflies, mosquitoes, wind, sun, and snakes, facing death from hunger and thirst. This is the danger of sensuous pleasures, a mass of suffering discernable in this lifetime (*ādinavo sandiṭṭhiko dukkhakkhandho*), having sensuous pleasure as its cause, its source, its basis, its cause being simply sensuous pleasure (M.1.85-7).

Illustration

ādinavaṃ

danger

The Blessed One delivered a graduated discourse on generosity, on morality, on heaven, explaining the danger, degradation, and defilement of sensuous pleasures, and the advantage of the practice of unsensuousness.

bhagavā ānupubbikathaṃ kathesi seyyathidaṃ dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṅkilesaṃ nekkhamme ca ānisaṃsaṃ pakāsesi.

— D.1.109

Illustration

ādinavaṃ

danger

Seeing danger in sensuous pleasures, and safety in the practice of unsensuousness

Kāmesvādinavaṃ disvā nekkhammaṃ daṭṭhu khemato.

— Thī.v.226

Illustration

ādinava

danger

He takes that almsfood without being ensnared by, infatuated with, or clinging to it, but seeing the danger of it, discerning deliverance.

So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādinavadassāvī nissaraṇapaṇño paribhuñjati.

— M.1.369

Illustration

ādinavaṃ

danger

The Blessed One Buddha Vipassī explained the danger, degradation, and defilement of originated phenomena and the advantage of the Untroubled.

saṅkhārānaṃ ādinavaṃ okāraṃ saṅkilesaṃ nibbāne ca ānisaṃsaṃ pakāsesi.

— D.2.44

Illustration

ādinavaṃ

wretchedness

They considered him wise when he was committed to faring alone, but now that he is devoted to sexual intercourse he is harassed as a fool.

*Paṇḍito ti samaññāto ekacariyaṃ adhiṭṭhito
Athāpi methune yutto mandova parikissati*

Recognising the wretchedness of all this, the sage for his whole life resolutely lives the religious life by himself. He does not pursue sexual intercourse.

*Etamādinavaṃ ñatvā muni pubbāpare idha
Ekacariyaṃ dalhaṃ kayirā na nisevetha methunaṃ.*

— Sn.v.820-1

Illustration

ādinavo

wretchedness

Bhikkhus, if there were no sweetness in the five aggregates, beings would not be attached to them

*No cedaṃ bhikkhave rūpassa... viññāṇassa assādo abhaviṣṣa nayidaṃ sattā rūpasmiṃ... viññāṇasmिṃ
sārajjeyyuṃ*

If there were no wretchedness in the five aggregates beings would not be disillusioned with them.

*No cedaṃ bhikkhave rūpassa... viññāṇassa ādinavo abhaviṣṣa nayidaṃ sattā rūpasmiṃ... viññāṇasmिṃ
nibbindeyyuṃ.*

— S.3.30

Illustration

ādinavo

wretchedness

The physical and psychological pleasure that arises from sense impression is the sweetness of sense impression.

Yaṃ vedanaṃ paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ vedanāya assādo.

That sense impression is unlasting, existentially void, destined to change, is the wretchedness of sense impression.

Yā vedanā aniccā dukkhā vipariṇāmadhammā ayaṃ vedanāya ādīnavo.

— S.4.220

Illustration

ādīnavo

wretchedness; ādīnavo, wretchedness

What is the wretchedness of bodily forms?

Ko ca bhikkhave rūpānaṃ ādīnavo?

In this regard, one might see that same woman, eighty or ninety or a hundred years old...

Idha bhikkhave tameva bhaginiṃ passeyya aparena samayena āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā...

What do you think, bhikkhus? Has her former loveliness and beauty vanished and a wretchedness become evident?

Taṃ kiṃ maññatha bhikkhave yā purimā subhā vaṇṇanibhā sā antarahitā ādīnavo pātubhūto ti?

Yes, bhante

Evaṃ bhante.

This is the wretchedness of bodily forms.

Ayampi bhikkhave rūpānaṃ ādīnavo.

— M.1.88

Illustration

ādīnavo

wretchedness

That bodily form is unlasting, existentially void, destined to change, is the wretchedness of bodily form

Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ ayaṃ rūpassa ādīnavo.

— S.3.102

Illustration

ādīnava

wretchedness

Bhikkhus, when one abides contemplating the wretchedness of things conducive to grasping, craving ceases.

Upādānīyesu bhikkhave dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

— S.2.85

Comment:

The contemplations on wretchedness that lead to the ending of craving are likely those listed in this quote:

'Bhikkhus, whatever ascetics and Brahmanists in the past regarded that in the world which is agreeable and pleasing

ye ca kho ke ci bhikkhave atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ

as unlasting

aniccato addakkhūṃ

as existentially void

dukkhato addakkhūṃ

as void of personal qualities

anattato addakkhūṃ

as an illness

rogato addakkhūṃ

as full of danger

bhayato addakkhūṃ

they abandoned craving

te taṇhaṃ pajahiṃsu.

— S.2.110

Illustration

ādinavā

disadvantage

Bhikkhus, there are these five disadvantages of a campfire.

ādinavā aggismiṃ

It is bad for the eyes, causes a bad complexion, causes weakness, promotes gregariousness, leads to gossip.

Acakkhusso dubbaṇṇakaraṇo dubbalakaraṇo saṅgaṇikāpavaddhano tiracchānakathāpavattaniko.

— A.3.256

Illustration

ādinavā

disadvantage

Bhikkhus, there are five disadvantages in not chewing tooth-wood:

ādīnavā dantakaṭṭhassa akhādane

[Bad mouth hygiene] is unsightly,

acakkhussaṃ

The mouth stinks,

mukhaṃ duggandhaṃ hoti

One's taste buds are not cleansed

rasaharaṇiyo na visujjhantī

Bile and gastric mucus smother one's food

pittaṃ semhaṃ bhattaṃ pariyonandhati

One's food is not pleasing

bhattamassa nacchādeti

There are five advantages in chewing tooth-wood:

ānisaṃsā dantakaṭṭhassa khādane

[Good mouth hygiene] is sightly,

cakkhussaṃ

The mouth does not stink, etc.

mukhaṃ na duggandhaṃ hoti.

— Vin.2.137, A.3.250

Illustration

ādīnavā

disadvantage

Bhikkhus, there are these five disadvantages for one who engages in lengthy and unsettled wandering. What five?

Pañcime bhikkhave ādīnavā dīghacārikaṃ anavattha cārikaṃ anuyuttassa viharato. Katame pañca:

One does not hear what one has not heard; one does not clarify what one has heard; one is not perfect in the portion that one has heard; one contracts a severe illness; and one has no friends.

Assutaṃ na suṇāti sutaṃ na pariyodapeti sutenekaccena avisārado hoti bālhaṃ rogātāṅkaṃ phusati na ca mittavā hoti.

— A.3.257

Āyatana

Renderings

- *āyatana*: state of awareness
- *āyatana*: supreme state of deliverance
- *āyatana*: practice of spiritual development
- *āyatana*: occasion
- *āyatana*: group
- *āyatana*: aspect
- *āyatana*: dogma
- *āyatana*: place
- *āyatana*: (redundancy)

Introduction

Āyatana: supreme state of deliverance

'Supreme state of deliverance' is most clearly indicated in the *Cūḷavedalla Sutta* (M.1.303) where it is linked to *vimokkha*, deliverance [from perceptually obscuring states]:

When will I attain that supreme state of deliverance... In arousing desire for supreme deliverance
[from perceptually obscuring states]

*kudassu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi... Iti anuttaresu vimokkhesu pihaṃ
upaṭṭhāpayato.*

— M.1.303

Āyatana: practices of spiritual development

The rendering 'practices of spiritual development' is most clearly indicated in the *Mahāsakuludāyī Sutta* (M.2.1-18) where *āyatana* occurs in a list with the seven groups of factors conducive to enlightenment as follows:

Again, Udāyin, I have explained to my disciples the practice by which they develop

Puna ca paraṃ udāyi akkhātā mayā sāvakānaṃ paṭipadā yathāpaṭipannā me sāvakā

the [contemplation of the] four bases of mindfulness,

cattāro satipaṭṭhāne bhāventi.

the four modes of right inward striving,

cattāro sammappadhāne bhāventi.

the four paths to psychic power,

cattāro iddhipāde bhāventi.

the five spiritual faculties,

pañcīndriyāni bhāventi.

the five spiritual powers,

pañca balāni bhāventi.

the seven factors of enlightenment,

satta bojjhaṅge bhāventi.

the noble eightfold path,

ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāventi.

the eight practices of spiritual development that lead to mastery ,

aṭṭha abhibhāyatanāni bhāventi.

the ten practices of spiritual development through kasiṇas,

dasakasiṇāyatanāni bhāventi.

the four jhānas

cattāri jhānāni bhāventi.

— M.2.11-15

Cakkhāyatanaṃ and cakkhusamphassāyatana

Cakkhāyatanaṃ and *cakkhusamphassāyatana* are discussed in the Glossary sv *Salāyatana*.

Illustrations

Illustration

āyatanaṃ

state of awareness

Secluded from sensuous pleasures and spiritually unwholesome factors, a bhikkhu enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

Idhāvuso bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

He abides contacting that state of awareness accordingly with his very being.

Yathā yathā ca tadāyatanaṃ tathā tathā naṃ kāyena phassitvā viharati.

— A.4.452

Illustration

āyatanaṃ

state of awareness

By completely transcending the state of awareness of boundless mental consciousness, a bhikkhu enters and abides in the state of awareness of nonexistence, where one perceives that there is [nowhere] anything at all.

sabbaso viññāṇaṇcāyatanaṃ samatikkamma natthi kiñcī ti ākiñcaññāyatanaṃ upasampajja viharati.

— S.4.296

Illustration

āyatanaṃ

supreme state of deliverance

A bhikkhu thinks 'When will I attain that supreme state of deliverance which the Noble Ones have attained? In arousing desire for supreme deliverance [from perceptually obscuring states], psychological pain arises due to desire.

bhikkhu iti paṭisañcikkhati kudassu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharantī ti. Iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihappaccayā domanassaṃ.

— M.1.303

Comment:

Vimokkha means deliverance [from perceptually obscuring states] (i.e. the āsavas), which supports us calling āyatana 'supreme state of deliverance.'

Illustration

āyatanaṃ

supreme state of deliverance, state of awareness

There is that supreme state of deliverance where there is neither solidness, liquidness, warmth, nor gaseousness; no state of awareness of boundless space, no state of awareness of boundless mental consciousness, no state of awareness of nonexistence, no state of awareness neither having nor lacking perception; neither this world, nor a world beyond, nor both; neither sun nor moon. There, I declare, there is no coming, no going, no staying, no passing away, no being reborn. It is neither fixed, nor moving, and has no foundation. This is truly the end of suffering.

Atthi bhikkhave tadāyatanaṃ yattha neva paṭhavī na āpo na tejo na vāyo na ākāśānañcāyatanaṃ na viññāṇañcāyatanaṃ na ākiñcaññāyatanaṃ na nevasaññānāsaññāyatanaṃ nāyaṃ loko na paraloko na ubho candimasūriyā. Tatrāpāhaṃ bhikkhave neva āgatiṃ vadāmi na gatiṃ na ṭhitiṃ na cutiṃ na upapattiṃ; appatitṭhaṃ appavattaṃ anārammaṇamevetam. Esevanto dukkhassā ti.

— Ud.80

Illustration

āyatane

supreme state of deliverance

The Buddha said:

— Therefore that supreme state of deliverance should be known where the visual sense ceases and perception of visible objects passes away.

se āyatane veditabbe yattha cakkhuñca nirujjhati rūpasaññā ca virajjati

(...)

That supreme state of deliverance should be known where the mental sense ceases and perception of mentally known objects passes away.

se āyatane veditabbe yattha mano ca nirujjhati dhammasaññā ca virajjati se āyatane veditabbeti

Venerable Ānanda explained:

— This was stated by the Blessed One, friends, with reference to the ending of the six senses.

saḷāyatananirodhaṃ no etaṃ āvuso bhagavatā sandhāya bhāsita.

— S.4.98

Comment:

Saḷāyatananirodhaṃ means *nibbāna* at A.2.161-2 (*channaṃ āvuso phassāyatanānaṃ asesavirāgaṇirodhā papañcanirodho*). Ānanda indicates it has the same meaning here. This justifies us calling *āyatane* 'that supreme state of deliverance.'

Comment:

Se āyatane is an Eastern form of Pāli, discussed by Bodhi: CDB p.1414 n.102).

Illustration

āyatane

practice of spiritual development

How about if I, by transcending the world [of sensuous pleasure] with resolve, were to abide with an awareness that was abundant and enlarged? Having done so, unvirtuous, spiritually unwholesome mental states such as greed, ill will, and aggressiveness would not exist. With their abandonment, my mind would become immeasurable, unlimited, and well developed.

Yaṃnūnāhaṃ vipulena mahaggatena cetasā vihareyyaṃ abhibhuyya lokaṃ adhiṭṭhāya manasā. Vipulena hi me mahaggatena cetasā viharato abhibhuyya lokaṃ adhiṭṭhāya manasā ye pāpakā akusalā mānasā abhijjhāpi vyāpādāpi sārambhāpi te na bhavissanti. Tesaṃ pahānā aparittaṅca me cittaṃ bhavissati appamāṇaṃ subhāvitā ti.

Applying himself and frequently abiding in this way, his mind becomes serene through that practice of spiritual development.

Tassa evaṃ paṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

— M.2.262

Illustration

āyatanāni

practice of spiritual development

There are eight practices of spiritual development that lead to mastery (*aṭṭha abhibhāyatanāni*), Ānanda. What eight?

Aṭṭha kho imāni ānanda abhibhāyatanāni. Katamāni aṭṭha?

Being in a refined material state of awareness, one sees a limited quantity of shapes, beautiful or ugly. By gaining mastery over them, one is aware that one knows and sees them [according to reality]. This is the first practice of spiritual development leading to mastery.

Ajjhattaṃ rūpasāññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni tāni abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Idaṃ paṭthamaṃ abhibhāyatanaṃ

(...)

Being in an immaterial state of awareness, one sees shapes that are of a white luster like the morning star, or like fine Benares muslin. By gaining mastery over them, one is aware that one knows and sees them [according to reality]. This is the eighth practice of spiritual development leading to mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni... Tāni abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Idaṃ aṭṭhamaṃ abhibhāyatanam.

"These, Ānanda, are the eight practices of spiritual development that lead to mastery.

Imāni kho aṭṭha ānanda abhibhāyatanāni.

— D.2.110-111

Illustration

āyatane

practice of spiritual development

When one's mind is free of these five defilements, it is pliable and workable and radiant, not brittle, but is properly collected for the destruction of perceptually obscuring states;

Yato ca kho bhikkhave cittaṃ imehi pañcahi upakkilesehi vippamuttaṃ hoti taṃ hoti cittaṃ mudu ca kammaniyaṅca pabhassaraṅca na ca pabhaṅgu sammāsamādhīyati āsavānaṃ khayāya.

and one can turn one's mind to the realisation through transcendent insight of whatever condition is realisable through transcendent insight, and become an eye-witness in every case, if there is the practice of spiritual development.

Yassa yassa ca abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññā sacchikiriya tatra tatveva sakkehihabbataṃ pāpuṇāti sati sati āyatane.

— A.3.16-17

Comment:

The *Ākaṅkheyya Sutta* says supernormal states come from inward calm, meditation, insightfulness, and devotion to solitary abodes.

ajjhataṃ cetosamathanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

— M.1.33-6

Comment:

Sati sati: *Sati* means 'if, such being the case' (PGPL, 603iii).

Illustration

āyatanāni

practices of spiritual development

Bhikkhus, there are these ten practices of spiritual development through *kasiṇas*. Which ten?

Dasaimāni bhikkhave kasiṇāyatanāni. Katamāni dasa.

One individual perceives the *kasiṇa* of earth extending above, below, and across from himself, with no subject/object duality and without limitation

paṭhavīkasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ

(...)

One individual perceives the *kasiṇa* of mental consciousness extending above, below, and across from himself, with no subject/object duality and without limitation

viññāṇakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ

The best of these ten practices of spiritual development through *kasiṇas* is when an individual perceives the *kasiṇa* of mental consciousness extending above, below, and across from himself, with no subject/object duality and without limitation.

Etadaggaṃ bhikkhave imesaṃ dasannaṃ kasiṇāyatanānaṃ yadidaṃ viññāṇakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.

— A.5.60

Illustration

āyatanāni

occasions

There are five occasions of liberation [from perceptually obscuring states] (*vimuttāyatanāni*) in which, for a bhikkhu abiding diligently, vigorously, and resolutely applied [to the practice], his unliberated mind is liberated [from perceptually obscuring states], his undestroyed perceptually obscuring states are destroyed, the unreached safety from [the danger of] bondage [to individual existence] is reached. Which five?

Pañcimāni bhikkhave vimuttāyatanāni yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati aparikkhīṇā vā āsavā parikkhayaṃ gacchanti ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti. Katamāni pañca?

In the first case, a teacher explains the Buddha's teaching

satthā dhammaṃ deseti

The bhikkhu accordingly realises the meaning and significance of the teaching

tathā tathā so tasmīṃ dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca

gladness arises

Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmujjaṃ jāyati

from this, rapture

pamuditassa pīti jāyati

from this his body becomes tranquil

pīṭimanassa kāyo passambhati

from this he experiences physical pleasure

passaddhakāyo sukhaṃ vedeti

from this, his mind becomes collected

sukhino cittaṃ samādhīyati.

This is the first occasion of liberation [from perceptually obscuring states]

Idaṃ bhikkhave paṭhamaṃ vimuttāyatanaṃ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati aparikkhīṇā vā āsavā parikkhayaṃ gacchanti ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

(The other occasions are:)

in the course of explaining the teaching to others in detail as he has heard and memorised it

yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti

as he is reciting the teaching.

yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti

when he applies his mind to the teaching, thinks about and ponders it, and concentrates his attention on it.

yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati.

when some meditation object has been correctly grasped by a bhikkhu correctly contemplated, correctly pondered, correctly penetrated by penetrative discernment

aññataraṃ samādhinimittaṃ sugghātaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya.

— A.3.21

Illustration

āyatanāni

group

Bhante, just as there are these different groups of professionals, such as mahouts, horsemen, charioteers, archers...

Yathā nu kho imāni bhante puthusippāyatanāni seyyathidaṃ hatthārohā assārohā rathikā dhanuggahā.

— D.1.51

Illustration

āyatanaṃ

group

That group of non-Buddhist ascetics is void even of one who goes to heaven

suññaṃ aduṃ titthāyatanaṃ antamaso saggūpāgenāpīti.

— M.1.483

Illustration

āyatane

aspect

A bhikkhu should constantly reflect: 'Does there arise in my mind any dealing with any aspect of the five varieties of sensuous pleasure?'

atthi nu kho me imesu pañcasu kāmagaṇeṣu aññatarasmiṃ vā aññatarasmiṃ vā āyatane uppajjati cetaso samudācāroti.

— M.3.114

Illustration

āyatanāni

dogmas

Bhikkhus, there are some ascetics and Brahmanists who speculate about the future and who hold dogmatic views concerning the future, who make various assertions about the future.

santi bhikkhave eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti

Some assert that the *attā* is perceptive and unimpaired after death

Saññī attā hoti arogo parammaraṇā ti ittheke abhivadanti.

Some assert that the *attā* is unperceptive and unimpaired after death.

asaññī attā hoti arogo parammaraṇā ti ittheke abhivadanti

Some assert that the *attā* is neither perceptive nor unperceptive and unimpaired after death.

nevasaññīnāsaññī attā hoti arogo parammaraṇā ti ittheke abhivadanti

Or they assert the annihilation, destruction, and cessation of beings [at death].

sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī

Or they proclaim a view concerning the highest pleasure in this lifetime.

Diṭṭhadhammanibbānaṃ vā paneke abhivadanti

Thus they either assert an *attā* that is unimpaired after death

itī santaṃ vā attānaṃ paññāpentī arogaṃ parammaraṇā.

Or they assert the annihilation, destruction, and cessation of beings [at death]

Sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī

Or they proclaim a view concerning the highest pleasure in this lifetime.

Diṭṭhadhammanibbānaṃ vā paneke abhivadanti.

— M.2.228

(...)

Bhikkhus, those ascetics and Brahmanists who speculate about the future and who hold dogmatic views concerning the future, who make various assertions about the future, all of them proclaim one or other of these five dogmas (*pañcāyatanāni*).

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti sabbe te imāneva pañcāyatanāni abhivadanti etesaṃ vā aññataraṃ.

— M.2.233

Illustration

āyatanāni

dogma

Bhikkhus, there are these three dogmas of non-Buddhist ascetics which, when questioned, probed, and examined by the wise, and taken to their logical conclusion, would be rated as inwardly paralysing (i.e. 'no eagerness or endeavour to do what should be done and avoid what should not be done,' *na hoti chando vā vāyāmo vā idaṃ vā karaṇīyaṃ idaṃ vā akaraṇīyaṃ ti*). What three?

Tīṇimāni bhikkhave titthāyatanāni yāni paṇḍitehi samanuyuñjīyamānāni samanugāhiyamānāni samanubhāsiyamānāni parampi gantvā akiriyāya saṇṭhahanti. Katamāni tīṇi:

1. There are certain ascetics and Brahmanists who teach thus, who hold this view: Whatsoever pleasure or pain or neutral experience is experienced, all that is due to some previous action.

santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ pubbekatahetū ti.

2. There are others who teach: Whatsoever pleasure or pain or neutral experience is experienced, all that is due to the creation of a Supreme Deity.

Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ issaranimmāṇahetū ti.

3. Others teach that all sense impression has no basis or necessary condition.

Santi bhikkhave eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ ahetuappaccayā ti (A.1.174).

Illustration

āyatane

place

A large tree with a massive trunk, with branches, leaves, fruit, strong roots, and full of fruit, is a resource for many birds. Having flown through the sky, they resort to this charming place.

*Sākhāpattaphalūpeto khandhimā ca mahādumo
Mūlavā phalasampanno patiṭṭhā hoti pakkhinaṃ.
Manorame āyatane sevanti naṃ vihaṅgamā.*

— A.3.43

Illustration

āyatane

redundant: forest (place)

Bhikkhus, once there was a great lake in a forest with bull elephants living nearby.

Bhūtapubbaṃ bhikkhave araṇṇāyatane mahāsarasi taṃ nāgā upanissāya viharanti.

— S.2.269

Illustration

āyatane

redundant: forest (place)

They made little leaf huts in the forest and meditated in them.

Te araṇṇāyatane paṇṇakuṭīyo karitvā paṇṇakuṭīsu jhāyanti.

— D.3.94

āyatane

redundant (occasion)

It is astounding and extraordinary, Venerable Ānanda, that [firstly, in this teaching and training system] there is no glorifying of one's own teaching and no disparaging of the teaching of others, but [only] the (occasion of the) explanation of the Buddha's teaching, and [that secondly] there are so many Emancipated Ones to be discerned.

Acchariyaṃ bho ānanda abbhutaṃ bho ānanda na ca nāma sadhammokkaṃsanā bhavissati na paradhammāvasādanā āyatane ca dhammadesanā tāva bahukā ca niyyātāro paññāyissanti.

— M.1.523

Comment:

'That [firstly, in this teaching and training system].' The parenthesis comes from the preceding question: *Kīva bahukā pana bho ānanda imasmiṃ dhammavinaye niyyātāro ti?*

Ārambha; Sārambha; Samārambha

Renderings

Usual meanings

- *ārambha*: exertion
- *ārambha*: slaughter
- *samārambha*: slaughter
- *samārambha*: destruction
- *sārambha*: aggressive
- *sārambha*: aggressiveness

Harmful conduct

- *ārambha*: harmful conduct
- *samārambha*: harmful conduct
- *sārambha*: harmful conduct

Ārabhati

- *ārabhati*: to kill
- *ārabhati*: to exert (energy)

Samārambha, minor meanings

- *samārambha*: onerous
- *samārambha*: arrangement

Introduction

Ārambha: exertion

In the context of energy (*viriya*), *ārambha* means exertion:

1. 'Struggling with hands and feet' represents the exertion of energy.

satthehi ca pādehi ca vāyāmo ti kho bhikkhave viriyārambhassetam adhivacanam (It.114).

2. There are the phenomenon of exertion, the phenomenon of endeavour, the phenomenon of application [to the practice]. Much proper contemplation in that regard is a condition that nourishes both the arising of the unarisen enlightenment factor of energetic application [to the practice], and the perfection through spiritual cultivation of the arisen enlightenment factor of energetic application [to the practice].

Atthi bhikkhave ārambhadhātu nikkamadhātu parakkamadhātu. Tattha yoniso manasikārabahulikāro ayamāhāro anuppannassa vā viriyasambojjhaṅgassa uppādāya uppannassa vā viriyasambojjhaṅgassa bhāvanāya pāripūriyā (S.5.104).

Ārambha: slaughter

Ārambha can also mean slaughter:

The horse sacrifice, the human sacrifice, the Sammāpāsa sacrifice, the Vājapeyya sacrifice, the Niraggala sacrifice, great sacrifices, great acts of slaughter, are not of much fruit.

*Assamedham purisamedham sammāpāsam vājapeyyam niraggalam
Mahāyaññā mahārambhā na te honti mahapphalā.*

— S.1.76

Ārabhati: kill or exert (energy)

Ārabhati has two meanings, corresponding to the double maning of *ārambha*: kill, and exert.

1. In this regard, bhikkhus, some person kills and is conscience-stricken.

Idha bhikkhave ekacco puggalo ārabhati ca vipphaṇṇisāri ca hoti (A.3.165).

2. They kill living beings

pāṇaṃ ārabhanti (M.1.368).

3. If anyone slaughters a living being for the Perfect One or his disciple, he begets much demerit on five occasions.

Yo kho jīvaka tathāgataṃ vā tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati. So pañcahi tṭhānehi bahuṃ apuññaṃ pasavati (M.1.371).

4. He stirs up eagerness, endeavours, applies energy, exerts his mind, and strives.

chandaṃ janeti vāyamaṃ viriyaṃ ārabhati cittaṃ paggaṇhāti padahati (M.2.26).

Samārambha: slaughter or destruction

Samārambha commonly means slaughter or destruction:

1. Formerly there were just three illnesses: desire, hunger, and old age. But from the slaughter of cattle came ninety-eight.

*Tayo rogā pure āsuma icchā anasanaṃ jarā
Pasūnañca samārambhā aṭṭhānavuti-m-āgamaṃ (Sn.v.311).*

2. The ascetic Gotama abstains from destroying seeds and plants.

Bijagāmbhūtagāmasamārambhā paṭivirato samaṇo gotamo (D.1.5).

Sārambha: aggressiveness or aggressive

Sārambha usually means aggressive or aggressiveness:

1. Speaking aggressively in relation to views, they do not transcend the round of birth and death.

Diṭṭhisu sārambhakathā saṃsāraṃ nātivattatī ti (Ud.70).

2. Speak not harshly to anyone. Those spoken to might retort. Aggressive speech is unpleasant. Retaliation might befall you.

*Māvoca pharusam kañci vuttā paṭivadeyyum taṃ
Dukkhaṃ hi sārambhakathā paṭidaṇḍā phuseyyum taṃ* (Dh.v.133).

3. Sensuous pleasures in this lifetime; sensuous pleasures in the hereafter... lead to unvirtuous, spiritually unwholesome mental states such as greed, ill will, and aggressiveness, which arise for the spiritual obstruction in this world of the noble disciple in training.

*ye ca diṭṭhadhammikā kāmā ye ca samparāyikā kāmā... etthete pāpakā akusalā mānasā abhijjhāpi
vyāpādāpi sārambhāpi saṃvattanti teva ariyasāvakassa idhamanusikkhato antarāyāya sambhavanti*
(M.2.262).

'Harmful conduct'

In some circumstances, *ārambha*, *saṃārambha*, and *sārambha* can mean 'harmful conduct'. This meaning is acknowledged in DOP under *Ārambha*, and called 'wrongly directed exertion or action'. This is close in meaning to *akusala*, and could therefore be called 'spiritually unwholesome conduct.' But because the three words usually mean 'aggression' and 'slaughter,' we prefer 'harmful conduct.' We illustrate this as follows:

1. *Ārambha*: harmful conduct

Whatever suffering arises, all of it arises dependent on harmful conduct. That is the first consideration.

Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ ārambhapaccayā ti. Ayamekānupassanā

With the complete fading away and ending of harmful conduct, there is no arising of suffering. That is the second consideration.

arambhānaṃ tveva asesavirāganirodhā natthi dukkhassa sambhavo ti. Ayaṃ dutiyānupassanā.

— Sn.v.744

2. Samārambha: harmful conduct

As to those vexatious and anguishing perceptually obscuring states that arise due to harmful conduct of body, in the case of one who abstains from such harmful conduct of body, it follows that those vexatious and anguishing perceptually obscuring states do not exist in him.

ye kāyasamārambhapaccayā uppajjanti āsavā vighātapaṇiḥhā kāyasamārambhā paṭiviratassa evaṃsa te āsavā vighātapaṇiḥhā na honti.

— A.2.197-8

3. Sārambha: harmful conduct

They go to different countries, wandering unrestrained. If they lose their inward collectedness, what good will this international travelling do? Therefore one should eliminate [such] harmful conduct. One should meditate unaccompanied.

*Nānājanapadaṃ yanti vicarantā asaṃyatā
Samādhiñca virādhenti kiṃsu raṭṭhacariyā karissati
Tasmā vineyya sārambhaṃ jhāyeyya apurakkhato ti.*

— Th.v.37

Samārambha's two minor meanings:

Samārambha has two minor meanings. 'Onerous' is unsurprising, being close in meaning to *ārambha*, exertion. But 'arrangement' is indeed unexpected.

1. *Samārambha*: onerous (i.e. a food offering is less onerous than an animal sacrifice):

The perpetual offerings made by families which are dedicated to virtuous ascetics, is a sacrifice less difficult and less onerous and is of more fruit and more benefit than the [animal] sacrifice with its three modes and sixteen accessories.

Yāni kho pana tāni brāhmaṇa niccadānāni anukūlayaññāni sīlavanne pabbajite uddissa dīyanti ayaṃ kho brāhmaṇa yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā ti.

— D.1.144

2. Samārambha: arrangement

If any bhikkhu knowingly eats almsfood which a bhikkhunī has caused to be prepared, unless there was a prior arrangement with the householder, this is an offence of pācittiya.

Yo pana bhikkhu jānaṃ bhikkhunīparipācitaṃ piṇḍapātaṃ bhuñjeyya aññatra pubbe gihīsamārambhā pācittiyaṃ ti.

— Vin.4.67

'Arrangement' is explained in the word commentary as follows:

An arrangement with the householder means: either they are one's relatives, or [the bhikkhus] were [previously] invited, or [the meal] is ordinarily [scheduled to be] prepared for the bhikkhu.

Gihīsamārambho nāma ñātaka vā honti pavārikā vā pakatipaṭiyattaṃ vā.

— Vin.4.67

Ārammaṇa

Renderings

- ārammaṇa: basis [for spiritual development]
- ārammaṇa: basis
- ārammaṇa: basis [for the establishment of one's stream of sense consciousness]
- ārammaṇa: foundation
- ārammaṇa: object of mindfulness
- ārammaṇa: opportunity [to attack]

Introduction

Primary meaning

The primary meaning of *ārammaṇa* is 'foundation,' says PED.

Basis [for the establishment of one's stream of sense consciousness]

In this quote we parenthesise *ārammaṇā* as 'bases [for the establishment of his stream of sense consciousness]':

He for whom there are no bases whatsoever [for the establishment of his stream of sense consciousness]: the Perfect One is worthy of the oblation.

Ārammaṇā yassa na santi keci tathāgato arahati pūraḷāsaṃ.

— Sn.v.477

Reasons:

1. The commentary says: *Ārammaṇā ti paccayā punabbhava-kāraṇānī ti vuttaṃ hoti.*
2. This suggests that *ārammaṇaṃ viññāṇassa ṭhitiyā* is meant, a phrase which occurs here, where *ārammaṇaṃ* is linked to *punabbhava*:

Whatever one is intent upon, conceives of, and identifies with, this becomes the basis for the establishment of one's stream of sense consciousness.

yañca bhikkhave ceteti yañca pakappeti yañca anuseti ārammaṇametaṃ hoti viññāṇassa ṭhitiyā

(...) When there is the basis, there is the establishment of one's stream of sense consciousness.

Yañca ārammaṇe sati patitṭhā viññāṇassa hoti.

(...) When one's stream of sense consciousness is established and has [egoistically] matured, renewed states of individual existence and rebirth occur in the future.

Tasmiṃ patitṭhite viññāṇe virūḷhe āyatiṃ punabbhavābhiniḍḍatti hoti.

— S.2.65

Basis [for spiritual development]

'Basis [for spiritual development]' suits many contexts. See Illustrations.

Object of mindfulness

Sometimes *ārammaṇa* means 'object of mindfulness'. For example, when Tālapuṭa addressed his mind:

I shall bind you to the object of mindfulness by force as one binds an elephant to a post with a firm rope.

ārammaṇe taṃ balasā nibandhisam nāgaṃ va thambhamhi dalhāya rajjuyā.

— Th.v.1141

To support us calling *ārammaṇa* 'object of mindfulness,' the following passage concerns the same themes, of binding an elephant to a post, and where the mind is tied to the four bases of mindfulness (*cattāro satipaṭṭhānā*). But because *bandhati* Th.v.1141 takes a locative, *ārammaṇe* is locative singular, not accusative plural, and does not mean *cattāro satipaṭṭhānā*. Norman accordingly says, 'I shall bind you to the meditation-base by force.'

As, Aggivessana, an elephant tamer, driving a great post into the ground, ties a forest elephant to it by his neck so as to subdue his forest ways, so as to subdue his forest memories and thoughts, and so as to subdue his suffering, fatigue, and anguish at leaving the forest, so as to make him pleased with villages and make him take delight in human ways. Even so, Aggivessana, these four bases of mindfulness are to tie the mind so as to subdue the ways of householders and to subdue the memories and thoughts of householders and to subdue the suffering, fatigue, and anguish of householders; they are for acquiring the noble practice, and for realising the Untroubled.

Seyyathā pi aggivessana hatthidamako mahantaṃ thambhaṃ paṭhaviyaṃ nikhaṇitvā ārañṇakassa nāgassa gīvāyaṃ upanibandhati. Ārañṇakānañceva sīlānaṃ abhinimmadanāya ārañṇakānañceva sarasaṅkappānaṃ abhinimmadanāya ārañṇakānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya gāmante abhiraṃāpanāya manussakantesu sīlesu sampādanāya evameva kho aggivessana ariyasāvakassa ime cattāro satipaṭṭhānā cetaso upanibandhanā honti. Gehasitānañceva sīlānaṃ abhinimmadanāya gehasitānañceva sarasaṅkappānaṃ abhinimmadanāya gehasitānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya ñāyassa adhigamāya nibbānassa sacchikiriyāya.

— M.3.136

Others render the term similarly, as follows:

- Bodhi at S.3.270 'meditation object' (NDB n.305).
- DOP recognises 'basis of meditation.'

For other examples of 'object of mindfulness,' see Illustrations.

Opportunity [to attack]

Ārammaṇa's meaning 'opportunity [to attack]' is supported by PED which acknowledges 'chance' and 'get a chance.'

Illustrations

Illustration

ārammaṇaṃ

basis [for spiritual development]

And what is the faculty of inward collectedness?

samādhindriyaṃ

In this regard, the noble disciple, having made the relinquishment [of attachment] the basis [for spiritual development], gains inward collectedness, gains mental concentration.

vossaggārammaṇaṃ karitvā labhati samādhim labhati cittassa ekaggataṃ.

— S.5.197

Illustration

ārammaṇaṃ

basis [for spiritual development]

For one making offerings, the act of charity is the basis [for spiritual development].

ārammaṇaṃ yajamānassa yaññaṃ

Based on this one abandons one's spiritual flaws.

ettha patitṭhāya jahāti dosaṃ.

— Sn.v.506

Illustration

ārammaṇaṃ

basis [for spiritual development]

We shall abide pervading that person with a mind of [unlimited, all-encompassing] goodwill,

tañca puggalaṃ mettāsaḥagatena cetasā pharitvā viharissāma.

With this as our basis [for spiritual development]

Tadārammaṇaṃ

we shall abide pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] goodwill, vast, exalted, unlimited, free of unfriendliness and hostility.

sabbāvaṇṇaṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharissāmāti.

— M.1.126

Illustration

ārammaṇaṃ

basis [for spiritual development] (= anussati ṭhānāni)

Bhikkhus, there are these six bases of meditation

Chayimāni bhikkhave anussati ṭhānāni. Katamāni cha

In this regard, the noble disciple reflects on the Perfect One: 'He is the Blessed One...

tathāgataṃ anussarati: iti pi so bhagavā...

By making this [reflection] the basis [for spiritual development] some beings here are thereby purified.

Idampi kho bhikkhave ārammaṇaṃ karitvā evamidhekacce sattā visujjhanti.

— A.3.313

Illustration

ārammaṇaṃ

basis [for spiritual development]

— Tell me, All-Seeing Eye, a basis [for spiritual development] supported by which I might cross this [wretched] flood [of suffering].

Ārammaṇaṃ brūhi samantacakkhu yaṃ nissito oghamimaṃ tareyyaṃ

— Being intent upon the perception of nonexistence, being mindful, with the help of the reflection 'It does not exist,' cross the flood [of suffering].

Ākiñcaññaṃ pekkhamāno satimā natthi ti nissāya tarassu oghaṃ.

— Sn.v.1069-70

Illustration

ārammaṇaṃ

basis

Bhikkhus, there are these two pleasures. What two?

Dvemāni bhikkhave sukhāni.

The pleasure with rapture as its basis, and the pleasure without rapture as its basis.

sappītikārammaṇaṇca sukhaṃ nippītikārammaṇaṇca sukhaṃ.

— A.1.81

Illustration

ārammaṇaṃ

basis

Bhikkhus, there are these two pleasures. What two?

Dvemāni bhikkhave sukhāni

The pleasure with the refined material states of awareness as its basis, and the pleasure with immaterial states of awareness as its basis.

rūpārammaṇaṇca sukhaṃ arūpārammaṇaṇca sukhaṃ.

— A.1.82

Illustration

ārammaṇā

basis

Bhikkhus, it is with what is originated as their basis that unvirtuous, spiritually unwholesome factors arise, not without what is originated.

Saṅkhatārammaṇā bhikkhave uppajjanti pāpakā akusalā dhammā no asaṅkhatārammaṇā.

— A.1.83

Illustration

ārammaṇā

basis

Samiddhi, what is the basis upon which man's thoughts arise?

kimārammaṇā samiddhi purisassa saṅkappavitakkā uppajjantī ti?

Denomination-and-bodily-form is the basis, bhante.

nāmarūpārammaṇā bhante ti.

— A.4.385

Illustration

ārammaṇaṃ

basis

A layperson might establish a robe fund for a bhikkhu who is not a relative, thinking: 'Having purchased robe material with this fund, I will clothe the bhikkhu so and so.'

'For a bhikkhu' means

for the good of a bhikkhu

bhikkhussatthāya

making a bhikkhu the basis [of the robe fund]

bhikkhuṃ ārammaṇaṃ karitvā.

— Vin.3.216

Illustration

ārammaṇaṃ

foundation

There is that supreme state of deliverance (*tadāyatanaṃ*) where there is neither solidness, liquidness, warmth, nor gaseousness; no state of awareness of boundless space, no state of awareness of boundless mental consciousness, no state of awareness of nonexistence, no state of awareness neither having nor lacking perception; neither this world, nor a world beyond, nor both; neither sun nor moon.

Atthi bhikkhave tadāyatanaṃ yattha neva paṭhavī na āpo na tejo na vāyo na ākāśānañcāyatanaṃ na viññāṇañcāyatanaṃ na ākiñcaṇṇāyatanaṃ na nevasaññānāsaññāyatanaṃ nāyaṃ loko na paraloko na ubho candimasūriyā.

There, I declare, there is no coming, no going, no staying, no passing away, no being reborn.

Tatrāpāhaṃ bhikkhave neva āgatiṃ vadāmi na gatiṃ na ṭhitiṃ na cutiṃ na upapattiṃ.

It is neither fixed, nor moving, and has no foundation

appatiṭṭhaṃ appavattaṃ anārammaṇamevetam

This is truly the end of suffering

Esevanto dukkhassā ti.

— Ud.80

Illustration

ārammaṇaṃ

object of mindfulness

While he is contemplating the nature of the body, there arises in him, with the body as the object of mindfulness, either bodily anguish, or mental sluggishness, or his mind is distracted outwardly.

tassa kāye kāyānupassino viharato kāyārammaṇo vā uppajjati kāyasmim̐ pariḷāho cetaso vā līnattaṃ bahiddhā vā cittaṃ vikkhipati.

— S.5.156

The sutta continues:

with sense impressions as the object of mindfulness

vedanāsu vedanānupassino viharato vedanārammaṇo vā uppajjati kāyasmim̐ pariḷāho

with the mind as the object of mindfulness

citte cittānupassino viharato cittārammaṇo vā uppajjati kāyasmim̐ pariḷāho

with certain objects of the systematic teachings as the object of mindfulness

dhammesu dhammānupassino viharato dhammārammaṇo vā uppajjati kāyasmim̐ pariḷāho

Illustration

ārammaṇaṃ

opportunity [to attack]

Keep to your own sphere of personal application, to your ancestral haunts. If you do so, Māra will not get his chance, his opportunity [to attack] you.

Gocare bhikkhave caratha sake pettike visaye. Gocare bhikkhave carataṃ sake pettike visaye na lacchati māro otāraṃ na lacchati māro ārammaṇaṃ.

— D.3.58

Illustration

ārammaṇaṃ

opportunity [to attack]

Suppose, friends, there is a peaked house or a hall built of thickly packed clay and freshly plastered. If a man approaches it from the east with a blazing grass torch, or the west, the north, south, from below, or above, whichever way he approaches it:

the fire does not get its chance, its opportunity [to attack] the building.

neva labhetha aggi otāraṃ na labhetha aggi ārammaṇaṃ.

— S.4.187

Illustration

ārammaṇaṃ

opportunity [to attack]

Bhikkhus, at the present time the Licchavis dwell using blocks of wood as cushions; they are diligently and vigorously applied to the practice of archery. With these, King Ajātasattu of Magadha, the son of Queen Videha, has no chance, no opportunity [to attack] them.

na labhati otāraṃ na labhati ārammaṇaṃ

But in the future the Licchavis will become delicate, with soft and tender hands and feet; they will sleep until sunrise on soft beds with pillows of cotton wool. Then King Ajātasattu of Magadha will get his chance, his opportunity [to attack] them (S.2.268).

Āvila

Renderings

- *āvila*: full of impurity
- *āvila*: muddied
- *anāvila*: free of spiritual impurity
- *anāvila*: free of impurity
- *anāvila*: undefiled
- *anāvila*: unmuddied
- *anāvila*: unturbid
- *anāvila*: unblemished

Illustrations

Illustration

āvila

full of impurity; *anāvilaṃ*, free of spiritual impurity

Why do you, whose mind is full of impurity, full of defilements, stand obstructing me, who am free of spiritual impurity, spiritually unblemished, with a mind that is completely liberated [from perceptually obscuring states]?

*Āvilacitto anāvilam sarajo vītarajam anaṅgaṇam
Sabbattha vimuttamānasam kiṃ maṃ ovariyāna tiṭṭhasi.*

— Thī.v.369

Illustration

anāvila

free of impurity

Frequently reflecting on the purity of my mind which is free of defilements and impurity, I will abide free of perceptually obscuring states.

*Vippamuttaṃ kilesehi suddhacittaṃ anāvilam
Abhiṇham paccavekkhanto viharissam anāsavo.*

— Th.v.438

Illustration

anāvilo

free of impurity

A bhikkhu should not be greedy for sensuous pleasures. His mind should be free of impurity.

Kāmesu nābhigijjheyya manasānāvilo siyā.

— Sn.v.1039

Illustration

anāvilam

free of impurity

One whose aggressiveness has vanished, whose mind is free of impurity

Sārambhā yassa vigatā cittaṃ yassa anāvilam.

— Sn.v.483

Illustration

anāvilam

free of impurity

[One whose mind is] as stainless as the moon, purified, serene, and free of impurity.

Candaṃ va vimalaṃ suddhaṃ vipasannamanāvilam.

— Sn.v.637

Illustration

āvilattaṃ

state of impurity

When he is conscious of a state of mental impurity he should dispel it with the thought: "It is part of inward darkness.

Yadāvilattaṃ manaso vijaññā kaṇhassa pakkho ti vinodayeyya.

— Sn.v.967

Illustration

anāvila

undefiled

How is a bhikkhu of undefiled thought? In this regard a bhikkhu has abandoned sensuous thought, unbenevolent thought, malicious thought.

Kathañcāvuso bhikkhu anāvilasaṅkappo hoti. Idhāvuso bhikkhuno kāmasaṅkappo pahīno hoti vyāpādasāṅkappo pahīno hoti vihiṃsāsaṅkappo pahīno hoti.

— D.3.270

Illustration

anāvilo

unmuddied

The practice is a lake with fords of virtue, unmuddied, praised by good people to good people, where those who are blessed with profound knowledge go to bathe, and, dry-limbed, cross to the Far Shore.

*Dhammo rahadobrāhmaṇa sīlatittho anāvilo sabbhi sataṃ pasattho
Yattha have vedaguno sinātā anallagattā5va taranti pāraṃ.*

— S.1.169

Illustration

anāvilāni

muddied

He drank muddied water

Āvilāni ca pānīyāni pivati.

— Ud.41

Illustration: , unturbid

Just as in a mountain valley there were a lake of water, crystal clear, limpid, unturbid, and a man standing on the bank with eyes to see should perceive the oysters and shells, the gravel and pebbles, and shoals of fish as they move about or lie within it.

*Seyyathā pi mahārāja pabbatasāṅkhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso
tīre ñhito passeyya sippisambūkampi sakkharakaṭhalampi macchagumbampi carantampi tiṭṭhantamp.*

— D.1.84

Illustration: , unblemished

A gem, a beryl, exquisite, of genuine quality, a well-cut octahedron, translucent, limpid, unblemished, excellent in every respect,

maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vip̐pasanno anāvalo sabbākārasampanno.

— D.1.76

Āsava

Renderings

- *āsava* (singular): perceptual obscuration
- *āsavā* (plural): perceptually obscuring states
- *kāmāsava*: perceptual obscuration due to pursuing sensuous pleasure
- *bhavāsava*: perceptual obscuration due to pursuing individual existence
- *avijjāsava*: perceptual obscuration due to uninsightfulness into reality
- *sāsava*: associated with perceptually obscuring states
- *khīṇāsava*: one whose *āsavas* are destroyed

Singular forms of *āsava* commonly indicate the uncountable noun ('perceptual obscuration'). Plural forms indicate the countable noun ('perceptually obscuring states').

Introduction

On translating 'āsava'

- The PED says *āsavas* 'intoxicate the mind, bemuddle it, befuddle it, so that it cannot rise to higher things' but it admits the 'difficulty of translating the term.'
- Horner says *āsava* has 'always been a problem to translators' (MLS.1.xxiii). She calls it 'canker' because 'I have come on no other translation that seems preferable,' and by which she means 'anything that frets, corrodes, corrupts, or consumes slowly and secretly.'
- Mrs. Rhys Davids also accepts 'canker.' She says that in canker 'we lose the liquid meaning, the permeation, as of ink on blotting-paper, and which is kept in view in "intoxicants," "drugs," "floods," "poisons"' (GS.3.ix).

But because *āsavas* are defiling (*saṅkilesikā*), they are sometimes called 'taints.' And sometimes the word is left untranslated, for example by Norman (in *The Group of Discourses*), by Malalasekera (in *The Buddhist Dictionary of Pāli Proper Names*) and even by the Pāli dictionaries themselves. For example, the DOP renderings are:

- *āsavakkhaya*: 'destruction of the *āsavas*'
- *āsavakhīṇa*: 'with *āsavas* destroyed; free of the *āsavas*'
- *āsavaṭṭhānīya*, being a basis or cause of the *āsavas*
- *anāsava*: 'free of the *āsavas*'
- *sāsava*: 'connected with the *āsavas*'

Primary sense: outflow and intoxicating product

The 'liquid meaning' is supported by the primary sense of *āsava*, which is found as an alternative reading in certain Pāli editions, namely 'discharge from a sore.' This is illustrated in the following passage, where the PTS and VRI alternative reading for *assandati* (to ooze) is *āsavaṃ deti* (to 'give an outflow'):

When a sore is beaten with a stick or shard, it oozes (or, 'gives an outflow') all the more.

duṭṭhārukā kaṭṭhena vā kaṭṭhalena vā ghaṭṭitā bhiyyosomattāya assandati (āsavaṃ deti).

— A.1.127

However, *āsava* has another primary sense, namely 'intoxicating product' which can be seen in the definition of alcoholic spirits (*merayo*), as follows:

Alcoholic spirits means the intoxicating product of flowers, fruits, honey, sugar'

Merayo nāma pupphāsavo phalāsavo madhvāsavo gulāsavo.

— Vin.4.110

T.W. Rhys Davids was unaware of this definition when in 1899 he said:

- 'Unfortunately, the word *āsava* has not been yet found in its concrete, primary, sense; unless indeed Buddhaghosa's statement (at Asl. 48) that well seasoned spirituous liquors were called *āsavā* be taken literally. It is therefore impossible to be sure what is the simile that underlies the use of the word in its secondary, ethical sense. Perhaps after all it is the idea of overwhelming intoxication, and not of flood or taint or ooze, that we ought to consider' (Dialogues.1.92 n.3).

When the Buddha was conversing with bhikkhus over the body of the inebriated venerable Sāgata, he asked them:

But would one have deranged perception (*visaññi assā*) if one drunk only that which may be drunk?"

Api nu kho bhikkhave taṃ pātabbaṃ yaṃ pivitvā visaññi assā ti.

— Vin.4.110

If *āsava* is the basis of alcoholic deranged perception, the same term was likely used in reference to the spiritual defilements that are the bases of the mental derangement that we will call 'perceptual obscuration,' concerning which the Buddha said:

Those beings are hard to find in the world who can claim to be free of mental illness even for a moment except the one whose *āsavas* are destroyed.

Te bhikkhave sattā dullabhā lokasmiṃ ye cetasikena rogena muhuttampi ārogyaṃ paṭijānanti aññatra khīṇāsavehi.

— A.2.143

The obscuring nature of *āsavas*

In this Glossary *āsavas* are called 'perceptually obscuring states' (plural) or perceptual obscuration (singular) because of the obscuring role they play in perception, and which is illustrated in *paṭiccasamuppāda*, as follows:

With the origination of perceptual obscuration comes the origination of uninsightfulness into reality

āsavasamudayā avijjāsamudayo.

— M.1.46-56

The obscuring role of *āsavas* is also described in terms of *sammūlho*, like this:

It is through the non-abandonment of perceptually obscuring states that one is undiscerning of reality

Āsavānaṃ hi aggivessana appahānā sammūlho hoti.

— M.1.250

It is through the abandonment of perceptually obscuring states that one is discerning of reality.

Āsavānaṃ hi aggivessana pahānā asammūlho hoti.

— M.1.250

Singulars and plurals

In the scriptures, *āsava* moves freely between singulars and plurals. For example, the *Sammādiṭṭhi Sutta* (M.1.55) asks:

And what is perceptual obscuration? What is the origin of perceptual obscuration?

Katamo panāvuso āsavo? Katamo āsavasamudayo?

The answer is:

There are these three perceptually obscuring states:

Tayo'me āvuso āsavā

1. perceptual obscuration due to pursuing sensuous pleasure

kāmāsavo

2. perceptual obscuration due to pursuing individual existence

bhavāsavo

3. perceptual obscuration due to uninsightfulness into reality

avijjāsavo.

Horner stays true to the singular/plural, but the result is awkward, and her translation stumbles in the opening questions, which involve an uncountable noun, not a countable noun:

- 'And what, your reverences, is a canker? What the uprising of a canker?..' Your reverences, there are these three cankers: the canker of sense-pleasures, the canker of becoming, the canker of ignorance.'

Bodhi deals with the problem by pluralising:

- 'And what are the taints? What is the origin of the taints? There are these three taints: the taint of sensuous desire, the taint of being, and the taint of ignorance.'

But Pāli grammars do not support pluralising. This counts against most renderings of *āsava* because they are unuseable without it, including: 'intoxicants,' 'drugs,' 'floods,' 'poisons.'

How many āsavas?

In the scriptures there are two categories of āsavas:

1. A broad, undefined category which includes a wide range of defilements. The *pañca nīvaraṇā* are practically part of this category. This category of āsavas are gradually worn down from stream-entry onwards. We will discuss these points in due course.
2. A narrow, well-defined category which is clearly differentiated from the *pañca nīvaraṇā* and occurs in the scriptures only in relation to arahantship. In this narrow, well-defined category there are three āsavas: *kāmāsavo bhavāsavo* and *avijjāsavo*. *Diṭṭhāsavo* is controversial. It occurs just once in the scriptures (at A.4.179), and in a note to this passage (NDB n.1649) Bodhi says the word occurs only in the Sinhala edition, not the Roman or Burmese editions. Furthermore, elsewhere in the Sinhala edition, parallel passages make no reference to *diṭṭhāsavo*. Thus the occurrence at A.4.179 is likely interpolative. Hence, like Bodhi, we discount it.

The connective in *kāmāsavo*, *bhavāsavo*, and *avijjāsavo*

The terms *kāmāsavo bhavāsavo* and *avijjāsavo* are commonly translated with the connective 'of.' For example, Bodhi says 'the taint of sensuality,' 'the taint of existence' and 'the taint of ignorance.' But the scriptures say the connective is *paccayā* 'due to.' For example, in the *Vappa Sutta* (A.2.196-7) the Buddha divides āsavas into two groups:

1. āsavas which arise due to harmful conduct of body, speech, or mind (*kāya... vacī... manosamārambhapaccayā uppajjanti āsavā*) and which do not exist in one who abstains from such endeavours (*kāya... vacī... manosamārambhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti*).
2. āsavas which arise due to *avijjā* (*avijjāpaccayā uppajjanti āsavā*) and when *avijjā* vanishes and *vijjā* arises (*avijjāvirāgā vijjuppādā*), those vexatious and anguishing āsavas do not exist in him (*evaṃsa te āsavā vighātapariḷāhā na honti*).

Translating *kāmāsavo*, *bhavāsavo*, and *avijjāsavo*

The twofold division of the *Vappa Sutta* should be compared to the usual threefold division (D.3.216), namely:

1. *kāmāsavo*
2. *bhavāsavo*
3. *avijjāsavo*

Here, *avijjāsavo* corresponds to *avijjāpaccayā uppajjanti āsavā*, and *kāmāsavo* and *bhavāsavo* would then necessarily correspond to *kāya... vacī... manosamārambhapaccayā uppajjanti āsavā* because the division is comprehensive. There are no āsavas outside this twofold division. We infer from this that:

- *avijjāsavo* means the *āsava* that arises due to *avijjā*.
- *kāmāsavo* means the *āsava* that arises due to endeavour by body, speech, or mind in relation to sensuous pleasure, which we will call 'the *āsava* due to pursuing sensuous pleasure.'
- *bhavāsavo* means the *āsava* that arises due to endeavour by body, speech, or mind in relation to states of individual existence, which we will call 'the *āsava* due to pursuing individual existence.'

Because we render *āsava* as 'perceptual obscuration,' these become:

- *avijjāsavo*: perceptual obscuration due to *avijjā*.
- *kāmāsavo*: perceptual obscuration due to pursuing sensuous pleasure.'
- *bhavāsavo*: perceptual obscuration due to pursuing individual existence.

Here the sources of *āsavas* are not themselves *āsavas*. Thus *avijjāsava* does not mean the *āsava* of *avijjā* but the *āsava* due to *avijjā*; and so on. This is in accordance with *paṭiccasamuppāda* which says *āsava* is due to *avijjā* (*avijjāsamudayā āsavasamudayo* (M.1.55).

We also see that *āsavas* are either *paccayā uppajjanti āsavā* ('*āsavas* due to') or *samārambhapaccayā uppajjanti āsavā* ('*āsavas* due to pursuing') the former occurring with *avijjā* the latter with acts of body, speech, and mind (*kāya... vacī... mano*).

Translating *āsavā* plural

In the cases above, *āsava* is in the singular case, indicating a state of perceptual obscuration (singular) due to some condition. But in the *Nissāraṇīya Sutta* (A.3.245) the *āsavas* are *paccayā uppajjanti āsavā* indicating perceptually obscuring states (plural) due to some condition. We have seen above that, when not associated with *avijjā*, *āsavas* are *samārambhapaccayā uppajjanti āsavā*, i.e. 'perceptually obscuring states that arise due to pursuing.' But in relation to mental factors like ill will or maliciousness, to have these states is to pursue them. Therefore we will refer to 'perceptually obscuring states that arise due to ill will or maliciousness' rather than 'perceptually obscuring states that arise due to pursuing ill will or maliciousness.' Accordingly, the *Nissāraṇīya Sutta* can be translated as follows:

- *kāmapaccayā uppajjanti āsavā*: perceptually obscuring states that arise due to pursuing sensuous pleasure
- *vyāpādapaccayā uppajjanti āsavā*: perceptually obscuring states that arise due to ill will
- *viheṣāpaccayā uppajjanti āsavā*: perceptually obscuring states that arise due to maliciousness
- *rūpāpaccayā uppajjanti āsavā*: perceptually obscuring states that arise due to pursuing refined material states of awareness
- *sakkāyapaccayā uppajjanti āsavā*: perceptually obscuring states that arise due to pursuing personal identity.

Potaliya Sutta: paccayā uppajjanti āsavā

The *Potaliya Sutta* (M.1.361) is another sutta where the connective is *paccayā uppajjanti*. It says that 'whereas vexatious and anguishing perceptually obscuring states would arise due to killing, there are no vexatious and anguishing perceptually obscuring states in abstaining from it.'

ye ca pāṇātipātapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā pāṇātipātā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti

The same is said of stealing, lying, malicious speech, rapacious greed (*giddhilobho*), spiteful scolding (*nindāroso*), angry despair (*kodhūpāyāso*) and arrogance (*atimāno*). Here the words 'pursuing' is again redundant. To kill is to pursue killing. To be arrogant is to pursue arrogance.

Ārabhati Sutta: ārambhajā āsavā

The *Ārabhati Sutta* (A.3.165) says *āsavas* are 'born of.' For example, if someone kills and is conscience-stricken, he should be advised that perceptually obscuring states born of killing are found in him (*ārambhajā āsavā saṃvijjanti*), and perceptually obscuring states born of an uneasy conscience are developing (*vippaṭisārajā āsavā pavaḍḍhanti*). But to say that *āsavas* are 'born of' certain conditions is the same as saying they are 'due to' those conditions, which is our preferred phrasing.

How pursuit leads to āsavas

The way that pursuit leads to *āsavas* can be seen throughout the scriptures. For example:

There is the quality of loveliness. Much improper contemplation in that regard is a condition that nourishes both the arising of unarisen sensuous hankering, and the increase and expansion of arisen sensuous hankering.

Atthi bhikkhave subhanimittam. Tattha ayoniso manasikārabahulikāro ayamāhāro anuppannassa vā kāmaccchandassa uppādāya uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya.

— S.5.105

And what are the issues that should not be contemplated that he contemplates?

Katame ca bhikkhave dhammā na manasikaraṇīyā ye dhamme manasikaroti?

(...) Whatever issues that, when he contemplates them:

(...) unarisen perceptual obscuration due to pursuing sensuous pleasure arises, and arisen perceptual obscuration due to pursuing sensuous pleasure increases

anuppanno vā kāmāsavo uppajjati uppanno vā kāmāsavo pavaḍḍhati

(...) unarisen perceptual obscuration due to pursuing individual existence arises, and arisen perceptual obscuration due to pursuing individual existence increases

anuppanno vā bhavāsavo uppajjati uppanno vā bhavāsavo pavaḍḍhati

(...) unarisen perceptual obscuration due to uninsightfulness into reality arises, and arisen perceptual obscuration due to uninsightfulness into reality increases.

anuppanno vā avijjāsavo uppajjati uppanno vā avijjāsavo pavaḍḍhati.

— M.1.7

In this regard a bhikkhu, properly reflecting, abides with the faculty of sight restrained through restraint [of attraction and repulsion, through mindfulness]. The vexatious and anguishing perceptually obscuring states that would arise if he were to abide with the faculty of sight unrestrained through unrestraint [of attraction and repulsion, through mindfulness] do not arise for him when he abides with the faculty of sight restrained through restraint [of attraction and repulsion, through mindfulness].

Idha bhikkhave bhikkhu paṭisaṅkhā yoniso cakkhundriyaṣaṃvaraṣaṃvuto viharati. Yaṃ hi'ssa bhikkhave cakkhundriyaṣaṃvaram asaṃvutassa viharato uppajjeyyumaṃ āsavā vighātapariḷāhā cakkhundriyaṣaṃvaraṣaṃvutassa viharato evaṃsa te āsavā vighātapariḷāhā na honti.

— M.1.9

Sāsavo: 'associated with perceptually obscuring states'

Sometimes the scriptures use the term *sāsavo*, which we render as 'associated with perceptually obscuring states.' For example, the *Sāsava Sutta* (A.5.242) says the factors of the wrong tenfold path are 'associated with perceptually obscuring states.'

micchādiṭṭhi... micchāvimutti. Ayaṃ vuccati bhikkhave sāsavo dhammo

Whereas right factors are 'free of perceptually obscuring states'

sammādiṭṭhi... sammāvimutti. Ayaṃ vuccati bhikkhave anāsavo dhammo ti

The *Sāsavadhamma Sutta* (A.5.275) defines the issue in terms of acts, not path factors. It says that although unrighteous acts, like killing, are 'associated with perceptually obscuring states' (*sāsavo dhammo*) righteous acts, like refraining from killing, are not (*anāsavo dhammo*).

Here, unrighteous acts include stealing, sexual misconduct, lying, malicious speech, harsh speech, frivolous speech, greed (*abhiṃjhā*), ill will (*vyāpādo*), and wrong view [of reality] (*micchādiṭṭhi*).

Sabbāsava Sutta: examples of āsavas

We will now give specific examples of āsavas. The *Sabbāsava Sutta* (M.1.9) lists the first three ties to individual existence (*saṃyojanāni*):

the view of personal identity

sakkāyadiṭṭhi

doubt [about the significance of the teaching]

vicikicchā

adherence to observances and practices

sīlabbataparāmāso

It says when the noble disciple reflects on the four noble truths these ties to individual existence are abandoned, and calls them 'perceptually obscuring states to be abandoned by seeing' (i.e. by seeing the four noble truths).

sakkāyadiṭṭhi vicikicchā sīlabbataparāmāso. Ime vuccanti bhikkhave āsavā dassanā pahātabbā.

These three ties are therefore āsavas, perceptually obscuring states.

Chabbisodhana Sutta: examples of āsavas

The *Chabbisodhana Sutta* (M.3.32) says an arahant may be asked in what way he knows and sees with

regard to the six senses and their objects, that through being without grasping his mind is liberated [from perceptually obscuring states] (*imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimuttan ti*).

He would reply that through the destruction, fading away, ending, giving up, and relinquishment (*khayā virāgā nirodhā cāgā paṭinissaggā*) of

- fondness (*chando*),
- attachment (*rāgo*),
- spiritually fettering delight (*nandi*),
- craving (*taṇhā*),
- clinging and grasping (*upayupādānā*),
- obstinate adherence, stubborn attachment, and identification (*cetaso adhiṭṭhānābhinivesānusayā*)

regarding the visual sense, visible objects, etc (*cakkhusmiṃ āvuso rūpe cakkhuvīññāṇe cakkhuvīññānavīññātabbesu dhammesu*) he knows that his mind is liberated [from perceptually obscuring states] (*vimuttaṃ me cittaṃ ti pajānāmi*).

Thus fondness, attachment etc are *āsavas*, perceptually obscuring states.

Dutiya Bhikkhu Sutta: examples of āsavas

The Dutiya Bhikkhu Sutta (S.5.8) equates destruction of perceptually obscuring states to the elimination of *rāga*, *dosa*, and *moha*:

The elimination of attachment, hatred, and undiscernment of reality: the destruction of perceptually obscuring states is spoken of in that way.

rāgavinayo dosavinayo mohavinayo ti āsavānaṃ khayō tena vuccatī ti

Thus *rāga*, *dosa*, and *moha* are *āsavas*, perceptually obscuring states.

Sabbāsava and Kuṇḍaliya Suttas: examples of āsavas

Some examples of *āsavas* can be derived from comparison of texts. For example, the *Sabbāsava Sutta* says 'vexatious and anguishing *āsavas* would arise if one were to abide with an uncontrolled faculty of sight.

cakkhundriyaśaṃvaraṃ asaṃvutassa viharato uppajjeyyūṃ āsavā vighātapariḷāhā.

— M.1.9

The *Kuṇḍaliya Sutta* (S.5.73) explains what those *āsavas* are. It says if there is restraint of the sense

faculties [from attraction and repulsion, through mindfulness] (*indriyaṣaṃvaro*) one does not long for (*nābhijjhati*) or get excited by (*nābhihaṃsati*) or become attached to (*na rāgaṃ janeti*) delightful objects, nor become disconcerted by (*na mañku hoti*), daunted (*apatitthinacitto*), dejected (*adīnamanaso*) or unbenevolent (*avyāpannacetaso*) regarding objectionable objects.

Longing, excitement, and attachment are therefore *āsavas*, perceptually obscuring states. And so are disconcertedness, dauntedness, dejectedness, and ill will ('unbenevolence').

Devadattavipatti and Dutiyalokadhamma Suttas: examples of āsavas

The *Devadattavipatti Sutta* (A.4.161) says a bhikkhu should abide continuously mastering (*abhibhuyya abhibhuyya vihareyya*) the eight worldly conditions (acquisition, loss, prestige, imprestige etc), otherwise vexatious and anguishing *āsavas* will arise (*uppajjeyyūṃ āsavā vighātapariḷāhā*).

The *Dutiyalokadhamma Sutta* (A.4.157) explains what those *āsavas* are. It says that instead of reflecting on the nature of the eight worldly conditions (*so ca kho anicco dukkho vipariṇāmadhammo ti*), the ignorant Everyman welcomes (*anurujjhati*) what he likes and rejects (*paṭivirujjhati*) what he dislikes.

Therefore welcoming and rejecting are *āsavas*, perceptually obscuring states.

Sampasādaniya Sutta: examples of āsavas

The *Sampasādaniya Sutta* (D.3.112) says the nine psychic powers, for example multiplying one's body, are associated with perceptually obscuring states and with attachment (*iddhi yā sāsavā saupadhikā*). The association of *sāsavā* and *saupadhikā* suggests the two words are associated in meaning, and that attachment (*upadhi*) is therefore an *āsava*, a perceptually obscuring state.

Jatukaṇṇī Sutta: examples of āsavas

The *Jatukaṇṇī Sutta* says:

For one completely free of greed for denomination-and-bodily-form, brahman, there are no *āsavas* by reason of which he would go into the power of death.

*Sabbaso nāmarūpasmim vītagedhassa brāhmaṇa
Āsavāssa na vijjanti yehi maccuvasaṃ vaje ti.*

— Sn.v.1100

Greed (*gedha*) is therefore an *āsava*, a perceptually obscuring state.

Mahācattārīsaka Sutta: examples of āsavas

The *Mahācattārīsaka Sutta* (M.3.72) says the eightfold path is twofold: one aspect is 'associated with perceptually obscuring states, that is meritorious and results in attachment' (*sāsavo puññabhāgiyo*

upadhivepakko), the other aspect is not (*ariyo anāsavo*). The meaning *āsava* here is to be found in the word *upadhivepakkā*, 'result in attachment.'

If *āsavas* 'result in attachment,' then they are represented by *taṇhā* because 'when there is *taṇhā*, *upadhi* arises' (*taṇhāya sati upadhi hoti* S.2.108). Therefore, as we have already noted above, *taṇhā* is an *āsava*, a perceptually obscuring state.

Āsavakkhaya Sutta: examples of āsavas

The *Āsavakkhaya Sutta* says:

'Bhikkhus, I declare that the destruction of the *āsavas* is for one who knows and sees, not for one who does not know and see. Knowing and seeing what are the *āsavas* destroyed?

Jānato ahaṃ bhikkhave passato āsavānaṃ khayaṃ vadāmi no ajānato no apassato. Kiñca bhikkhave jānato kiṃpassato āsavānaṃ khayo hoti

This is suffering: knowing and seeing this [according to reality] the *āsavas* are destroyed.

idaṃ dukkhan ti bhikkhave jānato passato āsavānaṃ khayo hoti

'This is the origin of suffering': knowing and seeing this [according to reality] the *āsavas* are destroyed.

ayaṃ dukkhasamudayo ti jānato passato āsavānaṃ khayo hoti

'This is the ending of suffering': knowing and seeing this [according to reality] the *āsavas* are destroyed.

ayaṃ dukkhanirodhoti jānato passato āsavānaṃ khayo hoti

'This is the practice leading to the ending of suffering': knowing and seeing this [according to reality] the *āsavas* are destroyed.

ayaṃ dukkhanirodhagāminī paṭipadā ti jānato passato āsavānaṃ khayo hoti.

— S.5.434

But knowing and seeing the four noble truths involves the ending of the second noble truth, which must therefore be the *āsavas* that are destroyed. Therefore the elements of the second noble truth are *āsavas*.

The full formula of the second noble truth is:

It is this craving that leads to renewed states of individual existence, accompanied by spiritually fettering delight and attachment, taking delight in this and that, namely craving for sensuous pleasure, craving for states of individual existence, and craving for the cessation of states of individual existence.

yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatra tatrābhinandinī seyyathīdaṃ kāmataṇhā bhavataṇhā vibhavataṇhā

This formula centres on three elements: *taṇhā*, *nandī*, and *rāga*. Therefore, as we have already noted, these three are *āsavas*, perceptually obscuring states.

Freeing oneself of āsavas: Dutiyahāḷiddikāni Sutta

Many suttas explain how to free oneself of the *āsavas* using the word *vimutti*, which means 'liberation from the *āsavas*.' For example, the *Dutiyahāḷiddikāni Sutta* (S.3.13) says *vimutti* comes from the destruction or relinquishment of nine *āsavas*:

Through the destruction, fading away, ending, giving up, and relinquishment of fondness, attachment, spiritually fettering delight, craving, clinging, grasping, obstinate adherence, stubborn attachment, and identification one's mind is said to be liberated [from perceptually obscuring states]

yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā... cittaṃ suvimuttan ti vuccati.

— S.3.13

Freeing oneself of āsavas: Santatara Sutta

The *Santatara Sutta* (It.62) says one is liberated from the *āsavas* by attaining the ending of perception and sense impression (*saññāvedayitanirodhadhātu*) which in this quote is called simply *nirodha*:

Those who profoundly understand the refined material states of awareness and are not stuck in the immaterial states of awareness, with the ending [of originated phenomena], they are liberated [from perceptually obscuring states].

ye ca rūpe pariññāya arūpesu asaṇṭhitā nirodhe ye vimuccanti.

— It.62

Freeing oneself of āsavas: Pārileyyaka Sutta

The *Pārileyyaka Sutta* says the *āsavas* are immediately destroyed when one sees that the components of

one's identity are unlasting, originated, and dependently arisen:

The ignorant Everyman considers bodily form to be the [absolute] Selfhood

rūpaṃ attato samanupassati

(...) That considering is an originated phenomenon

yā kho pana sā bhikkhave samanupassanā saṅkhāro so

(...) What is the basis, origin, object of genesis and production of that originated phenomenon?

So pana saṅkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavoti

(...) When the ignorant Everyman is affected by sense impression born of sensation and uninsightfulness into reality, craving arises.

avijjāsamphassajena bhikkhave vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā

(...) That originated phenomenon is born from that

tatojo so saṅkhāro

(...) That originated phenomenon, that craving, that sense impression, that sensation, that uninsightfulness into reality is unlasting, originated, dependently arisen.

sopi kho saṅkhāro... taṇhā... vedanā... phasso... avijjā aniccā saṅkhatā paṭiccasamuppannā

(...) When one knows and sees this, there is the immediate destruction of perceptually obscuring states

anantarā āsavānaṃ khayō hoti.

— S.3.96

Freeing oneself of āsavas: Sabbāsava Sutta

Given the wide-ranging nature of perceptually obscuring states it is no wonder that they must be overcome by a range of different methods. This is the subject of the *Sabbāsava Sutta*, which says perceptually obscuring states are abandoned in seven ways:

1. Contemplating issues that should be contemplated and not contemplating issues that should not be contemplated

(Sutavā ariyasāvako) ye dhammā na manasikaraṇīyā te dhamme na manasikaroti ye dhammā manasikaraṇīyā te dhamme manasikaroti.

2. Abiding with the faculty of sight... faculty of mental cognisance restrained through restraint [of attraction and repulsion, through mindfulness].

bhikkhu paṭisaṅkhā yoniso cakkhundriyaṣaṃvarasaṃvuto... manindriyaṣaṃvarasaṃvuto viharati

3. Using the robe, almsfood, abode, therapeutic requisites, properly reflecting.

bhikkhu paṭisaṅkhā yoniso cīvaram... gilānapaccayabhesajjaparikkhāram paṭisevati

4. Enduring cold, heat... Enduring bodily sense impressions that are unpleasant, acute, sharp, piercing, displeasing, objectionable, and life-threatening.

bhikkhu paṭisaṅkhā yoniso khamo hoti... uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti.

5. Avoiding wild elephants and horses... and unsuitable seats, unsuitable alms resorts, and unvirtuous friends that would make one's knowledgeable companions in the religious life suspect one of unvirtuous ways of conduct

bhikkhu paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti... Yathārūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ.

6. Not tolerating arisen sensuous, unbenevolent or malicious thoughts.

bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ... vyāpādavitakkaṃ... vihiṃsāvitakkaṃ nādhivāseti

7. Developing the enlightenment factor of mindfulness... the enlightenment factor of detached awareness.

bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ... upekkhā sambojjhaṅgaṃ bhāveti (M.1.7).

Destruction of āsavas starts at stream-entry

Although *āsavakkhaya* is prominently associated with arahantship, *āsavas* are in fact destroyed from stream-entry onwards. The three types of individuals who are at least stream-enterers but not arahants are called *kāyasakkhī*, *diṭṭhappatto*, and *saddhāvimutto*. The *Kiṭṭāgiri Sutta* (M.1.438) says that for each of these individuals some of his perceptually obscuring states are destroyed (*ekacce āsavā parikkhīṇā honti*). But before stream-entry, no perceptually obscuring states are destroyed (*āsavā aparikkhīṇā honti*, M.1.479). We will show below that these *āsavas* are otherwise known as *saṃyojanāni* i.e. ties to individual existence.

Destruction of āsavas: gradual process

Although many suttas say the *āsavas* are destroyed just before arahantship, the *Upasatha Sutta* (S.3.155) says destroying the *āsavas* is a more gradual process. The sutta compares the wearing away of *āsavas* to the wearing away of an adze handle. It says when a carpenter looks at the handle of his adze, he sees the impressions of his fingers and his thumb, but he does not know how much of the handle wore away that day, or how much on previous days. He only knows that when the handle is worn away, that it has worn away.

Likewise, when a bhikkhu abides devoted to spiritual development, no such knowledge occurs to him that so much of his *āsavas* were destroyed that day, or so much on previous days, yet when they are destroyed, the knowledge occurs to him that they have been destroyed (*ettakaṃ vata me ajja āsavānaṃ khīṇaṃ ettakaṃ hiyyo ettakaṃ pare ti. Atha khvassa khīṇe khīṇaṃtveva ñāṇaṃ hoti*). According to this, destroying the *āsavas* is a gradual, barely perceptible process.

Pañca nīvaraṇā: not āsavas

The *Upakkilesa Sutta* says that to overcome the *āsavas* one must first suppress the *pañca nīvaraṇā*:

When one's mind is free of these five defilements, it is pliable and workable and radiant, not brittle, but is properly collected for the destruction of perceptually obscuring states.

Yato ca kho bhikkhave cittaṃ imehi pañcahi upakkilesehi vip̐pamuttaṃ hoti taṃ hoti cittaṃ mudu ca kammaniyaṇca pabhassaraṇca na ca pabhaṇgu sammāsamādhīyati āsavānaṃ khayāya.

— A.3.16-17

This implies that the *pañca nīvaraṇā* are different from *āsavas*.

Pañca nīvaraṇā: are practically āsavas

But the *nīvaraṇas* and *āsavas* have much in common, and although differentiating them is technically justified, it is problematic to do so, because of their similarity. For example:

1. Both are defiling and weakening of penetrative discernment:

Him I call undiscerning of reality, Aggivessana, who has not abandoned perceptually obscuring states that are defiling... For it is through the non-abandonment of perceptually obscuring states that one is undiscerning of reality.

Yassa kassaci aggivessana ye āsavā saṅkilesikā... appahīnā tamahaṃ sammūlho ti vadāmi. Āsavānaṃ hi aggivessana appahānā sammūlho hoti.

— M.1.250

Sensuous hankering (and each of the *nīvaraṇas*) is a spiritual obstruction, a spiritual hindrance, a spiritual defilement, a weakener of penetrative discernment.

kāmacchando āvaraṇo nīvaraṇo cetaso upakkilesa paññāya dubbalīkaraṇo.

— S.5.95

2. Both *nīvaraṇas* and *āsavas* are productive of *avijjā*:

With the origination of perceptual obscuration comes the origination of uninsightfulness into reality

āsavasamudayā avijjāsamudayo.

— M.1.46-56

What is the condition that nourishes uninsightfulness into reality? The five hindrances, one should reply.

ko cāhāro avijjāya? Pañca nīvaraṇā tissa vacanīyaṃ.

— A.5.116

3. In our analysis above, certain factors found to be *āsavas* are also *nīvaraṇas*. For example, the first of the *nīvaraṇas* is *kāmacchanda*; and we have shown above that *chanda* is an *āsava*. The fifth of the *nīvaraṇas* is *vicikicchā*, which we have shown above is also an *āsava*.
4. The other three *nīvaraṇas* are linked to *āsava* via *vimutta*. We have shown in the *Vimutta* section that *vimutta* means 'liberated from *āsavas*.' The third and fourth of the *nīvaraṇas* are *thīnamiddhaṃ* and *uddhacca kukkuccha*. These are treated like *āsavas* in this quote:

My mind is [temporarily] liberated [from perceptually obscuring states]. I have abolished lethargy and torpor and thoroughly dispelled restlessness and anxiety. My energy is aroused. I pay attention as a matter of vital concern, not sluggishly.

cittaṅca me suvimuttaṃ thīnamiddhaṅca me susamūhataṃ. Uddhacca kukkuccaṅca me suppaṭivinītaṃ. Āraddhaṅca me viriyaṃ aṭṭhikātvā manasikaromi no ca līnaṃ ti.

— S.5.76-7

The second *nīvaraṇa* is ill will, and this is shown to be an *āsava* via *cetovimutta*:

If the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill is developed and cultivated, it is impossible, out of the question, that ill will would plague your mind.

Aṭṭhānametaṃ āvuso anavakāso yaṃ mettāya cetovimuttiyā bhāvitāya bahulikātāya... atha ca panassa vyāpādo cittaṃ pariyādāya ṭhassatī ti.

— D.3.248

Temporary and unshakeable liberation from *āsava*

That *āsavas* once destroyed do not return is proven by the stream-enterer's situation. Some of his *āsavas* are destroyed (*ekacce āsavā parikkhīṇā honti* M.1.438) and the rest will certainly follow because he does not take an eighth [human] existence even if very negligently applied [to the practice] (*kiñcāpi te honti bhusaṃ pamattā na te bhavaṃ aṭṭhamamādiyanti*). This, therefore, is a feature of some *āsavas*: once destroyed, they do not return, even in succeeding lives.

But other *āsavas* are liable to return. This is implied in these two quotes, because *cetovimutti* means liberation from the *āsavas*:

To whatever extent there are unlimited liberations from perceptually obscuring states, the unshakeable liberation [from perceptually obscuring states] is declared the chief among them.

yāvataṃ kho bhante appamāṇā cetovimuttiyo akuppā tāsaṃ cetovimutti aggamakkhāyati.

— S.4.297

If some liberations from perceptually obscuring states are 'unshakeable,' then others are shakeable i.e. some *āsavas* are liable to return.

Then Venerable Godhika, abiding diligently, vigorously, and resolutely applied [to the practice] attained temporary liberation [from perceptually obscuring states]. But then Venerable Godhika fell away from that temporary liberation [from perceptually obscuring states].

Atha kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmayaṃ cetovimuttiṃ phusi. Atha kho āyasmā godhiko tāya sāmayaṃ cetovimuttiyā parihāyi.

— S.1.120

So, some *āsavas* are liable to return. These quotes therefore show that liberation from the *āsavas* is not necessarily unshakeable. The same point is seen in the *Sabbāsava Sutta*, which describes various modes of behaviour in which *āsavas* might arise, and if these modes of behaviour are avoided, then those *āsavas* do not exist. For example:

In this regard a bhikkhu, properly reflecting, does not tolerate an arisen sensuous thought. He abandons it, dispels it, puts an end to it, eradicates it.

Idha bhikkhave bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti vyantīkaroti. Anabhāvaṃ gameti.

(...) The vexatious and anguishing *āsavas* that would arise if he were not to dispel these things do not arise for him when he dispels them.

Yaṃ hissa bhikkhave avinodayato uppajjeyyūṃ āsavā vighātapariḷāhā. Vinodayato evaṃsa te āsavā vighātapariḷāhā na honti.

— M.1.11

According to this, *āsavas* may or may not arise according to the standard of one's practice. So even if they disappear, they may later reappear.

This contradiction of reappearing versus non-reappearing *āsavas* stems from the two categories of *āsavas* mentioned above, firstly, the broad, undefined category which practically includes the *pañca nīvaraṇā*, and secondly, the narrow, well-defined category which does not. *Āsavas* that are liable to reappear belong to the former category, whereas it seems that *āsavas* which are removed permanently are otherwise called *saṃyojanāni*, i.e. the ties to individual existence. We have already seen that the first three such ties are specifically called *āsavas*. These and the other seven ties to individual existence fall into two groups, as follows:

There are these five ties to individual existence in the low plane of existence

Pañcimāni bhikkhave orambhāgiyāni saṃyojanāni. Katamāni pañca:

view of personal identity

sakkāyadiṭṭhi

doubt [about the significance of the teaching]

vicikicchā

adherence to observances and practices

sīlabbataparāmāso

sensuous hankering

kāmacchando

ill will

vyāpādo.

— S.5.61-62

There are these five ties to individual existence in the middle and high planes of existence. What five?

pañcimāni bhikkhave uddhambhāgiyāni saṃyojanāni. katamāni pañca?

attachment to the refined material states of awareness

rūparāgo

attachment to immaterial states of awareness

arūparāgo

self-centredness

māno

vanity

uddhaccaṃ

uninsightfulness into reality

avijjā.

— S.5.61-62

Āsavas and rebirth

That āsavas play an important role in rebirth is evident in these quotes:

1. Perceptually obscuring states that are defiling, and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death;

ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā (M.1.250).

2. 'Those perceptually obscuring states through which I might have become a deva... a heavenly musician... a deity... a human being have been abandoned by me, chopped down at the root, completely and irreversibly destroyed.'

Yesaṃ kho ahaṃ brāhmaṇa āsavānaṃ appahīṇattā devo... gandhabbo... yakkho... manusso bhaveyyaṃ te me āsavā pahīṇā ucchinnamulā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā (A.2.38).

3. What is the variety in perceptually obscuring states?

Katamā ca bhikkhave āsavānaṃ vemattatā

(...) There are perceptually obscuring states leading to hell, to the animal realm, to the realm of ghosts, to the human realm, and to the heavenly realms.

atthi bhikkhave āsavā nirayaḡāminiyā... tiracchānayaṇigāminiyā... pettivisaḡaḡāminiyā... manussalokaḡāminiyā... devaḡokaḡāminiyā... aḡaṃ vuccati bhikkhave āsavānaṃ vemattatā.

— A.3.414

Āsavas and unpleasant karmic consequences

Āsavas lead to renewed states of individual existence, suffering, unpleasant karmic consequences (*āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā* M.1.250). This can be illustrated with the following quotes concerning *taṇhā*, which we have said above is an *āśava*.

The more such beings pursue sensuous pleasure the more their craving for sensuous pleasure increases and the more they are tormented by sensuous passion

Yathā yathā kho māḡandiya sattā kāmesu avītarāḡā kāmataṇhāhi khajjamānā kāmapariḡāhena pariḡayaḡamānā kāme paṭisevanti tathā tathā tesam sattānaṃ kāmataṇhā ceva pavaḡḡḡhati kāmapariḡāhena ca pariḡayaḡanti..

— M.1.507-8

For one who abides attached, tethered [to individual existence], undiscerning of reality, contemplating sweetness, the five grasped aggregates are heaped up in the future. Craving that leads to renewed states of individual existence, accompanied by spiritually fettering delight and attachment, taking delight in this and that, grows.

Tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyaṭiṃ pañcupādānakkhandhā upacayaṃ gacchanti. Taṇhā cassa ponobhavikā nandirāgasahagatā tatra tatrābhinandinī sā cassa pavaḍḍhati.

- i. One's physical and psychological sufferings, torments, and anguishes increase.

Tassa kāyikāpi darathā pavaḍḍhanti cetasikāpi darathā pavaḍḍhanti kayikāpi santāpā pavaḍḍhanti cetasikāpi santāpā pavaḍḍhanti kāyikāpi parilāhā pavaḍḍhanti cetasikāpi parilāhā pavaḍḍhanti

- i. One experiences physical and psychological unpleasantness

so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

— M.3.287

Illustrations

Illustration

āsavā

perceptually obscuring states

In seeing a visible object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it.

*Rūpaṃ disvā sati muṭṭhā piyaṃ nimittaṃ manasikaroto
Sārattacitto vedeti tañca ajjhosa tiṭṭhati*

One's perceptually obscuring states develop, the origin of individual existence, leading to renewed states of individual existence.

Tassa vaḍḍhanti āsavā bhavamūlā bhavagāmino ti.

— Th.v.98, S.4.76

Illustration

āsavānaṃ

perceptually obscuring states

This, bhikkhu, is a designation for the Untroubled: the elimination of attachment, hatred, and undiscernment of reality.

Nibbānadhātuyā kho etaṃ bhikkhu adhivacanaṃ rāgavinayo dosavinayo mohavinayoti.

The destruction of perceptually obscuring states is spoken of in that way.

Āsavānaṃ khayo tena vuccatī ti.

— S.5.8

Illustration

sāsavo

perceptually obscuring states

One thing to be profoundly understood: sensation associated with perceptually obscuring states is productive of grasping.

Katamo eko dhammo pariññeyyo? Phasso sāsavo upādāniyo.

— D.3.272

Illustration

sāsavaṃ

associated with perceptually obscuring states

Whatever bodily form there is, past, future, or present, internal or external, gross or subtle, inferior or sublime, far or near,

yaṃ kiñci bhikkhave rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā

associated with perceptually obscuring states

sāsavaṃ

and productive of grasping

upādāniyaṃ

this is called the aggregate of grasped bodily form

ayaṃ vuccati rūpūpādānakkhandho.

— S.3.47

Illustration

āsavesu

perceptually obscuring states

And what is diligence [in the practice]?

Katamo ca bhikkhave appamādo

In this regard a bhikkhu protects the mind against perceptually obscuring states and against states associated with perceptually obscuring states.

Idha bhikkhave bhikkhu cittaṃ rakkhati āsavesu ca sāsavesu ca dhammesu.

— S.5.232

Illustration

āsavā

perceptually obscuring states

And what are the perceptually obscuring states to be abandoned by enduring?

Katame ca bhikkhave āsavā adhivāsanaṃ pahātabbā?

In this regard a bhikkhu, properly reflecting, endures cold, heat, hunger, and thirst; the touch of horseflies, mosquitoes, wind, sun, and snakes. He endures ill-spoken, unwelcome words and arisen bodily sense impressions that are unpleasant, acute, sharp, piercing, displeasing, objectionable, and life-threatening.

Idha bhikkhave bhikkhu paṭisaṅkhā yoniso khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasiriṃsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti.

The vexatious and anguishing perceptually obscuring states that would arise if he were not to endure these things do not arise for him when he endures them.

Yaṃ hissa bhikkhave anadhivāsayato uppajjeyyuaṃ āsavā vighātapariḷāhā adhivāsayato evaṃsa te āsavā vighātapariḷāhā na honti.

These are called the perceptually obscuring states to be abandoned by enduring.

Ime vuccanti bhikkhave āsavā adhivāsanaṃ pahātabbā.

— M.1.10

Illustration

āsavānaṃ

perceptually obscuring states

Five things developed and cultivated lead to the destruction of perceptually obscuring states:

āsavānaṃ khayāya saṃvattanti

In this regard a bhikkhu is one who

abides contemplating the unloveliness of the body

asubhānupassī kāye viharati.

perceives the loathsome nature of digestion.

āhāre paṭikkūlasaṇṇī.

perceives disgust for the whole world [of phenomena].

sabbaloke anabhiratasaṇṇī.

contemplates the unlastingness of all originated phenomena.

sabbasaṅkhāresu aniccānupassī.

and for whom the perception of [the ever-present possibility of] death is well-established within himself.

marāṇasaṇṇā kho paṇassa ajjhataṃ sūpaṭṭhitā hoti.

— A.3.83

Āsā

Renderings

- *āsā*: expectation
- *āsā*: hope

Introduction

Parenthesis

Where an object of expectation is needed, we parenthesise '[for anything]' or '[for anything in the world],' following the first quote:

1. Having loosened the spiritual shackle of grasping by which they are bound [to the realm of death], they nurse no expectations for anything in the world.

Ādānagantaṃ gathitaṃ visajja āsaṃ na kubbanti kuhiñci loke (Sn.v.794).

2. 'He who is not relying on [the fulfilment of any] expectation [for anything in the world];

Āsaṃ anissāya (Sn.v.474).

3. He in whom there are no expectations [for anything] in either this world or the world beyond.

Āsā yassa na vijjanti asmiṃ loke paramhi ca (Sn.v.634).

Illustrations

Illustration

āsāya

expectantly; āsā, expectation

The field is ploughed expectantly. The seed is sown expectantly. Merchants go to sea expectantly, bringing back wealth. Let that expectation in which I rest [my hopes] be realised.

Āsāya kasate khettaṃ bijaṃ āsāya vappati
Asāya vāṇijā yanti samuddaṃ dhanahārakā
Yāya āsāya tiṭṭhāmi sā me āsā samijjhatu.

— Th.v.530

Illustration

āsā

expectation

The expectation [of receiving] robe material is disappointed.

cīvarāsā vā upacchinnā.

— Vin.3.196

Illustration

āsā

expectation

There are certain ascetics and Brahmanists who teach thus, who hold this view: If one lives the religious life while nursing an expectation, one will not procure any benefit.

Eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino āsañcepi karitvā brahmacariyaṃ caranti abhabbā phalassa adhigamāya.

— M.3.138

Illustration

āsā

expectation

If one squeezes the udder of a recently-calved cow while nursing an expectation one could [nonetheless] procure milk.

Āsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñcheyya bhabbo khīrassa adhigamāya.

— M.3.143

Illustration

āso

expectation

There are these three types of persons found in the world. Which three. One without expectation. One who is full of expectation. One who is rid of expectation.

Tayome bhikkhave puggalā santo saṃvijjamānā lokasmiṃ. Katame tayo: nirāso āsaṃso vigatāso.

What is the person without expectation. Here, a person has been reborn in a low family... He hears that the *khattiyas* have anointed such-and-such a *khattiya*. It does not occur to him [to think:] 'When will the *khattiyas* anoint me?'

Katamo ca bhikkhave puggalo nirāso: idha bhikkhave ekacco puggalo nīce kule paccājāto hoti... So suṇāti itthannāmo kira khattiyo khattiyehi khattiyābhisekena abhisittāti tassa na evaṃ hoti: kudassu nāma mamampi khattiyā khattiyābhisekena abhisiñcissantīti.

What is the person who is full of expectation? Here, someone is the eldest son of a head-anointed *khattiya* king... He hears that the *khattiyas* have anointed such-and-such a *khattiya*. It occurs to him [to think:] 'When will the *khattiyas* anoint me?'

Katamo ca bhikkhave puggalo āsaṃso. Idha bhikkhave rañño khattiyassa muddhāvasittassa jeṭṭho putto hoti ābhiseko anabhisitto macalappatto. So suṇāti itthannāmo kira khattiyo khattiyehi khattiyābhisekena abhisittoti. Tassa evaṃ hoti. Kudassu nāma mamampi khattiyā khattiyābhisekena abhisiñcissantīti.

— A.1.107-8

Illustration

āsā

expectation

On account of what are things agreeable in the world, and wanted in the world? And what is the source of the expectation and hope that a man has for the hereafter?

*Piyā su lokasmiṃ kutonidānā ye cā pi lobhā vicaranti loke
Āsā ca niṭṭhā ca kutonidānā ye samparāyāya narassa honti.*

— Sn.v.864

Things are agreeable and wanted in the world on account of desire. Desire is also the source of the expectation and hope that a man has for the hereafter.

*Chandānidānāni piyāni loke ye cā pi lobhā vicaranti loke
Āsā ca niṭṭhā ca itonidānā ye samparāyāya narassa honti.*

— Sn.v.865

Comment:

Niṭṭhā: 'hope.' PED calls *niṭṭhā* 'aim.' This would give 'what is the source of the aim that a man has for the hereafter.' Norman calls it 'fulfilment [of hope]' which likewise does not fit.

Illustration

āsā

hope

The hope is established in me to become a once-returner.

Āsā ca pana me santiṭṭhati sakadāgāmitāyā ti.

— D.2.206

Illustration

āsā

hope

Two hopes are difficult to abandon. Which two? The hope to get something, and the hope to survive.

Dvemā bhikkhave āsā duppajahā. Katamā dve: lābhāsā ca jīvitāsā ca. Imā kho bhikkhave dve āsā duppajahāti.

— A.1.86

Āhāra

Renderings

- *āhāra*: existential nourishment
- *āhāra*: nourishing condition
- *āhāra*: nourishment
- *āhāra*: food
- *āhāra*: diet
- *āhāra*: digestion

- *āhāra*: fuel/firing

Introduction

Existential nourishment

The four kinds of *āhārā* are for 'the maintenance of beings that have been brought into existence and for the assistance of those about to arise [into new existence]' (*bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya*). Therefore we call them the four kinds of existential nourishment.

Comment: Norman says *sambhavesīnaṃ* is the future active participle in *-esin* (Elders Verses I n.527), to be translated with the words 'about to.'

Illustrations

Illustration

āhāro

nourishment

Suppose there was a great tree and all its roots going downwards and across would send the sap upwards. With that as nourishment, with that as sustenance, that great tree would stand for a very long time

Seyyathā pi bhikkhave mahārukkho tassa yāni ceva mūlāni adhogamāni yāni ca tiriyaṅgamāni sabbāni tāni uddhaṃ ojaṃ abhiharanti. Evaṃ hi so bhikkhave mahārukkho tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ tiṭṭheyya.

— S.2.86

Illustration

āhāra

nourishment; āhāro, food

What now if I allowed medicine for bhikkhus, both medicine itself as well as what could be regarded as medicine, which though it serves as nourishment in the world, could not be regarded as gross food?

Kinnū kho ahaṃ bhikkhūnaṃ bhesajjaṃ anujāneyyaṃ yaṃ bhesajjañceva assa bhesajjasammatañca lokassa āhāratthañca phareyya na ca oḷāriko āhāro paññāyeyyā ti.

— Vin.1.199

Illustration

āhāro

food

Without food, he shrivelled up.

Ussussati anāhāro.

— Sn.v.985

Illustration

āhāra

food

Seeing that the body subsists on food, I go searching.

Āhāraṭṭhitiko samussayo iti disvāna carāmi esanaṃ.

— Th.v.123

Illustration

āhāraṃ

food

The ascetic disciples of the Sakyans' Son eat righteous food

dhammikaṃ samaṇā sakyaputtiyā āhāraṃ āhārenti

The ascetic disciples of the Sakyans' Son eat blameless food

anavajjaṃ samaṇā sakyaputtiyā āhāraṃ āhārenti.

— S.3.240

Illustration

āhāraṃ

food

Wouldn't they eat that food only for the sake of crossing the desert?

Nanu te bhikkhave yāvadeva kantārassa nittharaṇatthāya āhāraṃ āhareyyunti?.

— S.2.99

Illustration

āhāra

food

This [wretched human] body has come into being through food, sister. With the help of food, food must be abandoned.

Āhārasambhūto ayaṃ bhagini kāyo. Āhāraṃ nissāya āhāro pahātabbo.

— A.2.145

Illustration

āhāra

food

And what is the [co-conditional] origination of the body?

Ko ca bhikkhave kāyassa samudayo.

With the origination of food comes the origination of the body. With the ending of food comes the vanishing of the body.

Āhārasamudayā kāyassa samudayo āhāranirodhā kāyassa atthaṅgamo.

— S.5.184

Illustration

āhāro

diet

There my name was so-and-so, my clan was so-and-so, my caste was so-and-so, my diet was such-and-such.

evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro.

— A.1.167

Illustration

āhāre

digestion

If a bhikkhu's mind is imbued with the perception of the loathsome nature of digestion, his mind draws back, bends back, turns away from craving for flavours and is not attracted to them, and either indifference or loathing is established in him.

Āhāre paṭikkūlasaññā pariciteṇa bhikkhave bhikkhuno cetasā bahulaṃ viharato rasataṇhāya cittaṃ patilīyati patikuṭṭati pativaṭṭati na sampasāriyati upekkhā vā paṭikkūlyatā vā saṇṭhāti.

— A.4.47

Illustration

āhāro

firing

Suppose a great bonfire was burning, consuming ten, twenty, thirty, or forty loads of wood, and a man would cast dry grass, dry cowdung, and dry wood into it from time to time.

tatra puriso kālena kālaṃ sukkhāni ceva tiṇāni pakkhipeyya sukkhāni ca gomayāni pakkhipeyya sukkhāni ca kaṭṭhāni pakkhipeyya

Thus, with that as firing, with that as fuel, that great bonfire would burn for a very long time.

evaṃ hi so bhikkhave mahā aggikkhandho tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ jaleyya.

— S.2.84-90

Illustration

āhāro

fuel

Just as an oil lamp burns because of oil and a wick, and with the exhaustion of the oil and wick it is extinguished through lack of fuel,

Seyyathā pi assaji telaṅca paṭicca vaṭṭiṅca paṭicca telappadīpo jhāyeyya. Tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya.

— S.3.126

Illustration

āhāro

fuel

A fire blazes because of its firing of grass and sticks. When this is exhausted, and no more is brought to it, then being without fuel, it is simply reckoned as extinguished.

Yaṃ hi so gotama aggi tiṇakaṭṭhūpādānaṃ paṭicca ajali tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto'teva saṅkhaṃ gacchatī ti

Illustration

āhārā

existential nourishment

There are these four kinds of existential nourishment for the maintenance of beings that have been brought into existence and for the assistance of those about to arise [into new existence]. Which four?

Cattāro me āvuso āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya. Katame cattāro.

physical food, gross or subtle

kabaliṅkāro āhāro oḷāriko vā sukhumo vā

secondly, sensation

phasso dutiyo

thirdly, mental intentionality

manosañcetanā tatiyā

fourthly, the stream of sense consciousness

viññāṇaṃ catutthaṃ.

— M.1.48

Comment:

Norman views *sambhavesīnaṃ* as the future active participle in *-esin* (Elders Verses I, n.527), to be translated with the words 'about to.'

Illustration

āhāro

existential nourishment

The existential nourishment of a stream of sense consciousness is a necessary condition for future renewed states of individual existence and rebirth.

viññāṇāhāro āyatiṃ punabbhavābhiniḃbattiyā paccayo.

— S.2.13

Illustration

āhāra

existential nourishment

All beings subsist on existential nourishment.

sabbe sattā āhāraṭṭhitikā.

— D.3.211

Illustration

āhāra

existential nourishment

Whatever suffering arises, all of it arises dependent on existential nourishment. Through the ending of existential nourishment, there is no arising of suffering.

*Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ āhārapaccayā
Āhārānaṃ nirodhena natthi dukkhassa sambhavo.*

Recognising this danger, that suffering arises dependent on existential nourishment, profoundly understanding all existential nourishment, one is free of attachment to all existential nourishment.

*Etamādinavaṃ ñatvā dukkhaṃ āhārapaccayā
Sabbāhāraṃ pariññāya sabbāhāraṃ manissito.*

— Sn.v.747-9

Illustration

āhārā

existential nourishment

With the origination of craving comes the origination of existential nourishment.

taṇhāsamudayā āhārasamudayo

With the ending of craving comes the ending of existential nourishment.

taṇhānirodhā āhāranirodho

The practice leading to the ending of existential nourishment is the noble eightfold path

ayameva ariyo aṭṭhaṅgiko maggo āhāra nirodhagāminī paṭipadā.

— M.1.48

Illustration

āhāra

existential nourishment

What is born, brought about, arisen, produced, originated, unenduring,

Jātaṃ bhūtaṃ samuppannaṃ kataṃ saṅkhatamaddhavaṃ

Conjoined with old age and death,

Jarāmaraṇasaṅghātaṃ

A hotbed of illnesses,

roganiḍḍhaṃ

Easily destroyed

pabhaṅguṇaṃ

Having existential nourishment as its support and source

āhāranettippabhavaṃ

It is not fit to be delighted in

nālaṃ tadabhinandituṃ.

— It.38

Illustration

āhāra

food; nourishing condition

Just as this [wretched human] body subsists on food, it survives because of food, without food it does not survive

Seyyathā pi bhikkhave ayam kāyo āhāraṭṭhitiko āhāraṃ paṭicca tiṭṭhati. Anāhāro no tiṭṭhati.

Likewise the seven factors of enlightenment subsist on nourishing conditions, they survive because of nourishing conditions, without nourishing conditions they do not survive.

Evameva kho bhikkhave satta bojjhaṅgā āhāraṭṭhitikā āhāraṃ paṭicca tiṭṭhanti. Anāhārā no tiṭṭhanti.

What is the condition that nourishes both the arising of the unarisen enlightenment factor of mindfulness, and the perfection through spiritual cultivation of the arisen enlightenment factor of mindfulness?

Ko ca bhikkhave āhāro anuppannassa vā satisambojjhaṅgassa uppādāya uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?

There are things that support the enlightenment factor of mindfulness. Much proper contemplation in that regard is a condition that nourishes both the arising of the unarisen enlightenment factor of mindfulness, and the perfection through spiritual cultivation of the arisen enlightenment factor of mindfulness.

Atthi bhikkhave satisambojjhaṅgaṭṭhānīyā dhammā. Tattha yoniso manasikārabahulikāro ayamāhāro anuppannassa vā satisambojjhaṅgassa uppādāya uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.

— S.5.65

Illustration

āhāro

nourishing condition

There are things that support the enlightenment factor of detached awareness. Much proper contemplation in that regard is a condition that nourishes both the arising of the unarisen enlightenment factor of detached awareness, and the perfection through spiritual cultivation of the arisen enlightenment factor of detached awareness.

Atthi bhikkhave upekkhāsambojjhaṅgaṭṭhānīyā dhammā. Tattha yoniso manasikārabahulikāro ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā.

— S.5.105

Illustration

āhāro

nourishing condition

What is the condition that nourishes uninsightfulness into reality? The five hindrances, one should reply.

ko cāhāro avijjāya? Pañca nīvaraṇā tissa vacanīyaṃ.

— A.5.116

Illustration

āhāro

nourishing condition

And what is the condition that nourishes both the arising of unarisen sensuous hankering, and the increase and expansion of arisen sensuous hankering?

Ko ca bhikkhave āhāro anuppannassa vā kāmaccchandassa uppādāya uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya

There is the quality of loveliness. Much improper contemplation in that regard is a condition that nourishes both the arising of unarisen sensuous hankering, and the increase and expansion of arisen sensuous hankering.

Atthi bhikkhave subhanimittam. Tattha ayoniso manasikārabahulikāro ayamāhāro anuppannassa vā kāmaccchandassa uppādāya uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya.

— S.5.102-3

Illustration

āhāraṃ

nourishing condition

Craving for states of individual existence has a specific and necessary condition.

idappaccayā bhavaṭaṇhā ti.

It has a nourishing condition, I declare, not no nourishing condition.

Bhavaṭaṇhampahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ

What is its nourishing condition?

ko cāhāro bhavaṭaṇhāya

Uninsightfulness into reality, one should reply.

avijjā tissa vacanīyaṃ.

— A.5.117

Illustration

āhāro

nourishing condition

Virtuous friendship is a condition that nourishes virtuous practices.

kalyāṇamittatā sīlānaṃ āhāro.

— A.5.136

Illustration

āhāraṃ

nourishing condition

Faith [in the perfection of the Perfect One's transcendent insight] has a nourishing condition, I declare, not no nourishing condition.

Saddhampahaṃ bhikkhave sāhāraṃ vadāmi no anāhāraṃ.

And what is the condition that nourishes faith [in the perfection of the Perfect One's transcendent insight]?

Ko cāhāro saddhāya

Listening to the true teaching, one should reply.

saddhammasavanantissa vacanīyaṃ.

— A.5.115

Illustration

āhāra

nourishing condition

— Bhikkhus, do you see, 'This is brought about?'

bhūtamidan ti bhikkhave passathā ti?

— Yes, bhante

— Bhikkhus, do you see: 'It is arisen with that as its nourishing condition'?

tadāhārasambhavan ti bhikkhave passathā ti?

— Yes, bhante

— Bhikkhus, do you see: 'With the ending of that nourishing condition, what is brought about is destined to cease'?

tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhamman ti bhikkhave passathā ti?

— Yes, bhante.

— M.1.260

I

Itibhavābhava

Renderings

- *itibhavābhava*: honour and renown

Introduction

Rendering Itibhavābhava

Itibhavābhava is usually rendered in terms of 'being' or 'becoming' or 'existence.' For example:

Bodhi: We do not think thus about the Blessed One: 'The recluse Gotama teaches the Dhamma... for the sake of some better state of being.'

*itibhavābhava*hetu vā samaṇo gotamo dhammaṃ desetī ti.

— M.2.238

Bodhi: I did not go forth from the household life into homelessness... for the sake of becoming this or that.

*na itibhavābhava*hetu agārasmā anagāriyaṃ pabbajito.

— A.1.147

Norman: That bhikkhu... [who] has gone beyond the state of [being reborn in] such-and-such an existence.

itibhavābhavataṇca vītivatto.

— Sn.v.6

Saṅgīti Sutta: aspiration for divine rebirth

The idea that bhikkhus might live the religious life for the purpose of some future happy existence is supported by the *Saṅgīti Sutta* (D.3.239), which says:

A bhikkhu lives the religious life aspiring to rebirth amongst some group of devas, thinking that through his observances, practices, austerities, and religious life he will become a greater or lesser deva.

Puna ca param āvuso bhikkhu aññataram devanikāyaṃ pañidhāya brahmacariyaṃ carati imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmī devaññataro vā ti.

— D.3.239

But *itibhavābhava* more likely involves desire for things of the present life, specifically the desire for honour and renown, because the scriptures unvaryingly place (1) *itibhavābhava* and (2) honour and renown in corresponding positions beside unvirtuous desires for robe material, almsfood, and abodes.

Itibhavābhava: honour and renown

Although *itibhavābhava* occurs in the scriptures 48 times, in only 3 cases is there any meaningful context, which are as follows:

Taṇhā Sutta

Craving arises in a bhikkhu on account of robe material, almsfood, abodes, and *itibhavābhava*.

Cīvarahetu... Piṇḍapātaḥetu... Senāsanahetu...

Itibhavābhavaḥetu vā bhikkhuno taṇhā uppajjamānā uppajjati.

— A.2.248

Ādhipateyya Sutta

It was not for the sake of robe material that I went forth from the household life into the ascetic life, nor almsfood, nor abodes, nor *itibhavābhava*.

na kho panā’haṃ cīvarahetu... piṇḍapātaḥetu... senāsanahetu... itibhavābhavaḥetu agārasmā anagāriyaṃ pabbajito.

— A.1.147

Kinti Sutta

We do not think this about the Blessed One: 'The ascetic Gotama explains his teaching for the sake of robe material, almsfood, abodes, or *itibhavābhava*.

Na kho no bhante bhagavati evaṃ hoti cīvarahetu vā... piṇḍapātahetu vā... senāsanahetu vā... itibhavābhavahetu vā samaṇo gotamo dhammaṃ deseti tī.

— M.2.238

Thus the unvirtuous search for *itibhavābhava* is always associated with unvirtuous searches for robe material, almsfood, and abodes.

Itibhavābhava corresponds to honour and renown

Unvirtuous searches for gains (e.g. robe material, almsfood, and abodes) are linked in some suttas to *sakkārasiloka*. For example, the *Mātugāma Sutta* says a bhikkhu could be more obsessed by gains, honour, and renown than by a woman:

Even if a woman when one is alone with her might not obsess one's mind, still gains, honour, and renown might obsess one's mind.

na tassa bhikkhave mātugāmo eko ekassa cittaṃ pariyādāya tiṭṭhati yassa lābhasakkārasiloko cittaṃ pariyādāya tiṭṭhati

— S.2.235

The *Mahāsāropama Sutta* warns:

This religious life does not have gains, honour, and renown as its true benefit.

na yidaṃ brahmacariyaṃ lābhasakkārasilokānisamsaṃ.

— M.1.197

If one compares these two searches:

1. searches for robe material, almsfood, abodes, and *itibhavābhava*
2. searches for gains, honour, and renown

Then:

1. robe material, almsfood, and abodes correspond to 'gains'
2. *itibhavābhava* corresponds to 'honour and renown.'

Teaching: Āmisasikkhāpadaṃ

We have seen that the bhikkhus denied that the Buddha explained his teaching for the sake of robe material, almsfood, abodes, or *itibhavābhava*. Because other suttas cover the same territory in different terms, they shed light on *itibhavābhava*. For example, the *Āmisasikkhāpadaṃ* rule says it is an offence for bhikkhus to wrongfully say:

Elder bhikkhus instruct the bhikkhunīs for the sake of worldly benefits.

Āmisahetu therā bhikkhū bhikkhuniyo ovaḍanti ti.

— Vin.4.58

The Word Analysis defines worldly benefits like this:

For the sake of worldly benefits means: for the sake of robes, almsfood, abodes, therapeutic requisites, honour, respect, and veneration.

Amisahetu ti cīvarahetu piṇḍapātaḥetu senāsanahetu gilānapaccayabhesajjaparikkhāreḥetu sakkārahetu garukārahetu manataḥetu vandanaḥetu pujaṇahetu.

Similarly, the *Udāyī Sutta* says one should explain the teaching to others with the thought:

I will speak step-by-step

Ānupubbikathaṃ kathessāmīti paresaṃ dhammo desetaḥbo

I will speak observing a proper method of exposition

Pariyāyadassāvī kathaṃ kathessāmīti paresaṃ dhammo desetaḥbo

I will speak out of sympathy

Anuddayataṃ paṭicca kathaṃ kathessāmīti paresaṃ dhammo desetaḥbo

I will speak not for the sake of worldly benefits

Na āmisantaro kathaṃ kathessāmīti paresaṃ dhammo desetaḥbo

I will speak without hurting myself or others

Attānañca parañca anupahacca kathaṃ kathessāmīti ti paresaṃ dhammo desetaḥbo.

— A.3.184

Both the *Āmisasikkhāpadaṃ* rule and the *Udāyī Sutta* link teaching to worldly benefits, where worldly benefits is defined in the rule as robes, almsfood, abodes, therapeutic requisites, honour, respect, and

veneration. This corresponds to the list of advantages that were not reasons for the Buddha explaining his teaching i.e. robe material, almsfood, abodes, or *itibhavābhava*. According to these lists, *itibhavābhava* stands for honour, respect, and veneration.

Illustrations

Illustration

itibhavābhava

honour and renown

Craving arises in a bhikkhu on account of robe material, almsfood, abodes, and honour and renown

Cīvarahetu... Piṇḍapātahetu... Senāsanahetu...

Itibhavābhavaheṭṭhi vā bhikkhuno taṇhā uppajjamānā uppajjati.

— A.2.248

Illustration

itibhavābhava

honour and renown

It was not for the sake of robe material that I went forth from the household life into the ascetic life, nor almsfood, nor abodes, nor honour and renown.

na kho panā’haṃ cīvarahetu... piṇḍapātahetu... senāsanahetu... itibhavābhavaheṭṭhi agārasmā anagāriyaṃ pabbajito.

— A.1.147

Illustration

itibhavābhava

honour and renown

We do not think this about the Blessed One: 'The ascetic Gotama explains his teaching for the sake of robe material, almsfood, abodes, or honour and renown.

Na kho no bhante bhagavati evaṃ hoti cīvarahetu vā... piṇḍapātahetu vā... senāsanahetu vā... itibhavābhavahetu vā samaṇo gotamo dhammaṃ deseti tī.

— M.2.238

Illustration

itibhavābhava

honour and renown

He in whom there is no inward anger, and who has transcended [craving for] honour and renown,

Yassantarato na santi kopā itibhavābhavatañca vītivatto.

— Sn.v.6

Norman's translation:

- That bhikkhu in whom there are no angers inwardly, and [who] has gone beyond the state of [being reborn in] such-and-such an existence,.

Illustration

itibhavābhavakathā

talk of honour and renown

I will not talk that kind of talk which is low, vulgar, the way of the common man, ignoble, and unconducive to spiritual well-being... that is to say:

So yāyaṃ kathā hīnā gammā pothujjanikā anariyā anattasamhitā... seyyathīdaṃ

Talk of kings, talk of thieves, talk of great ministers... legends about the world, legends about the sea, talk of honour and renown.

rājakathā corakathā mahāmattakathā... lokakkhāyikā samuddakkhāyikā itibhavābhavakathā iti vā iti evarūpiṃ kathaṃ na kathessāmiti.

— M.3.113

Imaṃ kāyaṃ

Renderings

- *imaṃ kāyaṃ*: this [wretched human] body

Introduction

Justifying parentheses

1. We call *imaṃ kāyaṃ* 'this [wretched human] body.' The parenthesis 'wretched' is justified because the dictionaries say *ayaṃ* and *idaṃ* often imply sarcasm or contempt:
 - *Imaṃ* has 'a touch of (often sarcastic) characterisation,' says PED (sv *Ayaṃ*).
 - DOP (sv *Idaṃ*) says: 'such, like that (often implying contempt).'
2. The parenthesis 'human' is for stylistic purposes. The same idea is seen in Pāli, because the suttas sometimes refer to the human body as *mānusaṃ dehaṃ* (S.1.27). Thus we take *imaṃ kāyaṃ* as standing for *imaṃ [mānusaṃ] kāyaṃ*.

Illustrations

Illustration

imasmiṃ kāye

this [wretched human] body

Now, willingly, let blows from hands affect this [wretched human] body, let bows from clods of earth affect it and blows from sticks affect it and blows from weapons affect it, for this teaching of the Buddhas is being done.

Kāmaṇḍāni imasmiṃ kāye pāṇisamphassāpi kamantu leḍḍusamphassāpi kamantu daṇḍasamphassāpi kamantu satthasamphassāpi kamantu karīyati hidaṃ buddhānaṃ sāsanaṃ ti.

— M.1.186

Illustration

imaṃ kāyaṃ

this [wretched human] body

When this [wretched human] body is bereft of three states—vitality, warmth, and mental consciousness—it is then discarded and forsaken, left lying senseless like a log.

Yadā kho āvuso imaṃ kāyaṃ tayo dhammā jahanti āyu usmā ca viññāṇaṃ athāyaṃ kāyo ujjhito avakkhitto seti yathā kaṭṭhaṃ acetanan ti.

— M.1.296

Illustration

imaṃ kāyaṃ

this [wretched human] body

'Come friends, lift this [wretched human] body of mine onto the bed and carry it outside before it is scattered in this very world like a handful of chaff.'

etha me āvuso imaṃ kāyaṃ mañcakaṃ āropetvā bahiddhā niharatha purā'yaṃ kāyo idheva vikirati seyyathāpi bhusamuṭṭhiti.

— S.4.40

Illustration

imaṃ kāyaṃ

this [wretched human] body

I took delight in ornaments and finery. Afflicted by lust for sensuous pleasure, I ministered to this [wretched human] body by bathing it, and anointing it [with oil and perfume].

*Vibhūsāmaṇḍanaratā nahāpanucchādanehi va
Upakāsiṃ imaṃ kāyaṃ kāmārāgena aṭṭitā.*

— Thī.v.89

Illustration

imaṃ kāyaṃ

this [wretched human] body

'So it is, householder, so it is. This [wretched human] body of yours is ailing, enveloped and smothered [in ailments]. If anyone carrying around [such a wretched] body were to claim to be healthy even for a moment, that would only be folly. '

Evametaṃ gahapati evametaṃ gahapati. Āturohāyaṃ gahapati kāyo aṇḍabhūto pariyonaddho. Yo hi gahapati imaṃ kāyaṃ pariharanto muhuttampi ārogyaṃ paṭijāneyya kimaññatra bālyā.

— S.3.1

Illustration

imaṃ kāyaṃ

this [wretched human] body

The foolish common men who cherish this [wretched human] body cause the terrible cemeteries to grow. They take on renewed states of individual existence.

*Yemaṃ kāyaṃ mamāyanti andhabālā puthujjanā
Vaḍḍhenti kaṭasiṃ ghoraṃ ādiyanti punabbhavaṃ.*

— Th.v.575

Illustration

imaṃ kāyaṃ

this [wretched human] body

Those who abandon [attachment to] this [wretched human] body as if it were a dung-smeared snake, having rejected the origin of individual existence will realise the Untroubled and be free of perceptually obscuring states.

*Yemaṃ kāyaṃ vivajjenti gūthalittaṃ va pannagaṃ
Bhavamūlaṃ vamiṭvāna parinibbissantināsavā ti.*

— Th.v.576

Illustration

imasmiṃ kāye

this [wretched human] body

And what, Ānanda, is the perception of the danger [of the body]? In this regard, Ānanda, a bhikkhu... reflects that this [wretched human] body is very unpleasant and a great danger. Many illnesses arise in it, namely, illnesses of the eye, ear, nose... cold, heat, hunger, thirst, faeces and urine. Thus he abides contemplating the danger of this [wretched human] body.

Katamācānanda ādīnavasaññā? Idhānanda bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā itipaṭisañcikkhatibahu dukkho kho ayaṃ kāyo bahu ādīnavo. Iti imasmiṃ kāye vividhā ābādhā uppajjanti seyyathīdaṃ cakkhurogo sotarogo ghānarogo... sītaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo ti. Iti imasmiṃ kāye ādīnavānupassī viharati.

— A.5.110

Illustration

imasmiṃ kāye

this [wretched human] body

Just as a butcher or his apprentice having killed a cow and cut it into pieces were seated with it at a crossroads, the bhikkhu contemplates this very body however placed or disposed in terms of material phenomena; likewise a bhikkhu contemplates this very body however placed or disposed in terms of material phenomena: 'In this [wretched human] body there is the Solidness Phenomenon, the Liquidness Phenomenon, the Warmth Phenomenon, and the Gaseousness Phenomenon.'

seyyathāpi bhikkhave dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā cātummahāpathe bilaso paṭivibhajitvā nisinno assa evameva kho bhikkhave bhikkhu imameva kāyaṃ yathāṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati: atthi imasmiṃ kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātū ti.

— M.1.58

Illustration

imasmiṃ kāye

this [wretched human] body

A 'carbuncle' is a metaphor for this [wretched human] body made of the four great material phenomena. It has nine openings, nine orifices. Whatever oozes out of them is foul, foul-smelling, and disgusting. Therefore be disillusioned with this [wretched human] body.

'Gaṇḍo ti kho bhikkhave imasseva cātummahābhūtikassa kāyassa adhivacanaṃ. Tassa nava vanamukhāni nava abhedanamukhāni. Yaṃ kiñci paggharati asuciññeva paggharati duggandhaññeva paggharati jegucchiyaññeva paggharati. Tasmātiha bhikkhave imasmiṃ kāye nibbindathā ti.

— A.4.386

Illustration

iminā kāyena

this [wretched human] body

But, bhante, does the Blessed One recall ever having gone to the brahmā world by means of psychic power, using this [wretched human] body composed of the four great material phenomena?"

Abhijānāti kho pana bhante bhagavā iminā cātummahābhūtikena kāyena iddhiyā brahmalokaṃ upasaṅkamitāti.

— S.5.282-4

Illustration

kāyamimaṃ

this [wretched human] body

Knowing this [wretched human] body is [fragile] like a clay pot, having made this mind [powerful] like a city, battle Māra with the weapon of penetrative discernment. One should guard the victory. One should be free of attachment.

*Kumbhūpamaṃ kāyamimaṃ viditvā nagarūpamaṃ cittamidaṃ ṭhapetvā
Yodhetha māraṃ paññāvudhena jitañca rakkhe anivesano siyā.*

— Dh.v.40

Illustration

ayaṃ kāyo

this [wretched human] body

Bhikkhus, this [wretched human] body is not [in reality] yours, nor is it [in reality] owned by others. It should be seen as [the consequence of] previous karmically consequential conduct, originated, arisen from intentionality, and to be necessarily experienced.

Nāyaṃ bhikkhave kāyo tumhākaṃ nāpi aññesaṃ. purāṇamidaṃ bhikkhave kammaṃ abhisañkhataṃ abhisañcetayaṃ vedaniyaṃ datṭhabbaṃ.

— S.2.64-5

Illustration

ayaṃ kāyo

this [wretched human] body

This [wretched human] body subsists on food, it survives because of food, without food it does not survive.

ayaṃ kāyo āhāraṭṭhitiko āhāraṃ paṭicca tiṭṭhati anāhāro no tiṭṭhati.

— S.5.64

Illustration

ayaṃ kāyo

this [wretched human] body

Not long, indeed, till it will rest, this [wretched human] body here, beneath the clod, discarded, void of mental consciousness, like a useless block of wood.

*Aciraṃ vatayaṃ kāyo paṭhaviṃ adhisessati
Chuddho apeta viññāṇo niratthaṃ va kaliṅgaram.*

— Dh.v.41

Illustration

ayaṃ kāyo

this [wretched human] body

Willingly let this [wretched human] body be broken apart, let the lumps of flesh be dissolved, let both my legs drop off at the knee-joint: I will neither eat, nor drink, nor leave my dwelling, nor even lie down on my side as long as the arrow of craving is unremoved.

Kāmaṃ bhijjatuyaṃ kāyo maṃsapesī visīyaruṃ

Ubho jaṇṇukasandhīhi jaṇghāyo papatantu me

Nāsissaṃ na pivissāmi vihārā ca na nikkhame

Napī passaṃ nipātessaṃ taṇhāsalle anūhate.

— Th.v.312-3

Illustration

kāyaṃ imaṃ

this [wretched human] body

When will I dwell alone in the woods, free of fear, seeing [according to reality] that this [wretched human] body is unlasting, a seat of punishment and illness, ravaged by old age and death? When, oh when, will it be?

Kadā aniccaṃ vadharogaṇīlaṃ kāyaṃ imaṃ maccujarāyupaddutaṃ

Vipassamāno vītabhaya vihaṣsaṃ eko vane taṃ nu kadā bhavissati.

— Th.v.1093

Illustration

imassa kāyassa

this [wretched human] body

Properly reflecting, you should use almsfood not for fun, not for exuberance, not for the sake of comeliness and good looks, but just for the maintenance and nourishment of this [wretched human] body for restraining its troublesomeness, for supporting the religious life.

Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya.

— M.3.134

U

Uju; Ujju

Renderings

- *uju*: correct
- *uju*: erect
- *uju*: straight
- *uju*: direct
- *uju*: directly
- *uju*: undeviant
- *ujuka*: standing erect
- *ujuka*: honest
- *ujuka*: direct
- *ujukaṃ karoti*: to purify
- *ujukaṃ karoti*: to straighten up
- *ujugata*: purified
- *ujugata*: spiritually purified
- *ujugata*: correct
- *ujjugata*: bolt upright
- *ujubhūta*: spiritually purified
- *ujubhūta*: purified

Introduction

Uju: straight

The adjective *uju* means either physically or spiritually straight.

Uju: spiritual purity

Uju sometimes means spiritual purity, because the *Mahānāma Sutta* (A.3.285) says that when the noble disciple reflects on the Perfect One, his mind is not absorbed in *rāga dosa* or *moha*. At that time his mind 'is made *uju*' with the Perfect One as the initiating factor (*ujugatamevassa tasmim samaye cittaṃ hoti*

tathāgataṃ ārabha (A.3.285).

Uju here means the disciple's mind is free from *rāga dosa* and *moha*, either temporarily or permanently, and *uju* therefore means 'purified,' and the disciple is therefore 'spiritually purified.'

Ujuka: -ka suffix

The *-ka* suffix of *uju* is in accordance with Duroiselle's observation: 'Not seldom *-ka* adds nothing whatever to the primary meaning of a word ' (PGPL, Para 581). DOP agrees (sv *Ujuka* and *Ka2*).

Illustrations

Illustration

ujubhūta

purified

When one has faith in the community of disciples and purified vision [of things according to reality]...

saṅghe pasādo yassatthi ujubhūtañca dassanaṃ.

— S.5.384

Illustration

ujubhūta

spiritually purified

To these who are spiritually purified, with a serene mind he should give food, drink, clothing, and furniture and covers.

*Annaṃ pānaṃ khādanīyaṃ vatthasenāsanāni ca
Dadeyya ujubhūtesu vipasannena cetasā.*

— S.1.100

Illustration

ujjubhūtesu

spiritually purified

Honour those who are spiritually purified

satujjubhūtesu namo karohi.

— S.1.170

Illustration

ujubhūto

spiritually purified

This community of bhikkhus is spiritually purified, [well] established in penetrative discernment and virtue.

Esa saṅgho ujubhūto paññāsīlasamāhito.

— A.4.292

Illustration

ujugata

spiritually purified

Mahānāma, when the noble disciple reflects on the Perfect One, his mind is not absorbed in attachment, hatred, and undiscernment of reality. His mind is spiritually purified at that time with the Perfect One as the initiating factor.

yasmिṃ mahānāma samaye ariyasāvako tathāgataṃ anussarati nevassa tasmिṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti na dosapariyuṭṭhitaṃ cittaṃ hoti na mohapariyuṭṭhitaṃ cittaṃ hoti ujugatamevassa tasmिṃ samaye cittaṃ hoti tathāgataṃ ārabhha.

— A.3.285

Illustration

ujubhūta

spiritually purified

The bhikkhu whose mind is spiritually purified is glorious

Sobhati vatāyaṃ bhikkhu ujubhūtena cetasā.

— S.2.279

Illustration

ujukaṃ akaṃsu

purified

The bhikkhus there are inwardly collected; they have purified their minds.

Tatra bhikkhavo samādahaṃsu cittaṃ attano ujukaṃ akaṃsu.

— S.1.26

Illustration

uju

undeviant

In this regard, some person kills living beings; he is ferocious, bloody-handed, intent on injuring and violence, merciless towards living beings

idha bhikkhave ekacco pāṇātipātī hoti luddo lohitapāṇī hatapahate niviṭṭho adayāpanno sabbapāṇabhūtesu

He goes crookedly by way of body, speech, and mind. His conduct of body, speech, and mind are deviant.

so saṃsappati kāyena saṃsappati vācāya saṃsappati manasā tassa jimhaṃ kāyakammaṃ hoti jimhaṃ vacīkammaṃ jimhaṃ manokammaṃ

His destiny is deviant; his rebirth is deviant

jimhā gati jimhupapatti.

There are two possible places of rebirth for one whose destiny and rebirth are deviant: the unmitigated pain of Niraya Hell or the womb of a crooked type of animal

Jimhagatikassa kho panāhaṃ bhikkhave jimhupapattikassa dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi ye vā ekantadukkhā nirayā yā vā saṃsappajātikā tiracchānayani.

— A.5.289

Some person abandons killing, lays aside the rod and knife, abiding conscientious, merciful, he abides tenderly concerned for the welfare of all living beings.

pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihita daṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati

He goes uncrookedly by way of body, speech, and mind.

So na saṃsappati kāyena na saṃsappati vācāya na saṃsappati manasā.

His conduct of body, speech, and mind are undeviant.

Tassa ujum kāya kammaṃ hoti ujum vacīkammaṃ ujum mano kammaṃ

His destiny is undeviant; his rebirth is undeviant

uju gati ujūpapatti

There are two possible places of rebirth for one whose destiny and rebirth are undeviant: the unmitigated pleasure of heaven, or wealthy families.

ujugatikassa kho panāhaṃ bhikkhave ujūpapattikassa dvinnam gatīnam aññataram gatiṃ vadāmi ye vā ekantasukhā saggā yāni vā pana tāni uccakulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni vā gahapati mahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajatāni pahūta cittūpakaraṇāni pahūtadhanadhaññāni.

— A.5.290

Illustration

ujugatā

correct

A noble disciple has right perception [of reality], has a perception [of reality] that is correct, has unshakeable faith in the [significance of the] teaching, and has fathomed this true teaching.

ariyasāvako sammādiṭṭhi hoti ujugatāssa diṭṭhi dhamme aveccappasādena samannāgato āgato imaṃ saddhamman ti.

— M.1.55

Illustration

uju

correct

The community of the Blessed One's disciples is applied to the correct practice,

ujupaṭipanno bhagavato sāvakasaṅgho.

— S.5.343

Illustration

ujukā

correct

And what is the basis of spiritually wholesome factors?

ko ca ādi kusalānaṃ dhammānaṃ

Virtue that is well purified and view [of reality] that is correct.

sīlañca suvisuddhaṃ diṭṭhi ca ujukā.

— S.5.143

Illustration

ujjugatā

bolt upright

Every one of us is listening to you, bolt upright

Sabbe va te ujjugatā suṇoma.

— Sn.v.350

Illustration

ujukā

standing erect

A man wishing to protect a forest grove would tend the well-formed saplings that were standing erect.

tā sālalaṭṭhiyo ujukā sujātā tā sammā parihareyya.

— M.1.124

Illustration

ujukaṃ

standing erect

A man might take a sharp axe and enter a forest. There he would see the trunk of a large banana tree, standing erect, young, without a fruit-bud core.

so tattha passeyya mahantaṃ kadalikkhandhaṃ ujukaṃ navaṃ akukkukajātaṃ.

— S.4.167

Illustration

ujuṃ

erect

Having washed his feet he seats himself. Having crossed his legs, having set his body erect, having established mindfulness within himself,

so pāde pakkhāletvā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

— M.2.139

Illustration

ujuṃ karoti

straighten, straighten up

Like a fletcher straightens an arrow, the wise man straightens up his unsteady, fluttery mind, which is hard to supervise, hard to restrain.

Phandanaṃ capalaṃ cittaṃ durakkhaṃ dunnivārayaṃ

Ujuṃ karoti medhāvī usukāro va tejanaṃ.

— Dh.v.33

Illustration

ujumaggo

direct path

This indeed is the direct path, the straight way, which leads to deliverance [from suffering]

ayameva ujumaggo ayamañjasāyano niyyāniko.

— D.1.235

Illustration

ujuko

direct

'Direct' is the name of that road [to the Untroubled].

ujuko nāma so maggo.

— S.1.33

Illustration

uju

direct

For a disciple in training, following the direct path

sekhassa sikkhamānassa ujumaggānusārino.

— It.53

Illustration

uju

directly

The ascetic Suppiyo was in many ways criticising the Buddha, his teaching, and the community of bhikkhus, whereas his young pupil Brahmadata was in many ways praising them.

suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati dhammassa avaṇṇaṃ bhāsati saṅghassa avaṇṇaṃ bhāsati suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati dhammassa vaṇṇaṃ bhāsati saṅghassa vaṇṇaṃ bhāsati

And so this pair, teacher and pupil, directly opposing each other's arguments, followed step-by-step behind the Blessed One and the community of bhikkhus,

Itiha te ubho ācariyantevāsī aññamaññaṃ ujuvipaccanikavādā bhagavantaṃ piṭṭhito piṭṭhito anubaddhā honti bhikkhusaṅghaṇca.

— D.1.1

Illustration

uju

directly

'There are certain ascetics and Brahmanists whose doctrine and dogmatic view is this: There is no complete ending of individual existence'

Santi gahapatayo eke samaṇabrāhmaṇā evaṃ vādino evaṃ diṭṭhino natthi sabbaso bhavanirodho ti.

'And there are some ascetics and Brahmanists whose doctrine is directly opposed to those ascetics and Brahmanists: 'There is a complete ending of individual existence.'

Tesaṃyeva kho gahapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā te evamāhaṃsu atthi sabbaso bhavanirodho ti.

— M.1.410

Illustration

ujukaṃ

honest

'If the Blessed One does not know whether the world [of beings] is eternal or not, then, not knowing or seeing, it would be honest of him to simply admit, "I do not know. I do not see."'

No ce bhagavā jānāti sassato loko ti vā asassato loko ti vā ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ na jānāmi na passāmi ti.

— M.1.428

Illustration

ujuko

honest

'Here, your reverences, see how honest, straightforward, and aboveboard is the layman Citta.'

idaṃ bhavanto passantu yāva ujuko cāyaṃ citto gahapati yāva asaṭho cāyaṃ citto gahapati yāva amāyāvī cāyaṃ citto gahapati.

— S.4.298

Illustration

anujjuko

dishonest

'Here, your reverences, see how dishonest, fraudulent, and deceitful is the layman Citta.'

idaṃ bhavanto passantu yāva anujjuko cāyaṃ citto gahapati yāva saṭho cāyaṃ citto gahapati yāva māyāvī cāyaṃ citto gahapatī ti.

— S.4.299

Ujjhāyati khīyati vipāceti

Renderings

- *ujjhāyati khīyati vipāceti*: to complain, mutter, and grumble

Introduction

Audible sounds

Ujjhāyati khīyati vipāceti mean making verbal complaints that others can hear:

When bhikkhus heard that woman complaining, muttering, and grumbling, they explained the matter to the Blessed One.

Assosum kho bhikkhū tassā itthiyā ujjhāyantiyā khiyantiyā vipācentiyā. Atha kho te bhikkhu bhagavato etamatthaṃ ārocesum.

— Vin.2.129

Intransitive verbs and synonyms

Ujjhāyati khīyati vipāceti are intransitive verbs, and likely synonyms.

The more the devas complained, muttered, and grumbled, the more lovely, attractive, and handsome the yakkha became.

Yathā yathā kho bhikkhave devā tāvatimsā ujjhāyanti khīyanti vipācenti tathā tathā so yakkho abhirūpataro ceva hoti dassanīyataro ca pāsādikataro ca.

— S.1.237

Avoiding negative connotations

The words do not imply ridicule of the complainer, so 'whine' or 'gripe' are inappropriate.

Illustrations

Illustration

ujjhāyanti khīyanti vipācenti

complained, muttered, and grumbled

Once the Group-of-Six bhikkhus entered a village with their sandals on. People complained, muttered, and grumbled that they were like laymen devoted to sensuous pleasures.

Tena kho pana samayena chabbaggiyā bhikkhu saupāhanā gāmaṃ pavisanti. Manussā ujjhāyanti khīyanti vipācenti seyyathā pi gihī kāmabhogino ti.

— Vin.1.194

Illustration

ujjhāyati khiyati vipāceti

complained, muttered, and grumbled

The poor tailor complained, muttered, and grumbled that 'For the laypeople who give requisites, the bhikkhus advise, instruct, and organise their building work. But I am poor. No one advises or instructs me, or organises my building work.'

Atha kho so daḷiddo tunnavāyo ujjhāyati khiyati vipāceti ye imesaṃ samaṇānaṃ sakyaputtiyānaṃ denti cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhāraṃ te ime ovadanti anusāsanti tesaṃca navakammaṃ adhiṭṭhenti. Ahaṃ panamhi daḷiddo. Na maṃ koci ovadati vā anusāsati vā navakammaṃ vā adhiṭṭhetī ti.

— Vin.2.160

Illustration

ujjhāyanti khīyanti vipācenti

complained, muttered, and grumbled

Bhikkhus examined a facial mark in a mirror and in a bowl of water. People complained, muttered, and grumbled that they were like laymen devoted to sensuous pleasures

ādāse pi udakapatte pi mukhanimittam olokeni. Manussā ujjhāyanti khīyanti vipācenti seyyathā pi gihī kāmabhogino ti.

— Vin.2.107

Illustration

ujjhāyati khiyati vipāceti

complained, muttered, and grumbled

Having given the young Sakyan bhikkhu, Venerable Upananda, a *kaḥāpaṇa* of money, that man complained, muttered, and grumbled that 'Just as we accept gold and silver, so do these ascetic disciples of the Sakyans' Son.

Atha kho so puriso āyasmato upanandassa sakyaputtassa kaḥāpaṇam datvā ujjhāyati khīyati vipāceti: yatheva mayaṃ rūpiyaṃ paṭiggaṇhāma evameva ime samaṇā sakyaputtiyā rūpiyaṃ paṭiggaṇhantī ti.

— Vin.3.237

Uṇṇata

Renderings

- *uṇṇamati*: to be swelled-headed
- *uṇṇati*: swelled-headedness

Illustrations

Illustration

uṇṇamati

swelled-headed

He who is praised for presenting his argument in the midst of the assembly, having attained his objective is mirthful and swelled-headed because of it.

*Pasaṃsito vā pana tattha hoti akkhāya vādaṃ parisāya majjhe
So hassati uṇṇamati ca tena pappuyya tamatthaṃ yathā mano ahu*

That swelled-headedness will be the basis of later distress. Moreover, he speaks with conceit and arrogance.

Yā uṇṇati sāssa vighātabhūmi mānātimānaṃ vadate paneso.

— Sn.v.829-30

Illustration

anuṇṇato

swelled-headedness

One should live the religious life peacefully, without swelled-headedness.

santo anuṇṇato care.

— Sn.v.702

Illustration

uṇṇametave

swelled-headed

Whoever would think to be swelled-headed because of such a body, or would disparage another, what is this except not seeing it [according to reality]?

*Etādisena kāyena yo maññe uṇṇametave
Paraṃ vā avajāneyya kimaññatra adassanāti.*

— Sn.v.199-206

Illustration

uṇṇameyya

swelled-headed

He who is not swelled-headed, thinking, 'He venerates me.'

Yo vandati maṃ na uṇṇameyya.

— Sn.v.366

Illustration

uṇṇameyya

swelled-headed

A bhikkhu should not tremble at criticism, nor be swelled-headed when praised.

Nindāya nappavedheyya na uṇṇameyya pasamsito bhikkhu.

— Sn.v.928

Uddhacca; Uddhata

Renderings

- *uddhacca*: restlessness
- *uddhata*: restless
- *uddhacca*: agitation
- *uddhata*: agitated
- *uddhacca*: vanity
- *uddhata*: vain
- *dhammuddhacca*: righteous disquietude

Introduction

The problem of uddhacca

The problem of *uddhacca* is illustrated in Bodhi's rendering of *uddhacca*, both the fourth hindrance and the ninth fetter, as 'restlessness,' and Norman's rendering both cases as 'conceit' (e.g. Thī.v.167, Th.v.1010, Th.v.760).

Strangely, DOP does not recognise 'conceit' for *uddhacca* in spite of accepting 'puffed up' for *uddhata*, and acknowledging that *uddhacca* is derived from *uddhata*.

The problem with restlessness

The five hindrances are hindrances to samādhi, and non-returners have perfect samādhi (*samādhismiṃ paripūrakārī hoti*, A.1.232) which implies that the five hindrances including *uddhacca* are insignificant in non-returners. And yet non-returners are still troubled by *uddhacca* the ninth fetter. So the two forms of *uddhacca* must be different, and it is unlikely that the restlessness of the fourth hindrance is also the ninth fetter.

The problem with conceit

But Norman's suggestion is also problematic, because it implies that the hindrance to first jhāna would remain active until arahantship, when the ninth tie to individual existence is finally abandoned. Unless conceit can be temporarily quelled like lust and hatred, first jhāna would only be available to arahants. So again, *uddhacca* must have two meanings.

Double meanings of uddhata and capala

Part of the confusion is that both *uddhata* and *capala* which frequently occur together, have double meanings, as follows:

Grouping 1:

- *uddhata*: restless
- *capala*: fidgety/fluttery

Grouping 2:

- *uddhata*: vain
- *capala*: puffed up

Uddhata and capala: illustrated

The meanings of *uddhacca* and *capala* can be illustrated as follows:

1. *uddhata*: restless

When one's mind is restless it is timely to develop the enlightenment factors of tranquillity, inward collectedness, and detached awareness.

Yasmiṃ bhikkhave samaye uddhataṃ cittaṃ hoti kālo tasmīṃ samaye passaddhisambojjhaṅgassa bhāvanāya.

— S.5.115

2. *capala*: fluttery

Like a fletcher straightens an arrow, the wise man straightens up his unsteady, fluttery mind, which is hard to supervise, hard to restrain.

*Phandanaṃ capalaṃ cittaṃ durakkhaṃ dunnivārayaṃ
Ujjuṃ karoti medhāvī usukāro va tejanaṃ.*

— Dh.v.33

3. *uddhato*: vain; *capalo*: puffed up

A vain, puffed up bhikkhu clothed in rag-robles does not look glorious because of it. He is like a monkey in a lion-skin.

*Uddhato capalo bhikkhu paṃsukūlena pāruto
Kapīva sīhacammena na so tenupasobhati.*

— Th.v.1080

4. *uddhato*: vain; *capalo*: puffed up

Because of improper contemplation I was addicted to finery. I was vain, puffed up, and afflicted by lust for sensuous pleasure.

*Ayoniso manasikārā maṇḍanaṃ anuyuñjisaṃ
Uddhato capalo cāsiṃ kāmarāgena aṭṭito.*

— Th.v.157

Dutiya Anuruddha Sutta: tranquility and peace are not 'restlessness'

An interesting muddle occurs in the *Dutiya Anuruddha Sutta* (A.1.282), where Venerable Anuruddha complained about his slowness in attaining arahantship in spite of outstanding spiritual qualities. Venerable Sāriputta told him:

'Anuruddha, when you say "With purified divine vision surpassing that of men, I survey the thousandfold multi-universe system," that is your self-centredness (*māna*).

Yaṃ kho te āvuso anuruddha evaṃ hoti: evāhaṃ dibbena cakkhunā visuddhena atikkantamānusakena sahaṣṣaṃ lokaṃ olokemī ti idante mānasmīṃ.

(...) 'When you say "My unflagging energy is aroused, unmuddled mindfulness is established, my body is tranquil and peaceful, my mind is collected and concentrated," that is your vanity (*uddhacca*).

Yampi te āvuso anuruddha evaṃ hoti: āraddhaṃ kho pana me viriyaṃ asallinaṃ upaṭṭhitā sati apammaṭṭhā passaddho kāyo asāraddho samāhitaṃ cittaṃ ekaggaṃ ti idante uddhaccasmīṃ.

(...) 'When you say "But for all that my mind is not liberated from perceptually obscuring states through being without grasping," that is your fretting (*kukkucca*).

Yampi te āvuso anuruddha evaṃ hoti atha ca pana me na anupādāya āsavehi cittaṃ vimuccatī ti idante kukkuccasmīṃ.

— A.1.282

It makes little sense to say that claiming one's body is tranquil and peaceful can be explained as restlessness (*uddhacca*), as Bodhi puts it. DOP's suggestion 'puffed up' is preferable, using 'vanity' as the noun for 'puffed-upness.'

Causes of the fourth hindrance

The causes of *uddhacca*, the fourth hindrance, are:

1. Excessive exertion: if a meditator focuses excessively on the practice of effort, it leads to restlessness (*ekantaṃ paggahanimittaññeva manasikareyya ṭhānaṃ taṃ cittaṃ uddhaccāya saṃvatteyya*). The suttas say it is like a goldsmith who, if he blows too much on molten gold will simply burn it up.
2. No inward collectedness: Just as the goldsmith should sprinkle gold with water to keep it cool, the meditator should from time to time focus on the practice of inward collectedness (*kālena kālaṃ samādhinimittaṃ manasikātabbaṃ*) (A.1.256) or inward peacefulness (*cetaso vūpasamo*) (S.5.106) because this removes restlessness (*uddhaccassa pahānāya samatho bhāvetabbo*) (A.3.449).
3. Argumentative speech (*vigghāhikakathaṃ*): this leads to overtalkativeness (*kathābāhullaṃ*). With overtalkativeness comes restlessness (*kathābāhulle sati uddhaccaṃ*) (A.4.87).

Agitation

Occasionally *uddhacca* means 'agitation', not restlessness. For example, the Buddha said a bhikkhu

should visit families in a humble manner, lest he be embarrassed if he receives nothing:

And so, from getting nothing, he becomes embarrassed

Itissa alābhena maṅkubhāvo

(...) Being embarrassed, he becomes agitated

maṅkubhūtassa uddhaccaṃ

(...) Being agitated, his sense faculties are unrestrained [from attraction and repulsion, through mindfulness]

uddhatassa asaṃvaro.

— A.4.87

Righteous disquietude: dhammuddhacca

One form of *uddhacca* is called righteous disquietude (*dhammuddhacca*). It comprises the fourth path to arahantship. The first three paths are:

insightfulness preceded by inward calm

samathapubbaṅgamaṃ vipassanaṃ

inward calm preceded by insightfulness

vipassanāpubbaṅgamaṃ samathaṃ

inward calm together with insightfulness

samathavipassanaṃ yuganaddhaṃ

The fourth path is described as follows:

Or a bhikkhu's mind is seized by righteous disquietude

bhikkhuno dhammuddhaccaviggahītaṃ mānaṃ hoti

i. But there comes a time when his mind becomes settled, calm, concentrated, and collected.

so samayo yantaṃ cittaṃ ajjhataṃyeva santiṭṭhati sannisīdati ekodi hoti samādhīyati.

i. In him the path is born

tassa maggo sañjāyati.

— A.2.157

Therefore *dhammuddhacca* is abandoned at stream-entry when the path is born, because:

One possessed of this noble eightfold path, bhante, is called a stream-enterer.

Yo hi bhante iminā ariyena aṭṭhaṅgikena maggena samannāgato ayaṃ vuccati sotāpanno.

— S.5.348

Dhammuddhacca: a synonym for saṃvega

Dhammuddhacca is perhaps a synonym for *saṃvega*. It could therefore be illustrated by this account of practice:

Seeing sensuous pleasures as [dangerous as] a blazing [grass torch being carried against the wind], and gold pieces as [dangerous as a sharp] knife, and life from the time of conception as suffering, and great danger in the [possibility of the] hells,

*Kāme ādittato disvā jātarūpāni satthato
Gabbhavokkantito dukkhaṃ nirayesu mahabbhayaṃ.*

(...) Recognising this danger, I was filled with an earnest attitude [to the practice].

Etamādinavaṃ ñatvā saṃvegaṃ alabhiṃ tadā

(...) I was quickened then peaceful. I have accomplished the destruction of perceptually obscuring states.

Sohaṃ viddho tadā santo sampatto āsavakkhayaṃ.

— Th.v.790-1

COMMENT

Norman has said (Elders' Verses note 791) that 'it is possible that *viddha* is the equivalent of *vyathita*, the past participle of *vyath-* "shaken." The context supports us treating it as standing for the past participle of *saṃvijjati*, to be quickened.

Illustrations

Illustration

uddhacca

restlessness; anuddhato, not restless

Abandoning restlessness and anxiety, he abides not restless, with a mind inwardly at peace. He purifies his mind of restlessness and anxiety.

uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasantacitto. Uddhaccakukkuccā cittaṃ parisodheti.

— M.1.521

Illustration

uddhaccāya

restlessness

If one's energy is excessive it leads to restlessness; if too lax it leads to indolence.

accāraddhaṃ viriyaṃ uddhaccāya saṃvattati atilīnaṃ viriyaṃ kosajjāya saṃvattati.

— A.3.376

Illustration

uddhacca

restlessness

There is inward unpeacefulness. Much improper contemplation in that regard is a condition that nourishes both the arising of unarisen restlessness and anxiety, and the increase and expansion of arisen restlessness and anxiety.

Atthi bhikkhave cetaso avūpasamo. Tattha ayoniso manasikārabahulikāro ayamāhāro anuppannassa vā uddhaccakukkuccassa uppādāya uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.

There is inward peacefulness. Much proper contemplation in that regard is not a condition that nourishes either the arising of unarisen restlessness and anxiety, or the increase and expansion of arisen restlessness and anxiety.

Atthi bhikkhave cetaso vūpasamo. Tattha yoniso manasikārabahulikāro ayamanāhāro anuppannassa vā uddhaccakukkuccassa uppādāya uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.

— S.5.105-6

Illustration

uddhacca

restlessness

And what is investigation that is too lax?

atilīnā vīmaṃsā

It is investigation accompanied by indolence, conjoined with indolence. This is called investigation that is too lax.

yā bhikkhave vīmaṃsā kosajjasahagatā kosajjasampayuttā. Ayaṃ vuccati bhikkhave atilīnā vīmaṃsā.

And what is investigation that is too strained?

atipaggahitā vīmaṃsā

It is investigation accompanied by restlessness, conjoined with restlessness. This is called investigation that is too strained.

yā bhikkhave vīmaṃsā uddhaccasahagatā uddhaccasampayuttā. Ayaṃ vuccati bhikkhave atipaggahitā vīmaṃsā.

— S.5.280

Illustration

uddhacca

restlessness

Suppose, brahman, there is a bowl of water stirred by wind. If a clear-sighted man were to examine his facial reflection in it, he would neither discern nor see it according to reality.

So too, brahman, when one dwells with a mind absorbed in and overcome by restlessness and anxiety, and does not discern according to reality the deliverance from the arisen restlessness and anxiety, one does not know or see either one's own well-being, or that of others, or that of both.

yasmim samaye uddhaccakukkucapariyuṭṭhitena cetasā viharati uddhaccakukkucaparetena uppannassa ca uddhaccakukkucassa nissaraṇaṃ yathābhūtaṃ nappajānāti.

— S.5.123-4

Illustration

uddhataṃ

restless

When one's mind is restless (*uddhataṃ cittaṃ*) it is timely to develop the enlightenment factors of tranquillity, inward collectedness, and detached awareness.

Yasmim bhikkhave samaye uddhataṃ cittaṃ hoti kālo tasmim samaye passaddhisambojjhaṅgassa bhāvanāya... samādhisambojjhaṅgassa... upekkhāsambojjhaṅgassa bhāvanāya

For what reason? Because the mind is restless and it is easy to calm it with those things

uddhataṃ bhikkhave cittaṃ. Taṃ etehi dhammehi suvūpasamaṃ hoti.

— S.5.115

Illustration

uddhatā

restless

These people say, "We are study bhikkhus, we are study bhikkhus," but they are restless, frivolous, fidgety, talkative, garrulous, unmindful, not fully conscious, inwardly uncollected, mentally scattered, [and are dwelling with] their sense faculties unrestrained [from attraction and repulsion, through mindfulness].

ime pana dhammayogamhā dhammayogamhā ti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatī asampajānā asamāhitā vibbhantacittā pākatindriyā.

— A.3.355

Illustration

uddhaccaṃ

agitated

When there is contentious talk, an excess of words can be expected. When there is an excess of words, one becomes agitated. When one is agitated, one's sense faculties are unrestrained [from attraction and repulsion, through mindfulness].

Viggāhikāya moggallāna kathāya sati kathābāhullaṃ pāṭikaṅkhaṃ. Kathābāhulle sati uddhaccaṃ. Uddhatassa asaṃvaro.

— S.4.87

Illustration

uddhaccaṃ

vanity

Bhikkhus, there are these five ties to individual existence in the middle and high planes of existence. What five?

pañcimāni bhikkhave uddhambhāgiyāni saṃyojanāni. katamāni pañca?

attachment to the refined material states of awareness

rūparāgo

attachment to immaterial states of awareness

arūparāgo

self-centredness

māno

vanity

uddhaccaṃ

uninsightfulness into reality

avijjā.

— S.5.61-62

Illustration

uddhaccasmim

vanity

— 'Anuruddha, friend, when you say "With purified divine vision surpassing that of men, I survey the thousandfold multi-universe system," that is your self-centredness.

Yaṃ kho te āvuso anuruddha evaṃ hoti: evāhaṃ dibbena cakkhunā visuddhena atikkantamānusakena sahaṣsaṃ lokaṃ olokemī ti idante mānasmīṃ.

'When you say "My unflagging energy is aroused, unmuddled mindfulness is established, my body is tranquil and peaceful, my mind is collected and concentrated," that is your vanity.

Yampi te āvuso anuruddha evaṃ hoti: āraddhaṃ kho pana me viriyaṃ asallīnaṃ upaṭṭhitā sati apammaṭṭhā passaddho kāyo asāraddho samāhitaṃ cittaṃ ekaggaṃ ti idante uddhaccasmīṃ.

'When you say "But for all that my mind is not liberated from perceptually obscuring states through being without grasping," that is your fretting.

Yampi te āvuso anuruddha evaṃ hoti atha ca pana me na anupādāya āsavehi cittaṃ vimuccatī ti idante kukkuccasmīṃ.

— A.1.282

Illustration

uddhato

vain

A vain, puffed up bhikkhu clothed in rag-robes does not look glorious because of it. He is like a monkey in a lion-skin.

*Uddhato capalo bhikkhu paṃsukūlena pāruto
Kapīva sīhacammena na so tenupasobhati.*

— Th.v.1080

One who is not vain or puffed up, who is mindful, whose sense faculties are restrained [from attraction and repulsion, through mindfulness], looks glorious in rag-robes. He is like a lion in a mountain cave.

*Anuddhato acapalo nipako saṃvutindriyo
Sobhati paṃsukūlena sīho va girigabbhare.*

— Th.v.1081

Illustration

uddhatā

vain

They will be vain, clothed in blue robes, deceitful, puffed up, talkative, and haughty. They will live the religious life as though they were Noble Ones.

Uddhatā ca bhavissanti nīlacīvarapārutā

Kuhā thaddhā lapā siṅgī carissantyariyā viya.

— Th.v.958

Illustration

uddhato

vain

Because of improper contemplation I was addicted to finery. I was vain, puffed up, and afflicted by lust for sensuous pleasure.

Ayoniso manasikārā maṇḍanaṃ anuyuñjisaṃ

Uddhato capalo cāsiṃ kāmarāgena aṭṭito.

— Th.v.157

Unnaḷā

Renderings

- *unnaḷa*: frivolous

Introduction

Unnaḷa: frivolous

Many meanings have been ascribed to *unnaḷa*, but illustrations below show that Norman's 'frivolous' works well.

Collins Compact Dictionary: frivolous

1. not serious or sensible in content, attitude or behaviour.
2. unworthy of serious or sensible treatment

Webster's Dictionary: frivolous

1. of little weight or importance
- 2a) lacking in seriousness; irresponsibly self-indulgent
- 2b) marked by unbecoming levity

Illustrations

Illustration

unnaḷā

frivolous

Bhikkhus, those bhikkhus who are deceitful, puffed up, talkative, haughty, frivolous, inwardly uncollected, are not my bhikkhus.

Ye te bhikkhave bhikkhū kuhā thaddhā lapā siṅgī unnaḷā asamāhitā na me te bhikkhave bhikkhū māmakā.

— A.2.26, It.113

Illustration

unnaḷassa

frivolous

The virtue, inward collectedness, and penetrative discernment of a bhikkhu who is frivolous, negligently applied [to the practice], and with hopes directed to external things, do not reach fulfilment.

*Unnaḷassa pamattassa bāhirāsassa bhikkhuno
Sīlaṃ samādhi paññā ca pāripūriṃ na gacchati.*

— Th.v.634

Illustration

unnaḷānaṃ

frivolous

What should be done is shunned. What should be avoided is done. Of those who are frivolous and negligently applied [to the practice] their perceptually obscuring states increase.

Yaṃ hi kiccaṃ tadapaviddhaṃ akiccaṃ pana kayirati

Unnaḷānaṃ pamattānaṃ tesaṃ vaḍḍhanti āsavā.

— Th.v.635, Dh.v.292

Illustration

unnaḷā

frivolous

Being frivolous, thin-skinned fools, unestablished in virtue, they will wander about like combative deer.

Ujjhānasaññino bālā sīlesu asaṃhitā

Unnaḷā vicarissanti kalahābhiratā magā.

— Th.v.958

Illustration

unnaḷo

frivolous

A vain, frivolous fool in whom no virtue is found deserves the white robe. What will he do with an ochre robe?

Uddhato unnaḷo bālo sīlaṃ yassa na vijjati

Odātaṃ arahati kāsāvaṃ kiṃ karissati.

— Th.v.973

Upadduta; Upaddava

Renderings

- *upadduta*: ravaged [by old age and death]
- *upadduta*: attacked
- *upadduta*: undone
- *upadduta*: oppressed
- *upaddava*: undoing
- *upaddava*: misfortune

Introduction

Parenthesising *upadduta*: ravaged [by old age and death]

In the following quote we parenthesise '[by old age and death]':

The mountains, oceans, rivers, and the earth; the four directions, the intermediate points, the nadir, and the zenith, are all unlasting. The three planes of existence are ravaged [by old age and death]. Where having gone, mind, will you delight happily?

*Nagā samuddā saritā vasundharā disā catasso vidisā adho divā
Sabbe aniccā tibhavā upaddutā kuhiṃ gato citta sukhaṃ ramissasi.*

— Ven. Tālapuṭa, Th.v.1133

We say 'ravaged [by old age and death]' based on a similar word combination in Th.v.1093 by the same Tālapuṭa, who said there that the body is unlasting and ravaged by old age and death (*maccujarāyupaddutaṃ*):

When will I dwell alone in the woods, free of fear, seeing [according to reality] that this [wretched human] body is unlasting, a seat of punishment and illness, ravaged by old age and death? When, oh when, will it be?

*Kadā aniccaṃ vadharoganīlaṃ kāyaṃ imaṃ maccujarāyupaddutaṃ
Vipassamāno vītabhaya vihasaṃ eko vane taṃ nu kadā bhavissati.*

— Ven. Tālapuṭa, Th.v.1093

Parentthesising upadduta: ravaged [by old age and death]

In the following quote we parenthesise '[by old age and death]':

All is ravaged [by old age and death]. What is the all that is ravaged [by old age and death]?

Sabbam bhikkhave upaddutam. Kiñca bhikkhave sabbam upaddutam

(...) The visual sense is ravaged, visible objects are ravaged, advertence to the visual field is ravaged, visual sensation is ravaged, whatever sense impression that arises due to visual sensation — whether pleasant, unpleasant, or neutral — that too is ravaged [by old age and death].

cakkhum bhikkhave upaddutam rūpā upaddutā cakkhuviññāṇam upaddutam cakkhusamphasso upadduto yampidaṃ cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi upaddutam.

— S.4.28-9

We parenthesise like this for two reasons:

1. Firstly, this sutta is placed in the scriptures in a sequence of similar suttas, as follows:

All is subject to birth... subject to old age... subject to illness... subject to death... productive of grief... All is ravaged... All is afflicted.

Sabbam bhikkhave... jātidhammam... jarādhammam... vyādhidhammam... maraṇadhammam... sokadhammam... upaddutam... upassatṭham.

— S.4.26-9

2. Secondly, it is comparable to the *Addabhūta Sutta* which says:

All is conquered. What is the all that is conquered?

Sabbaṃ bhikkhave addhabhūtaṃ. Kiñca bhikkhave sabbaṃ addhabhūtaṃ?

(...) The visual sense is conquered, visible objects are conquered, etc.

Cakkhuṃ bhikkhave addhabhūtaṃ rūpā addhabhūtā

(...) Conquered by what? Conquered by birth, old age, and death; by grief, lamentation, physical pain, psychological pain, and vexation, I declare.

Kena addhabhūtaṃ: addhabhūtaṃ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi addhabhūtanti vadāmi.

— S.4.21

We refrain from saying 'All is ravaged [by birth, old age, and death; by grief, lamentation, physical pain, psychological pain, and vexation]' for three reasons:

1. Most of the elements are not ravaged by physical pain.
2. To say that 'phenomena are ravaged by birth' is incongruous.
3. It is consonant with Tālapuṭa's *maccujarāyupaddutaṃ* (Th.v.1093).

Parenthesising upadduta: ravaged [by death]

In the following quote we parenthesise '[by death]':

Then Yasa, having awoken sooner than usual saw his retinue asleep: one with a lute in her arm, one with a tabor under her chin, one with a drum under her arm, one with dishevelled hair, one who was dribbling, and others who were muttering. One would think it was a charnel ground before one's eyes. Seeing this, the danger [of sensuous pleasure] became apparent to him. His mind was established in disillusionment [with sensuous pleasure].

Atha kho yaso kulaputto paṭigacceva pabujjhivā addasa sakaṃ parijanaṃ supantaṃ. Aññissā kacche vīṇaṃ. Aññissā kaṇṭhe mudiṅgaṃ. Aññissā kacche ālambaraṃ. Aññaṃ vikkesikaṃ aññaṃ vikkhelikaṃ. Aññā vipḍhalapantiyo. Hatthappattaṃ susānaṃ maññe. Disvānassa ādīnava pāturahosi. Nibbidāya cittaṃ saṇṭhāsi.

Then Yasa, the noble young man, uttered the solemn reflection: 'Alas, [all] is ravaged [by death]. Alas, [all] is afflicted [by death].'

Atha kho yaso kulaputto udānaṃ udānesi upaddutaṃ vata bho upassaṭṭhaṃ vata bho ti.

— Vin.1.15

Comment:

We say '[all] is ravaged [by death]' for the following reasons:

1. 'All' is consonant with the association elsewhere of *upaddutaṃ* and *upassaṭṭhaṃ* and *sabbaṃ*:

All is ravaged... All is afflicted.

Sabbaṃ bhikkhave... upaddutaṃ... upassaṭṭhaṃ.

— S.4.29

2. 'Death' is consonant with the charnel ground.
3. 'Death' is consonant with Tāḷapaṭṭa's *maccujarāyupaddutaṃ* (Th.v.1093).

Illustrations: upadduta

Illustration

upaddutaṃ

attacked

The family which supported Venerable Pilindivaccha was attacked by thieves, and two children were kidnapped.

āyasmato pilindivacchassa upaṭṭhākakulaṃ corehi upaddutaṃ hoti. Dve ca dārakā nītā honti.

— Vin.3.67

Illustration

upaddutā

oppressed

People were oppressed by the begging, oppressed by the hinting,

Manussā upaddutā yācanāya upaddutā viññattiya

(...) So when they saw bhikkhus they were perturbed, then alarmed, and then ran away... and when they saw cows they ran away, imagining them to be bhikkhus (Vin.3.144).

Illustration

upaddutā

oppressed

The resident bhikkhus were oppressed by having to assign abodes for the incoming bhikkhus who arrived.

āvāsikā bhikkhū upaddutā honti āgantukagamikānaṃ bhikkhūnaṃ senāsanaṃ paññāpentā.

— Vin.2.170

Illustration

upaddutā

oppressed

Enough, friends, do not weep and wail! We are well rid of that Great Ascetic.

alaṃ āvuso mā sovittha mā paridevittha. Sumuttā mayaṃ tena mahāsamaṇena.

We were always oppressed by him saying: 'This is allowable for you. This is not allowable'

Upaddutā ca homa idaṃ vo kappatī idaṃ vo na kappatī ti.

Now we can do what we like, and not do what we don't like!

Idāni pana mayaṃ yaṃ icchissāma taṃ karissāma yaṃ na icchissāma na taṃ karissāmā ti.

— D.2.162

Illustrations: upaddava

Illustration

anupaddave

undestroyed

Just as a tree that is felled will grow back if its roots are undestroyed and uninjured....

Yathā pi mūle anupaddave dalhe chinno pi rukkho punareva rūhati.

— Dh.v.338

Illustration

upaddavo

undoing

Being visited by brahmans and householders from town and country, he becomes infatuated, falls in love, succumbs to greed, and reverts to luxury.

So anvāvaṭṭantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchati nikāyamati gedhaṃ āpajjati āvaṭṭati bāhullāya.

This is called the teacher who is undone through the undoing of teachers.

Ayaṃ vuccatānanda upaddavo ācariyo ācariyūpaddavena

He has been struck down by unvirtuous, spiritually unwholesome factors that are defiling, and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death.

avadhiṃsu naṃ pāpakā akusalā dhammā saṅkilesikā ponobhaviṇṇā sadarā dukkhavipākā āyatiṃ jātijarāmarañiyā

In this way a teacher's undoing comes to be.

evaṃ kho ānanda ācariyūpaddavo hoti.

— M.3.116

Illustration

undone

upaddutā; undoing, upaddavena

If, Kassapa, one speaking rightly could say: 'Those living the religious life have been undone by the undoing of those who live the religious life; those living the religious life have been crushed by the crushing of those who live the religious life': it is of the present time that one could rightly say it.

Yaṃ hi taṃ kassapa sammāvadamāno vadeyya upaddutā brahmacārī brahmacārūpaddavena abhibhavanā brahmacārī brahmacārābhibhavanenā ti. etarahi hi taṃ kassapa sammāvadanto vadeyya upaddutā brahmacārī brahmacārūpaddavena abhibhavanā brahmacārī brahmacārābhibhavanenā ti.

— S.2.210

Illustration

upaddavo

misfortune

'For me, this [wretched sensuous pleasure] is an affliction, a carbuncle, a misfortune, an illness, a [piercing] arrow, a danger.' [Considering thus], seeing this danger in the varieties of sensuous pleasure, one should live the religious life as solitarily as a rhinoceros horn.

*Ītī ca gaṇḍo ca upaddavo ca rogo ca sallaṇca bhayaṇca metaṃ
Etaṃ bhayaṃ kāmagaṇḍesu disvā eko care khaggavisāṇakappo.*

— Sn.v.51

Illustration

saupaddavā

misfortune

Now, bhante, it is not proper or fitting. That quarter which should be without fear, affliction, and misfortune is the very quarter which is full of fear, affliction, and misfortune.

idaṃ bhante nacchannaṃ nappatirūpaṃ. Yāyaṃ bhante disā abhayā anītikā anupaddavā sāyaṃ disā sabhayā sāitīkā saupaddavā.

Where there was calm, now there is a gale. It seems the very water is blazing. I have been raped by Master Dabba the Mallian.

Yato nivātaṃ tato pavātaṃ. Udakaṃ maññe ādittaṃ. Ayyenamhi dabbena mallaputtana dūsitā ti.

— Vin.2.79

Upadhi

Renderings

- *upadhi*: a state of attachment
- *upadhi*: the phenomenon of attachment
- *upadhi*: an object of attachment
- *upadhi*: a worldly object of attachment

Introduction

Upadhi: four meanings

Upadhi is often divided into two groups. PED, DOP, and Bodhi, for example, all broadly say it means either possessions, or attachment to possessions, which Bodhi renders as 'acquisitions' and 'acquisition' respectively. But *upadhi* has four meanings:

1) States of attachment, plural

For example:

'The Buddha, having destroyed all states of attachment'

sabbūpadhīnaṃ parikkhayā buddho.

— S.1.107

The usual twofold classification system fails to capture this meaning, because its plural obliges one to say the Buddha destroyed all his possessions, which is how Bodhi translates it: 'With the destruction of all acquisitions the Awakened One sleeps' (Bodhi, S.1.107).

2) The phenomenon of attachment, singular

For example:

The phenomenon of attachment is the origin of *dukkha*'

upadhi dukkhassa mūlan ti.

— M.2.260

Or, more concisely:

Attachment is the origin of *dukkha*.

upadhi dukkhassa mūlan ti.

— M.2.260

But one must be careful about conciseness. It can lead to double meanings, to confusing state of attachment, object of attachment, and phenomenon of attachment.

3) Objects of attachment, commonly plural

For example:

All objects of attachment are unlasting'

sabbe upadhī aniccā.

— It.69

4) Worldly objects of attachment

For example:

Wife, children, men and women slaves, goats, sheep, fowl, pigs, elephants, cattle, horses, mares, gold, and silver are subject to birth. These worldly objects of attachment are subject to birth.

Puttabhariyaṃ bhikkhave jātiddhammaṃ dāsiddāsaṃ jātiddhammaṃ ajeḷakaṃ jātiddhammaṃ kukkuṭasūkaraṃ jātiddhammaṃ hatthigavāssavaḷavaṃ jātiddhammaṃ jātārūparajataṃ jātiddhammaṃ. Jātiddhammāhete bhikkhave upadhayo.

— M.1.162

A bhikkhu secluded from worldly objects of attachment, with the abandonment of spiritually unwholesome factors and the allayment of all unvirtuous conduct by way of body... enters and abides in first jhāna.

upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyaduṭṭhullānaṃ paṭipassaddhiyā... paṭhamaṃ jhānaṃ upasampajja viharati.

— M.1.435

Discriminating upadhi's

- When a bhikkhu attains jhāna, he is 'secluded from upadhi' (*upadhivivekā*) i.e. secluded from 'worldly objects of attachment,' not 'all objects of attachment'. He still has a body.

- When a bhikkhu attains *nibbāna* he relinquishes all *upadhi* (*sabbūpadhipaṭinissaggo*) i.e. relinquishes 'the whole phenomenon of attachment,' not 'all attachments' (M.1.436).

Illustrations

Illustration

upadhi

(the phenomenon of) attachment; object of attachment

Having understood that attachment is the origin of suffering,

upadhi dukkhassa mūlan ti iti veditvā

being free of attachment,

nirupadhi

liberated [from perceptually obscuring states] through the destruction of attachment,

upadhisañkhaye vimutto

it is not possible that he would arouse his body or apply his mind to any object of attachment.

upadhiṃ vā kāyaṃ upasaṃharissati cittaṃ vā uppādessatī ti netam ṭhānaṃ vijjati.

— M.2.260-261

Illustration

upadhiṃ

(the phenomenon of) attachment.

Suffering arises because of attachment

upadhiṃ paṭicca dukkhamidaṃ sambhoti

With the destruction of all grasping

sabbūpādānakkhayā

There is no arising of suffering

natthi dukkhassa sambhavo.

— Ud.33

Comment:

Ūpādāna ('grasping') substitutes for *upadhiṃ* ('phenomenon of attachment').

Illustration

upadhikā

(the phenomenon of) attachment

The various kinds of psychic power (*anekavihitaṃ iddhividhaṃ*) are the ability of multiplying one's body, then unmultiplying it, etc. (D.1.77-9)

These powers are associated with perceptually obscuring states and with attachment, and are called 'ignoble'

iddhi yā sāsavā saupadhikā no ariyā ti vuccati.

— D.3.112-3

Illustration

upadhiṃ

(the phenomenon of) attachment

Knowing attachment in the world [of phenomena] as bondage [to individual existence], a person should train for its elimination.

Upadhiṃ viditvā saṅgo ti loke tasseva jantu vinayāya sikkheti.

— S.1.117

Illustration

upadhi

(the phenomenon of) attachment

The many diverse kinds of suffering that arise in the world [headed by] old age and death: this suffering has attachment as its basis, attachment as its origin; it is generated and produced by attachment.

upadhinidānaṃ upadhisamudayaṃ upadhijātikaṃ upadhipabhavaṃ

When there is attachment, old age and death arise.

upadhismiṃ sati jarāmaraṇaṃ hoti

Without attachment, old age and death do not arise.

upadhismiṃ asati jarāmaraṇaṃ na hotī ti.

— S.2.108

Illustration

upadhi

(the phenomenon of) attachment

Attachment has craving as its basis, craving as its origin; it is generated and produced by craving.

upadhi taṇhānidāno taṇhāsamudayo taṇhājātiko taṇhāpabhavo

When there is craving, attachment arises.

taṇhāya sati upadhi hoti

Without craving, attachment does not arise.

taṇhāya asati upadhi na hotī ti.

— S.2.108

Illustration

upadhī

worldly objects of attachment; upadhi, the phenomenon of attachment

Formerly, when he was ignorant, worldly objects of attachment were accepted and received by him.

upadhī honti samattā samādinna

Later he abandoned them, so they were chopped down at the root, completely and irreversibly destroyed, never to arise again in future.

pahīnā honti ucchinnamūlā tālavatthukatā anabhāvakatā āyatiṃ anuppādadhammā.

A bhikkhu possessing such [resolve for relinquishment] possesses the supreme resolve for relinquishment.

paramena cāgādhiṭṭhānena samannāgato hoti.

For this, bhikkhu, is the supreme noble relinquishment, namely the relinquishment of the whole phenomenon of attachment.

paramo ariyo cāgo yadidaṃ sabbūpadhipaṭinissaggo.

— M.3.245

Illustration

upadhiko

state of attachment

If a man's spiritual purity was on account of his vision, if he abandoned suffering by knowledge, then a man with one state of attachment would be spiritually purified by means of another

*diṭṭhena ce suddhi narassa hoti ñāṇena vā so pajahāti dukkhaṃ
Aññena so sujjhati sopadhiko.*

— Sn.v.789

Illustration

upadhī

states of attachment

You have transcended states of attachment,

upadhī te samatikkantā.

— Sn.v.546

Illustration

upadhīnaṃ

states of attachment

With the destruction of all states of attachment the Buddha sleeps. Why should this concern you, Māra?

Sabbūpadhīnaṃ parikkhayā buddho soppati kiṃ tavettha mārā ti.

— S.1.107

Illustration

upadhī

worldly objects of attachment; nirupadhī, without worldly objects of attachment; nirupadhī, free of attachment

[Māra:]

One with sons rejoices in sons. One with cattle likewise rejoices in cattle.

Worldly objects of attachment are truly a man's delight. One without worldly objects of attachment does not rejoice.

upadhī hi narassa nandanā na hi so nandati yo nirupadhī ti.

[The Buddha:]

One with sons grieves over sons. One with cattle likewise grieves over cattle.

Worldly objects of attachment are truly a man's grief. One who is free of attachment does not grieve.

Upadhī hi narassa socanā na hi so socati yo nirupadhī ti.

— S.1.107-8

Illustration

upadhīsu

objects of attachment

People are ensnared by objects of attachment, by what is seen, heard, sensed, and cognised.

upadhīsu janā gathitāse diṭṭhasute paṭighe ca mute ca.

— S.1.186

Illustration

upadhī

objects of attachment

This [wretched human] body is perishable, bhikkhus; consciousness is destined to pass away;

Bhidurāyaṃ bhikkhave kāye viññāṇaṃ virāgaḍhammaṃ

All objects of attachment are unlasting, existentially void, destined to change.

sabbe upadhī aniccā dukkhā vipariṇāmadhammā ti

Knowing the body as perishable, and consciousness as perishable,

Kāyaṇca bhiduraṃ ñatvā viññāṇaṇca pabhaṅguṇaṃ

Seeing fear in objects of attachment, he has gone beyond birth and death

upadhīsu bhayaṃ disvā jātimaraṇamaccagā.

— It.69

Illustration

upadhi

(phenomenon of) attachment; upadhi, objects of attachment

In this regard, some person applies himself to the abandonment and relinquishment of attachment. Whilst doing so, memories and thoughts concerning objects of attachment assail him.

idhūdāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tameṇaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti.

— M.1.453-4

Illustration

upadhīsu

objects of attachment

He sees no substantial reality in objects of attachment. Having eliminated his fondness and attachment regarding objects of attachment, he is free of attachment, not needing to be led by others. He would properly fulfil the ideals of religious asceticism in the world.

*Na so upadhīsu sārameti ādānesu vineyya chandarāgaṃ
So anissito anaññaneyyo sammā so loke paribbajeyya.*

— Sn.v.364

Upādānā; Upādiyati

Renderings

- *upādāna*: fuel
- *upādāna*: sustenance
- *upādāna*: grasping
- *upādānā*: fuelled
- *upādiyati*: to take up
- *upādiyati*: to absorb
- *upādiyati*: to grasp

Introduction

Grasping not clinging

That *upādāna* is best rendered as grasping not clinging is nowhere clearer than in the fact that the Buddha 'does not sit while grasping his chin with his hand' (*na ca pāṇinā hanukaṃ upādiyitvā nisīdati*, M.2.138).

Illustrations

Illustration

upādiyati

take up

Sāriputta, he who lays down one body and takes up a new body is one I call blameworthy

imañca kāyaṃ nikkhipati aññañca kāyaṃ upādiyati tamahaṃ saupavajjo ti vadāmi.

— M.3.266

Illustration

upādiyati

absorb

Suppose the seed of a nimb or creeper or bitter gourd be planted in moist soil. Whatever of the earth-nutrient or water-nutrient it absorbs (*yañceva paṭhavirasaṃ upādiyati yañca āporasaṃ upādiyati*), all that leads to its bitterness, acidity, and unpleasant taste (A.5.212).

Illustration

upādiyati

grasp

He does not grasp anything in the world [of phenomena]

na kiñci loke upādiyati

— (M.1.252)

Illustration

upādāya

grasping

When there is the visual sense... the mental sense, by grasping the visual sense... the mental sense, by stubbornly adhering to the visual sense... the mental sense, the thought occurs "I am better" or "I am equal" or "I am worse"

cakkhusmiṃ kho bhikkhave sati cakkhuṃ upādāya cakkhuṃ abhinivissa seyyo'hamasmī ti vā hoti sadiso'hamasmī ti vā hoti hīno'hamasmī ti vā hoti.

— S.4.88

Illustration

upādāya

grasping

While Venerable Sāriputta considered this his mind was liberated [from perceptually obscuring states] through being without grasping.

anupādāya āsavehi cittaṃ vimucci.

— M.1.501

Illustration

upādāya

grasping

'The notion "I am" occurs with grasping, not without grasping.

Upādāya āvuso ānanda asmī ti hoti no anupādāya

'Suppose, a youngster, youthful and fond of ornaments (vain), would examine their facial image in a mirror or in a bowl filled with pure, clean water.

itthi vā puriso vā daharo yuvā maṇaḍanajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno

'They would look at it with grasping, not without grasping

upādāya passeyya no anupādāya

So, too, the notion "I am" occurs with the grasping of (the five aggregates), not without grasping.

Evameva kho āvuso ānanda rūpaṃ upādāya asmī ti hoti no anupādāya... viññāṇaṃ upādāya asmī ti hoti no anupādāya.

— S.3.105

Illustration

upādāno

sustenance

Suppose there was a great tree and all its roots going downwards and across would send the sap upwards. With that as nourishment, with that as sustenance, that great tree would stand for a very long time

tadāhāro tadupādāno ciraṃ dīghamaddhānaṃ tiṭṭheyya.

— S.2.86

Illustration

upādānaṃ

fuel

I declare rebirth for one with fuel, not for one without fuel; just as a fire burns with fuel not without fuel.

Sa upādānassa kho' haṃ vaccha uppattiṃ paññāpemi no anupādānassa; seyyathā pi vaccha aghi saupādāno jalati no anupādāno:

(...) On that occasion craving is the fuel

Taṇhāhissa vaccha tasmīṃ samaye upādānaṃ hotī ti.

— S.4.399-400

Illustration

upādānā

fuelled

If I were to direct this detached awareness so purified and refined to the state of awareness of boundless space, and to develop my mind accordingly, then this detached awareness of mine, supported by that, fuelled by it, would remain for a very long time.

imaṃ ce ahaṃ upekkhaṃ evaṃparisuddhaṃ evaṃpariyodātaṃ ākāśaṇcāyatanaṃ upasaṃhareyyaṃ tadanudhammañca cittaṃ bhāveyyaṃ evaṃ ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

— M.3.243

Illustration

upādānaṃ

grasping

There are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming.

cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā

If a bhikkhu takes delight in them, welcomes them, and persists in cleaving to them, then the mind is attached to them.

tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti

That is grasping.

tadupādānaṃ.

— S.4.102

Illustration

upādānaṃ

grasping

Spiritually fettering delight in bodily form is grasping

yā rūpe nandī tadupādānaṃ.

— S.3.13

Illustration

upādānaṃ

grasping

Grasping arises dependent on craving

taṇhāpaccayā upādānaṃ.

— S.2.14

Illustration

upādānaṃ

grasping

And certainly when this Venerable regards himself thus: 'I am at peace. I am inwardly at peace. I am free of grasping' that is declared to be grasping on the part of this good ascetic or Brahmanist.

Yañca kho ayamāyasmā santo'hamasmi nibbuto'hamasmi anupādino'hamasmī ti samanupassati tadapi imassa bhoto samaṇassa brāhmaṇassa upādānamakkhāyati.

— M.2.237

Illustration

upādānāya

grasping

The ascetics whose doctrine and dogmatic view is that "Everything is acceptable to me," that view is close to attachment, bondage [to individual existence], delight, cleaving, and grasping;

ye te samaṇabrāhmaṇā evaṃ vādino evaṃdiṭṭhino sabbaṃ me khamatī ti tesamayaṃ diṭṭhi sārāgāya santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike upādānāya santike.

— M.1.498

Illustration

upadānaṃ

grasping

Neither is grasping the same as the five grasped aggregates nor is it separate.

na kho bhikkhu taññeva upādānaṃ te pañcupādānakkhandhā na pi aññatra pañcupādānakkhandhehi upādānaṃ

Whatever there is the fondness and attachment, that is the grasping.

yo tattha chandarāgo taṃ tattha upādānan ti.

— S.3.100-1

Illustration

upadānaṃ

grasping

If there were no grasping in any way

sabbaso upādāne asati upādānanirodhā

grasping of sensuous pleasure

kāmūpādānaṃ

grasping of dogmatic views

diṭṭhūpādānaṃ

grasping of observances and practices

sīlabbatūpādānaṃ

grasping of theories of an [absolute] Selfhood

attavādūpādānaṃ

would individual existence be discerned?

api nu kho bhavo paññāyethā ti.

— D.2.58

Illustration

upādā

grasping

In this regard, having seen any kind of bodily form... advertence according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood," a bhikkhu is liberated [from perceptually obscuring states] through being without grasping.

Idha aggivessana bhikkhu yaṃ kiñci rūpaṃ atītānāgata paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre sannike vā sabbaṃ rūpaṃ n'etaṃ mama n'eso'hamasmi na me so attā ti evameva yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti.

Yā kāci vedanā... saññā... saṅkhārā... viññāṇaṃ... (M.1.235).

Comment: Thus grasping equals seeing things as "[in reality] mine," "[in reality] what I am," "my [absolute] Selfhood."

Upāyāsa; Āyāsa

Renderings

- *upāyāsa*: vexation
- *upāyāsabahula*: easily vexed
- *āyāsa*: vexation
- *āyāsa*: annoyance

Introduction

The problem of upāyāsa: the dictionaries

The problem of *upāyāsa* is nicely illustrated in the disagreement between dictionaries and translators. To find it called 'despair' in a dictionary, one must return to 1875 when Childer called it 'desperation, despair.' Later dictionaries call it:

- PED: trouble, turbulence, misery, unrest, disturbance, unsettled condition
- DOP: trouble, unrest, annoyance, irritation.

Upāyāsa and Āyāsa

Both Pāli dictionaries treat *āyāsa* as practically equivalent to *upāyāsa*.

- PED: trouble, sorrow
- DOP: exertion, trouble, weariness, distress

This is appropriate, because *upāyāsa* is defined in terms of *āyāsa*:

What is vexation? It is the annoyance, the vexation, the state of annoyance in one who has some sort of misfortune or other, who is affected by some sort of unpleasant event or another. This is called vexation.

Katamo cāvuso upāyāso: yo kho āvuso aññataraññatarena vyasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsittattaṃ upāyāsittattaṃ ayaṃ vuccatāvuso upāyāso.

— M.3.250

Sanskrit equivalent

The Sanskrit-English Dictionary (Monier-Williams) supports the Pāli dictionaries in rejecting 'despair':

- *Āyasta*: pained, distressed, vexed, angry
- *Āyāsa*: fatigue, weariness.

The problem of upāyāsa: the translators

But strikingly, almost all translators persist in calling it despair. Only since 2012 has Bodhi rejected the word.

- Ñāṇamoli: despair
- Horner: despair
- Bodhi (CDB, 2000): despair
- Bodhi (NDB, 2012): anguish
- Norman: trouble (Sn.v.542).

Kodhūpāyāsa

For those calling *upāyāsa* 'despair,' its combination with *kodha* (anger) is awkward because it then obviously approximates anger, and translators are then cornered. Bodhi in 2012 even rejects 'anguish' in favour of 'displeased.'

- Horner: wrathful rage (M.1.360).
- Bodhi: anger and irritation (M.1.360).
- Bodhi: despair due to anger (S.3.109).
- Bodhi: angry and displeased (A.1.124).
- DOP: angry and annoyed

Vexation: happy solution

Upāyāsa can in all contexts be rendered 'vexation'.

Illustrations

Illustration

upāyāsehi

vexation

They are not freed from birth, old age, and death; they are not freed from grief, lamentation, physical pain, psychological pain, and vexation; they are not freed from suffering, I declare.

Te na parimuccanti jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccanti dukkhasmā ti vadāmi.

— S.2.108-9

Illustration

upāyāsā

states of vexation

All your states of vexation are destroyed and ended. You are freed from inward distress, inwardly tamed, resolute, one whose endeavour is for the sake of truth.

*Upāyāsā ca te sabbe viddhastā vinaḷikatā
Sitibhūto damappatto dhitimā saccanikkamo.*

— Sn.v.542

Illustration

upāyāsabahulo

easily vexed

In this regard, young man, some woman or man is ill-tempered and easily vexed. On being spoken to even about a trifle, he takes offence, becomes angry, upset, and resentful. He evinces anger, hatred, and irritation.

Idha pana māṇava ekacco itthi vā puriso vā kodhano hoti upāyāsabahulo appampi vutto samāno abhisajjati kuppati vyāpajjati patitthīyati kopaṇa dosaṇa appaccayaṇa pātukaroti.

— M.3.204

Illustration

saupāyāsaṃ

vexation

Possessed of six factors a bhikkhu abides unhappily in this very lifetime, with distress, vexation, and anguish, and at death a bad bourn can be expected. What six?

Chahi bhikkhave dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapariḷāhaṃ kāyassa bhedaṃ parammaraṇā duggati pāṭikaṅkhā. Katamehi chahi:

Thoughts of sensuous pleasure, ill will, and maliciousness; sensuous mental imagery, unbenevolent mental imagery, and malicious mental imagery.

Kāmaṇivattakkena, vyāpādaṇivattakkena, vihiṃsāṇivattakkena, kāmasaññāya, vyāpādasaññāya, vihiṃsāsaññāya.

— A.3.429

Illustration

saupāyāso

vexation

Bhikkhus, sensuous pleasure, a vile pleasure, the pleasure of the common man, an ignoble pleasure, this is a state associated with pain, distress, vexation, and anguish. It is a wrong practice. Therefore it is defiled.

Tatra bhikkhave yamidaṃ kāmasukhaṃ mīḷhasukhaṃ pothujjanasukhaṃ anariyasukhaṃ sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho micchāpaṭipadā. Tasmā eso dhammo saraṇo.

— M.3.236

Illustration

bahūpāyāsā

vexation

Sensuous pleasures have been compared by the Blessed One to a skeleton [of meatless bones smeared with blood which leaves a hungry dog unsatisfied, fatigued, and full of vexation]. They are full of suffering and vexation, while the danger in them is great.

aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahūpāyāsā ādīnavo ettha bhiyyo ti.

— M.1.364

Illustration

anāyāso

free of vexation

Inwardly at peace, free of vexation, with a serene and undefiled [mind]

Upasanto anāyāso vipprasanno anāvilo.

— Th.v.1008

Illustration

anāyāso

free of vexation

Free of anger, free of vexation

Vītakodhā anāyāsā.

— A.4.98

Illustration

āyāsaṃ

vexation

[Indulgence in sensuous pleasures is] being greedy. It is exuberance. It is bewilderment. It [supports] the growth of defilement. It is full of danger. It is full of vexation. Here there is neither endurance nor stability.

Lobhanaṃ madanaṃ cetaṃ mohanaṃ rajavaḍḍhanaṃ

Sāsaṅkaṃ bahu āyāsaṃ natthi cettha dhavaṃ ṭhiti.

— Thī.v.343

kodhūpāyāsa

anger and vexation

The steep precipice: this is a metaphor for anger and vexation.

Sobebhā papāto ti kho tissa kodhūpāyāsassetam adhivacanam.

— S.3.109

Upekkhā

Renderings

- *upekkhindriyam*: the faculty of physical-plus-psychological neutral experience
- *gehasitā upekkhā*: laypersons' neutral attitude
- *upekkhā nekkhammasitā ti*: ascetics' neutral attitude
- *sāmisā upekkhā*: worldly neutral attitude
- *nirāmisā upekkhā*: unworldly neutral attitude
- *upekkhāsambojjhaṅgo*: enlightenment factor of detached awareness
- *upekkhā brahmavihāra*: divine abiding of [unlimited, all-encompassing] detached awareness
- *upekkhako*: serene
- *upekkhā*: indifference

Introduction

Upekkhā: not equanimity

DOP calls *upekkhā*:

- disinterestedness, unaffectedness, lack of involvement or reaction.

PED calls it:

- looking on, hedonic neutrality or indifference, zero point between joy and sorrow, disinterestedness, neutral feeling, equanimity.

Equanimity is not prominent here. Equanimity means 'steadiness of mind under stress' (WordWeb),

which is not the meaning of *upekkhā*. For example, in both fourth jhāna and the divine abiding, *upekkhā* occurs in conditions of absolute serenity, not stress.

Upekkhā: neutral attitude

When PED calls *upekkhā* 'zero point between joy and sorrow,' it shows that English lacks a word for it. We call it 'neutral attitude.'

Enlightenment factor of upekkhā: carefully, passively observing

The nature of *upekkhā* is effectively revealed in the descriptions of the seven enlightenment factors of the *Sīla Sutta*. For the sake of comparison, let us first see how some of the other factors are also revealed. The sutta says:

Whenever the body becomes tranquil and the mind becomes tranquil in a bhikkhu whose mind is rapturous, on that occasion the enlightenment factor of tranquillity is aroused in the bhikkhu

Yasmiṃ samaye bhikkhave bhikkhuno pīṭimanassa kāyopi passambhati cittampi passambhati passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti

Whenever his mind becomes collected in a bhikkhu whose body is tranquil and joyful, on that occasion the enlightenment factor of inward collectedness is aroused in the bhikkhu

Yasmiṃ samaye bhikkhave bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti.

When a bhikkhu carefully, passively observes the mind thus collected, on that occasion the enlightenment factor of *upekkhā* is aroused in the bhikkhu.

Yasmiṃ samaye bhikkhave bhikkhu tathā samāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti. Upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti.

— S.5.67-69

Thus the nature of the enlightenment factors is found in their means of cultivation:

- The enlightenment factor of tranquillity equals the bhikkhu's body and mind becoming tranquil.
- The enlightenment factor of inward collectedness equals the bhikkhu's mind becoming collected.
- The enlightenment factor of *upekkhā* equals the bhikkhu carefully, passively observing.

The PED calls *upekkhā* 'looking on,' close to our term: 'detached awareness.'

Upekkhako of third jhāna: serenity not equanimity

The formula for third jhāna is:

With the fading away of rapture, he abides serene, mindful, and fully conscious, experiencing physical pleasure. He enters and abides in third jhāna in which the Noble Ones declare that he abides serene, mindful, and in physical pleasure

pītiyā ca virāgā upekkhako ca viharati sato sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārīti taṃ tatiyajjhānaṃ upasampajja viharati.

— S.4.236

Thus the *upekkhako* of third jhāna is related to the fading away of rapture, for which we use the word 'serene,' not 'equanimous' because, unlike fourth jhāna, third jhāna is not stable:

Third jhāna, I declare, is within the unstable. What there is within the unstable? The serenity with physical pleasure that is unended.

tatiyaṃ jhānaṃ... iñjitasmiṃ vadāmi kiñca tattha iñjitasmiṃ yadeva tattha upekkhāsukhaṃ aniruddhaṃ hoti

Fourth jhāna, I declare, is within the not-unstable.

catutthaṃ jhānaṃ... aniñjitasmiṃ vadāmi.

— M.1.454-5

If equanimity means 'steadiness of mind under stress,' then the *upekkhako* of unstable third jhāna cannot rationally be called equanimous.

Upekkhāsatiṭṭhāpārisuddhiṃ: upekkhā and sati are purified in fourth jhāna

The formula for fourth jhāna is:

With the abandonment of physical pleasure and pain, and following the vanishing of psychological pleasure and pain, a bhikkhu enters and abides in fourth jhāna, which is free of pleasure and pain, and [is imbued with] purified detached awareness and mindfulness.

idha bhikkhave bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatiṭṭhāpārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

— S.4.236-7

In the term *upekkhāsatiṭṭhāpārisuddhiṃ*, the relationship between fourth jhāna, *upekkhā*, and *sati* is unsettled. It has been translated as follows:

- Horner (1): fourth jhāna 'is entirely purified by equanimity and mindfulness' (M.3.36).
- Horner (2): fourth jhāna 'consists of purity of mindfulness and even-mindedness' (Vin.3.4).

- Bodhi (1): fourth jhāna has 'purity of mindfulness due to equanimity' (M.3.252).
- Bodhi (2): fourth jhāna 'includes the purification of mindfulness by equanimity' (A.5.31).

Thus Horner (1) says *upekkhā* and *sati* purify fourth jhāna, whereas Horner (2) says *upekkhā* and *sati* are simply part of fourth jhāna. Bodhi (1&2) says *sati* is purified by *upekkhā*.

For us, we treat *upekkhā* and *sati* as near synonyms, and do not accept that fourth jhāna is purified by these factors, but rather that these two factors are purified in fourth jhāna. The situation is comparable to the meditation on the four great material phenomena, where one detaches the mind from these Elements (*cittaṃ virājeti*). This leads to the following statement:

Then there remains only mental consciousness, purified and refined.

Athāparam viññāṇaṃ yeva avasissati parisuddhaṃ pariyodātaṃ

... What does one know with that mental consciousness? One knows what is pleasant, one knows what is unpleasant, one knows what is neutral.

Tena ca viññāṇena kiṃ vijānāti: sukhaṃ ti pi vijānāti dukkhaṃ ti pi vijānāti adukkhamasukhaṃ ti pi vijānāti.

— M.3.244

In this meditation, by detaching the mind from the four great material phenomena, advertence is purified and refined, and then one knows what is pleasant, unpleasant, and neutral. Likewise, in fourth jhāna, with the abandonment of pleasure and pain, detached awareness and mindfulness are purified, and are then stable bases for contemplation:

With his mind thus collected, purified, cleansed, unblemished, free of defilement, pliable, wieldy, stable, and attained to imperturbability, the bhikkhu directs and inclines it to the knowledge of the destruction of perceptually obscuring states.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhinīharati abhininnāmeti.

— D.1.79-86

Upekkhindriya: the faculty of physical-plus-psychological neutral experience

The five faculties of sense impression are:

1. the faculty of physical pleasure: pleasure born of bodily sensation

sukkhindriyaṃ: kāyasamphassaṃ sukhaṃ

2. the faculty of physical pain: pain born of bodily sensation

dukkhindriyaṃ: kāyasamphassaṃ dukkhaṃ

3. the faculty of psychological pleasure: pleasure born of mental sensation:

somanassindriyaṃ: manasamphassaṃ sukhaṃ

4. the faculty of psychological pain: pain born of mental sensation.

domanassindriyaṃ: manasamphassaṃ dukkhaṃ

5. the faculty of physical-plus-psychological neutral experience: whatever sense impression there is, physical or psychological, that is neither pleasing nor displeasing

yaṃ kho bhikkhave kāyikaṃ vā cetasikaṃ vā neva sātaṃ nāsātaṃ vedayitaṃ idaṃ vuccati bhikkhave upekkhindriyaṃ (S.5.211).

Thus the faculty of physical-plus-psychological neutral experience (*upekkhindriya*) includes

1. physical neutral experience
2. psychological neutral experience

We call it 'physical experience' not 'bodily experience' because it is the experience of all five of the external senses, not just the sense of touch. The terms 'sense impression born of bodily sensation' are likewise not restricted to physical touch because the five faculties of sense impression are a comprehensive model, where the physical senses are considered part of the body, giving rise to physical sense impressions.

Neutral attitude: counterpoint of joy and dejection

Neutral attitude is the counterpoint of joy and dejection. For example:

In seeing a visible object via the visual sense

cakkhunā rūpaṃ disvā

(...) one ponders a visible object which is the basis for joy

somanassaṭṭhāniyaṃ rūpaṃ upavicarati

(...) one ponders a visible object which is the basis for dejection,

domanassaṭṭhāniyaṃ rūpaṃ upavicarati

(...) one ponders a visible object which is the basis for a neutral attitude.

upekkhaṭṭhāniyaṃ rūpaṃ upavicarati.

— M.3.217

Neutral attitude: diversified and undiversified

Neutral attitude is either diversified or undiversified:

What is the neutral attitude that is diversified, associated with diversity?

upekkhā nānattā nānattasitā

(...) There is a neutral attitude associated with visible objects, audible objects... mentally known objects.

atthi bhikkhave upekkhā rūpesu atthi saddesu atthi gandhesu atthi rasesu atthi phoṭṭhabbesu.

(...) What is the neutral attitude that is undiversified, associated with undiversity?

upekkhā ekattā ekattasitā

(...) There is a neutral attitude associated with the state of awareness of boundless space, associated with the state of awareness of boundless mental consciousness, associated with the state of awareness of nonexistence, associated with the state of awareness neither having nor lacking perception.

atthi bhikkhave upekkhā ākāśānañcāyatananissitā atthi viññāṇañcāyatananissitā atthi ākiñcaññāyatananissitā atthi nevasaññānāsaññāyatananissitā

(...) In this regard, with the help of and by means of the neutral attitude that is undiversified, associated with undiversity, abandon and transcend the neutral attitude that is diversified, associated with diversity

Tatra bhikkhave yā'yaṃ upekkhā ekattā ekattasitā taṃ nissāya taṃ āgamma yā'yaṃ upekkhā nānattā nānattasitā taṃ pajahatha taṃ samatikkamatha

(...) With the help of and by means of the perception that "It is void of personal qualities" abandon and transcend the neutral attitude that is undiversified, associated with undiversity.

Atammayataṃ bhikkhave nissāya atammayataṃ āgamma yā'yaṃ upekkhā ekattā ekattasitā taṃ pajahatha taṃ samatikkamatha.

— M.3.220

The power of detached awareness

Detached awareness can be used in the battle against attachment, against pleasure and pain, and against impossible comrades:

If the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] detached awareness is developed and cultivated... it is impossible, out of the question, that attachment would plague your mind. There is no such possibility.

yaṃ upekkhāya cetovimuttiyā bhāvitāya... rāgo cittaṃ pariyādāya ṭhassatī ti netaṃ ṭhānaṃ vijjati.

— D.3.248-250

When touched by a tangible object do not be elated by pleasure. Do not tremble when touched by pain. Maintain detached awareness towards physical sensation, both pleasant and painful, not attracted or repelled by anything.

*Phassena phuṭṭho na sukhena majje
Dukkhena phuṭṭhopi na sampavedhe
Phassadvayaṃ sukhadukkhe upekkhe
Anānuruddho aviruddha kenaci.*

— S.4.71

If a bhikkhu thinks 'I am not able to make that person emerge from what is spiritually unwholesome and establish him in what is spiritually wholesome' he should not spurn detached awareness towards such a person.

Na cāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitṭhāpetun ti. Evarūpe bhikkhave puggale upekkhā nātimaññitabbā.

— M.2.242

Further examples are in the Illustrations below.

Upekkhā brahmavihāra: [unlimited, all-encompassing] detached awareness

The practices of *mettā*, *karuṇā*, *muditā* and *upekkhā* are sometimes called the four divine abidings (*cattāro brahmavihārā*, D.2.196) and sometimes the four unlimited states (*catasso appamaññā*, D.3.223). Practising them together is called the 'unlimited liberation [from perceptually obscuring states]' (*appamāṇā cetovimutti*, S.4.296). The *Mahāvedalla Sutta* (M.1.298) and *Godatta Sutta* (S.4.296) say the 'makers of limitation' (*pamāṇakaraṇo*) are *rāgo doso* and *moho* (*rāgo kho āvuso pamāṇakaraṇo doso pamāṇakaraṇo moho pamāṇakaraṇo*). Therefore the four *brahmavihāras* should be practised unlimited by *rāgo doso* and *moho*. We call *upekkhā brahmavihārā* '[unlimited, all-encompassing] detached awareness.' It is for overcoming attachment, ill will, vexation, disgust, and repugnance (N.B. *Upekkhā* in both these quotes occurs in the context of the divine abidings):

1. For this is the liberation from attachment, namely the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] detached awareness.

nissaraṇaṃ hetam āvuso rāgassa yadidaṃ upekkhā cetovimutti (D.3.248-250).

2. 'The Blessed One abides in a state of [unlimited, all-encompassing] detached awareness.' 'Jīvaka, any attachment, hatred, or undiscernment of reality whereby ill will, vexation, disgust, or repugnance might arise have been abandoned by the Perfect One... If what you said referred to that, then I allow it to you.'

bhagavā hi bhante upekkhāvihārī ti... vyāpādavā vihesavā assa assa aratī vā assa paṭighavā assa so rāgo so doso so moho tathāgatassa pahīno... (M.1.369-371).

Illustrations

Illustration

sāmisā upekkhā

worldly neutral attitude

And what is the worldly neutral attitude?

sāmisā upekkhā

There are these five varieties of sensuous pleasure. What five?

Visible objects known via the visual sense...

cakkhaviññeyyā rūpā...

Tangible objects known via the tactile sense

kāyaviññeyyā phoṭṭhabbā

(...) that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming

iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā

(...) The neutral attitude that arises on account of the five varieties of sensuous pleasure is called the worldly neutral attitude.

Yā kho bhikkhave ime pañcakāmaguṇe paṭicca uppajjati upekkhā ayaṃ vuccati bhikkhave sāmīsā upekkhā.

— S.4.237

Illustration

nirāmisā upekkhā

unworldly neutral attitude

And what is the unworldly neutral attitude?

nirāmisā upekkhā

'With the abandonment of physical pleasure and pain, and following the vanishing of psychological pleasure and pain, a bhikkhu enters and abides in fourth jhāna, which is free of pleasure and pain, and [is imbued with] purified detached awareness and mindfulness.

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati

This is called the unworldly neutral attitude.

ayaṃ vuccati bhikkhave nirāmisā upekkhā.

— S.4.237

Illustration

nirāmisā nirāmisatarā upekkhā

neutral attitude more than unworldly

And what is the neutral attitude more than unworldly?

Katamā ca bhikkhave nirāmisā nirāmisatarā upekkhā

When a bhikkhu whose āsavas are destroyed reviews his mind liberated from attachment, liberated from hatred, liberated from undiscernment of reality, there arises a neutral attitude. This is called the neutral attitude more than unworldly.

yā kho bhikkhave khīṇāsavassa bhikkhuno rāgā cittaṃ vimuttaṃ paccavekkhato dosā cittaṃ vimuttaṃ paccavokkhato mohā cittaṃ vimuttaṃ paccavekkhato uppajjati upekkhā ayaṃ vuccati bhikkhave nirāmisā nirāmisatarā upekkhā.

— S.4.237

Illustration

upekkhā gehasitā

laypersons' neutral attitude

The ignorant Everyman experiences laypersons' joy when he attains objects of desire (*gehasitaṃ somanassaṃ*), laypersons' displeasure when he fails to attain them (*gehasitaṃ domanassaṃ*), and a third emotional reaction, laypersons' neutral attitude, *gehasitā upekkhā*. This is not associated with attaining or not attaining. It is simply an emotional reaction to objects, either physical or mental. For example:

In seeing a visible object via the visual sense, there arises in him the neutral attitude of the foolish Everyman who is undiscerning of reality. The neutral attitude such as this does not transcend the visible object. Therefore it is called the laypersons' neutral attitude.

cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūlhasa puthujjanassa... Yā evarūpā upekkhā rūpaṃ sā nātivattati. Tasmā sā upekkhā gehasitā ti vuccati.

On knowing a mentally known object via the mental sense, there arises in him the neutral attitude of the foolish Everyman who is undiscerning of reality. The neutral attitude such as this does not transcend the mental object. Therefore it is called the laypersons' neutral attitude.

Manasā dhammaṃ viññāya uppajjati upekkhā bālassa mūlhasa puthujjanassa... Yā evarūpā upekkhā dhammaṃ sā nātivattati. Tasmā sā upekkhā gehasitā ti vuccati.

— M.3.218

Illustration

nekkhammasitā upekkhā

ascetics' neutral attitude

What are the six types of ascetics' neutral attitude?

cha nekkhammasitā upekkhā

When one realises the unlastingness of visible objects... of mentally known objects, their changeableness, passing away and ending, and thinks, 'Formerly as well as now all these visible objects... mentally known objects are unlasting, existentially void, and destined to change,' from seeing this thus according to reality with perfect penetrative discernment, detached awareness arises.

rūpānaṃ... dhammā tveva aniccataṃ viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ pubbe ceva rūpā etarahi ca sabbe te rūpā... dhammā aniccā dukkhā vipariṇāmadhammā ti evameva yathābhūtaṃ sammappaññāya passato uppajjati upekkhā

Neutral attitude such as this transcends the visible objects... mentally known objects.

yā evarūpā upekkhā rūpaṃ sā ativattati... dhammaṃ sā ativattati.

Therefore it is called the ascetics' neutral attitude.

tasmā sā upekkhā nekkhammasitā ti vuccati

These are the six types of ascetics' neutral attitude.

Imā cha nekkhammasitā upekkhā.

— M.3.219

Comment:

This transcendent neutral attitude seems equivalent to detached awareness.

Illustration

upekkhindriyaṃ

faculty of physical-plus-psychological neutral experience; upekkhako, indifferent

Bhikkhus, there are these five faculties of sense impression. What five? The faculty of physical pleasure, the faculty of psychological pleasure, the faculty of physical pain, the faculty of psychological pain, the faculty of physical-plus-psychological neutral experience.

sukhindriyaṃ somanassindriyaṃ dukkhindriyaṃ domanassindriyaṃ upekkhindriyaṃ

Dependent on a sensation to be experienced as physically pleasant, the faculty of physical pleasure arises. Being physically pleased, he knows that: 'I am physically pleased.'

Sukhavedanīyaṃ bhikkhave phassaṃ paṭicca uppajjati sukhindriyaṃ. So sukhito va samāno sukhitosmi ti pajānāti

Dependent on a sensation to be experienced as physically unpleasant, the faculty of physical pain arises. Being physically hurt, he knows that: 'I am physically hurt.'

Dukkhavedanīyaṃ bhikkhave phassaṃ paṭiccauppajjati dukkhindriyaṃ. So dukkhito va samāno dukkhitosmī ti pajānāti.

Dependent on a sensation to be experienced as psychologically pleasant, the faculty of psychological pleasure arises. Being psychologically pleased he discerns: 'I am psychologically pleased.'

Somanassavedanīyaṃ bhikkhave phassaṃ paṭicca uppajjati somanassindriyaṃ. So sumano va samāno sumanosmī ti pajānāti.

Dependent on a sensation to be experienced as psychologically unpleasant, the faculty of psychological pain arises. Being psychologically hurt, he discerns: 'I am psychologically hurt.'

Domanassavedanīyaṃ bhikkhave phassaṃ paṭicca uppajjati domanassindriyaṃ. So dummano va samāno dummanosmī ti pajānāti.

Dependent on a sensation to be experienced as neutral, the faculty of physical-plus-psychological neutral experience arises. Being indifferent, he knows that: 'I am indifferent.'

Upekkhāvedanīyaṃ bhikkhave phassaṃ paṭicca uppajjati upekkhindriyaṃ. So upekkhako va samāno upekkhakosmī ti pajānāti.

— S.5.211-2

Illustration

upekkhindriyaṃ

faculty of physical-plus-psychological neutral experience

And where does the arisen faculty of physical-plus-psychological neutral experience cease without remainder?

Kattha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati

In this regard, having completely transcended the state of awareness neither having nor lacking perception, a bhikkhu enters and abides in the ending of perception and sense impression. And it is here that the arisen faculty of physical-plus-psychological neutral experience ceases without remainder.

idha bhikkhave bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Ettha cuppannaṃ upekkhindriyaṃ aparisesaṃ nirujjhati.

— S.5.215

Illustration

neutral attitude

Sensuous pleasures have been compared by the Blessed One to a skeleton [of meatless bones smeared with blood which leaves a hungry dog unsatisfied

fatigued, and full of vexation]. They are full of suffering and vexation, while the danger in them is great.

aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahūpāyāsā ādīnavo ettha bhiyyo ti

Having seen this thus according to reality with perfect penetrative discernment, having avoided the neutral attitude that is diversified, associated with diversity, one develops the neutral attitude that is undiversified, associated with undiversity, where grasping of worldly pleasures ceases without remainder.

Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevupekkhaṃ bhāveti.

— M.1.364

COMMENT

For notes on diversified and undiversified, see introduction.

upekkhā

indifference

If a bhikkhu's mind is imbued with the perception of the unloveliness [of the body], his mind draws back, bends back, turns away from involvement in sexual intercourse and is not attracted to it, and either indifference or loathing is established in him.

Asubhasaññā paricitenā bhikkhave bhikkhūno cetasā bahulaṃ viharato methunadhammasamāpattiyā cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati. Upekkhā vā paṭikkūlyatā vā saṇṭhāti.

If a bhikkhu's mind is imbued with the perception of [the ever-present possibility of] death, his mind draws back, bends back, and turns away from the hankering for life, and is not attracted to it, and either indifference or loathing is established in him.

Maraṇasaññā paricitenā bhikkhave bhikkhūno cetasā bahulaṃ viharato jīvitānikantiyā cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati. Upekkhā vā paṭikkūlyatā vā saṇṭhāti.

If a bhikkhu's mind is imbued with the perception of the loathsome nature of digestion, his mind draws back, bends back, turns away from craving for flavours and is not attracted to them, and either indifference or loathing is established in him.

Āhāre paṭikkūlasaññā paricitenā bhikkhave bhikkhūno cetasā bahulaṃ viharato rasataṇhāya cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati upekkhā vā paṭikkūlyatā vā saṇṭhāti

If a bhikkhu's mind is imbued with the perception of disgust for the whole world [of phenomena], his mind shrinks from worldly intentions and is not attracted to them and either indifference or loathing is established in him.

Sabbaloke anabhiratasaññā paricitenā bhikkhave bhikkhūno cetasā bahulaṃ viharato lokacittesu cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati. Upekkhā vā paṭikkūlyatā vā saṇṭhāti.

If a bhikkhu's mind is imbued with the perception of the unlastingness [of the five aggregates], his mind draws back, bends back, turns away from gains, honour, and renown and is not attracted to it, and either indifference or loathing is established in him.

Aniccasaññā paricitenā bhikkhave bhikkhūno cetasā bahulaṃ viharato lābhasakkārasiloke cittaṃ patilīyati patikuṭati pativaṭṭati na sampasārīyati upekkhā vā paṭikkūlyatā vā saṇṭhāti.

— A.4.47

Illustration

upekkhā

detached awareness

In this regard, in seeing a visible object via the visual sense, there arises in a bhikkhu pleasure, or displeasure, or pleasure plus displeasure.

cakkhunā rūpaṃ disvā uppajjati manāpaṃ uppajjati amanāpaṃ uppajjati manāpāmanāpaṃ.

He knows that 'This pleasure has arisen in me, this displeasure... this pleasure plus displeasure has arisen in me.'

uppannaṃ kho me idaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ

And that is originated, self-evident, dependently arisen.

tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ

But this is peaceful, this is sublime, namely, detached awareness.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ upekkhā ti.

With that, the arisen pleasure... displeasure... pleasure plus displeasure ceases, and detached awareness is established.

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati upekkhā saṇṭhāti.

Just as a man with good eyes, having closed them, might open them; or having opened them, might close them, that is how quickly, how rapidly, how easily, no matter what it refers to, the pleasure... displeasure... pleasure plus displeasure ceases, and detached awareness is established (M.3.299).

Illustration

upekkhā

detached awareness

It is a loss for me, not a gain; it is unfortunate for me, not fortunate, that when I recollect the Buddha, the teaching, and the community of the Blessed One's disciples in this way, detached awareness based on what is spiritually wholesome is not established within me.

alābhā vata me na vata me lābhā dulladdhaṃ vata me na vata me suladdhaṃ yassa me evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṇṭhātī ti.

— M.1.186

Illustration

upekkhā

detached awareness

A bhikkhu practises thus: 'Had it not been, it would not have been "mine." It will be not; not "mine" will it be. That which is, that which is brought about, that I abandon.'

no c'assa no ca me siyā na bhavissati na me bhavissati. Yadatthi yaṃ bhūtaṃ taṃ pajahāmī ti

In this way he attains detached awareness.

evaṃ upekkhaṃ paṭilabhati.

— M.2.265

Illustration

upekkhā

detached awareness

A meditator must apply three ways of practice (*tīṇi nimittāni*) not exclusively, but from time to time: inward collectedness, effort, and detached awareness.

kālena kālaṃ samādhinimittaṃ manasikātabbaṃ; kālena kālaṃ paggahanimittaṃ manasikātabbaṃ; kālena kālaṃ upekkhānimittaṃ manasikātabbaṃ

If he focuses exclusively on the practice of detached awareness it is likely that his mind will be not properly collected for the destruction of perceptually obscuring states

ekantaṃ upekkhānimittaññeva manasikareyya thānaṃ taṃ cittaṃ na sammā samādhiyetha āsavānaṃ khayāya.

— A.1.256

Illustration

upekkhaṃ

detached awareness

He discerns thus:

So evaṃ pajānāti

'When I confront the source of this suffering with effort, by confronting it with effort [the suffering] fades away.

imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti

When the source of this suffering is passively observed, through developing detached awareness, [the suffering] fades away.'

imassa pana me dukkhanidānassa ajjhupekkhato upekkhaṃ bhāvayato virāgo hoti ti.

— M.2.223

Illustration

upekkhā brahmavihāra

[unlimited, all-encompassing] detached awareness

A bhikkhu abides pervading one quarter with a mind of [unlimited, all-encompassing] detached awareness, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, in all directions, everywhere, he abides pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] detached awareness, vast, exalted, unlimited, free of unfriendliness and hostility.'

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbatthatāya sabbāvantam lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati.

— D.3.223

Illustration

upekkhako

serene

There are five noble psychic powers that are free of perceptually obscuring states and attachment (*iddhi yā anāsavā anupadhikā ariyā ti*). These are where a bhikkhu, if he wishes (*sace ākaṅkhati*) can abide:

perceiving the unloathsomeness of what is loathsome

paṭikkūle appaṭikkūlasaṇṇī

perceiving the loathsomeness of what is attractive

appaṭikkūle paṭikkūlasaṇṇī

perceiving the unloathsomeness of what is loathsome and what is attractive

paṭikkūle ca appaṭikkūle ca appaṭikkūlasaṇṇī

perceiving the loathsomeness of what is attractive and what is loathsome

appaṭikkūle ca paṭikkūle ca paṭikkūlasaṇṇī vihareyyanti

Or, by rejecting both what is attractive and loathsome can abide serene, mindful, and fully conscious.

appaṭikkūlaṇca paṭikkūlaṇca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno ti.

— D.3.112-3, A.3.169-170

Illustration

upekkhako

serene

He, seeing an object via the visual sense, is neither elated nor depressed, but abides serene, mindful, and fully conscious.

So cakkhunā rūpaṃ disvā neva sumano hoti na dummano upekkhako viharati sato sampajāno.

— A.2.196-7

Upeti; Upaya

Renderings

- *upeti*: to be fit for
- *upeti*: to cling
- *upeti*: to enter
- *upeti*: to involve
- *upeti*: to end up
- *upeti*: to amount to
- *upeti*: to come
- *upeti*: to enter
- *upeti*: to approach
- *upeti*: to reach
- *upeti*: to submit
- *na upeti*: to be unanswerable
- *na upeti*: to be unacceptable
- *na upeti*: to be beyond
- *na upeti*: to be not even (=does not amount to)
- *na upeti saṅkhaṃ*: to be beyond the limits of conception
- *vāsaṃ upeti*: to take up residence
- *upaya*: one who is full of attachment

- *anupayo*: one who is free of attachment
- *upaya*: clinging
- *upaya*: involved

Introduction

Upaya

Our renderings for upaya are:

- *upaya*: one who is full of attachment
- *anupayo*: one who is free of attachment
- *upaya*: clinging
- *upaya*: involved

These are supported by the dictionaries to the following extent:

- DOP (sv *Upaya*):
 1. *Upaya*: (m) going near to, involvement
 2. *Upaya*: (mfn) going to; being involvement
 3. *Anupaya*: (mfn) not going near (to); free from involvement
- PED (sv *Upaya*):
 1. *Upaya*: approach, undertaking, taking up; clinging to, attachment
 2. *Anupaya*: not going near, aloof, unattached
 3. *Rūpūpaya*: clinging to form

Illustrations

Illustration

upeti

fit for

Refined gold is malleable, wieldy and radiant. Whatever ornament one wishes to make from it, it would serve the purpose (*tañcassa atthaṃ anubhoti*, M.3.243).

Unrefined gold is neither malleable, wieldy, or radiant, but brittle, and not properly fit for work (*na ca*

sammā upeti kammāya, S.5.92).

Illustration

upaya

clinging; upeti, cling

So indeed these states, not having been, come into being. Having been, they vanish. He abided not clinging to or rejecting those states, free of attachment, detached, freed, not tethered, inwardly emancipated.

evaṃ kira me dhammā ahutvā sambhonti hutvā paṭiventī ti. So tesu dhammesu anupayo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādikatena cetasā viharati.

— M.3.25

Illustration

upaya

clinging; upeti, cling

Most of mankind is fastened by clinging, grasping, and stubborn attachment.

Upayupādānābhinivesavinibaddho khvāyaṃ kaccāna loko yebhuyyena

But this one (with right perception [of reality]) does not cling or grasp or doggedly assume [the existence of] "my [absolute] Selfhood" in respect of objects of clinging, grasping, obstinate adherence, stubborn attachment, and identification.

tañcāyaṃ upayupādānaṃ cetaso adhiṭṭhānaṃ abhinivesānusayaṃ na upeti na upādiyati nādhīṭṭhāti attā me ti.

— S.2.17

Illustration

upeti

cling

He clings to bodily form, grasps it, and doggedly assumes that bodily form is "my [absolute] Selfhood."

So rūpaṃ upeti upādiyati adhiṭṭhāti attā me ti.

— S.3.114

Illustration

upeti

involve; anupayo, one who is free of attachment; upayaṃ,

The wise man does not involve himself with whatever opinions are commonplace.

Yā kācimā sammutiyo puthujjā sabbāva etā na upeti vidvā

Why would one who is free of attachment become involved?

Anupayo so upayaṃ kimeyya

He takes no delight in what is seen, heard, [sensed, or cognised].

Diṭṭhe sute khantimakubbamāno.

— Sn.v.897

Illustration

upayo

one who is full of attachment; upeti, enters

One who is full of attachment enters an argument over doctrines.

Upayo hi dhammesu upeti vādaṃ

But how, and about what, can you argue with one who is free of attachment?

anupayaṃ kena kathaṃ vadeyya

For him there is nothing clung to, and nothing to relinquish.

Attaṃ nirattaṃ na hi tassa atthi

He has shaken off all dogmatic views in this very world.

Adhosi so diṭṭhī-m-idheva sabbanti.

— Sn.v.787

Illustration

upayo

one who is full of attachment; upayaṃ, clinging

Bhikkhus, one who is full of attachment is unliberated; one who is free of attachment is liberated.

Upayo bhikkhave avimutto anupayo vimutto

The stream of sense consciousness while standing, might stand clinging to bodily form; with bodily form as its basis, established on bodily form, with a sprinkling of spiritually fettering delight, it might [egoistically] grow, mature, and develop.

*rūpūpayaṃ vā bhikkhave viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya rūpārammaṇaṃ rūpappatitiṭṭhaṃ
nandūpasecanaṃ vuddhiṃ virūḷahiṃ vepullaṃ āpajjeyya.*

— S.3.53

Illustration

upenti

end up in

Having given [alms] again and again, again and again liberal benefactors end up in heaven.

Punappunaṃ dānapatī daditvā punappunaṃ saggamupenti ṭhānaṃ.

— S.1.174

Illustration

upeti

ends up

Again and again the fool ends up in a womb

punappunaṃ gabbhamupeti mando.

— S.1.174

Illustration

upeti

ends up

Again and again ploughmen plough the field. Again and again rice ends up in the realm.

Punappunaṃ khettaṃ kasanti kassakā punappunaṃ dhaññaṃupeti raṭṭhaṃ.

— S.1.174

Illustration

upeti

ends up

If one such as he ends up going forth [into the ascetic life].

Sace ca pabbajjamupeti tādiso.

— D.3.147

Illustration

upeti

ends up

He ends up in a womb in the world beyond

upeti gabbhañca parañca lokaṃ.

— Th.v.784-5

Illustration

upeti

end up

A woman ends up in the service of a man

mātugāmo purisassa pāricariyaṃ upeti.

— S.4.239

Illustration

upeti

end up

One who gives the best ends up in the best place

seṭṭhandado seṭṭhamupeti thānaṃ.

— A.3.51

Illustration

upeti

amount to

The speck of dust the Blessed One has placed on the tip of his fingernail in a comparison with the great earth, does not amount to a hundredth, or a thousandth, or a hundred thousandth part.

neva satimaṃ kalam upeti na sahasimaṃ kalam upeti na satahasimaṃ kalam upeti mahāpaṭhaviṃ upanidhāya bhagavatā paritto nakhasikhāya paṃsu āropito ti.

— S.2.133

Illustration

upeti

come

Some ascetics and Brahmanists say that perception is a person's [absolute] Selfhood which comes and goes.

Saññā hi bho purisassa attā sā ca kho upeti pi apeti pi

When it comes, one is conscious, when it goes one is unconscious.

Yasmiṃ samaye upeti saññī tasmīṃ samaye hoti. Yasmiṃ samaye apeti asaññī tasmīṃ samaye hotī ti.

— D.1.180

Illustration

upeti

come

King Vessavaṇo Kuvero came to see you, asking about the teaching.

Rājāpi taṃ vessavaṇo kuvero upeti dhammaṃ paripucchamāno.

— Sn.v.380

Illustration

upeti

enter

However, a sage does not enter a dispute that has arisen,

Vādañca jātaṃ muni no upeti

Therefore he is free of hardheartedness in every respect.

Tasmā muni natthi khilo kahiñci.

— Sn.v.780

Illustration

upeti

approach

Again and again dairymen draw milk. Again and again the calf approaches its mother.

Punappunaṃ khīranikā duhanti punappunaṃ vaccho upeti mātaraṃ.

— S.1.174

Illustration

upeti

approach

Whether walking, standing, sitting, or lying down, your last day approaches. There is no time for you to be negligently applied [to the practice].

Carato tiṭṭhato vāpi āsīnasayanassa vā

Upeti carimā ratti na te kālo pamajjitun ti.

— Th.v.452

Illustration

upeti

reach

Having failed to understand the teaching clearly in this world, one reaches death, having not overcome one's unsureness [about the significance of the teaching].

Idheva dhammaṃ avibhāvayitvā avitiṇṇakaṅkho maraṇaṃ upeti.

— Sn.v.318

Illustration

upeti

reaches

Even the gaily coloured chariots of kings decay; and the body, too, reaches old age.

Jīraṇṭi ve rājarathā sucittā atho sarīraṃpi jaraṃ upeti.

— S.1.71

Illustration

upeti

reach

He reaches the residence on the first day of the lunar fortnight

Pāṭipade vihāraṃ upeti.

— Vin.1.154

Illustration

upeti

submit

'It would be wonderful to ride the elephant if he would submit to training.'

Bhaddakaṃ vata bho hatthiyānaṃ sace damathaṃ upeyyā ti.

— M.3.173-4

Illustration

upeti

submit

'But, Kesi, if a horse-in-training won't submit to mild discipline, nor harsh discipline, nor mild and harsh discipline, how do you deal with him?'

Sace te kesi assadammo saṇhenapi vinayaṃ na upeti pharusenapi vinayaṃ na upeti saṇhapharusenapi vinayaṃ na upeti kinti naṃ karosī ti.

— A.2.112

Illustration

na upeti saṅkhaṃ is beyond the limits of conception

Just as a flame tossed about by the force of the wind vanishes, and is beyond the limits of conception, so a sage liberated from denomination-and-body vanishes, and is beyond the limits of conception.

*Acci yathā vātavegena khittā atthaṃ paleti na upeti saṅkhaṃ;
Evaṃ muni nāmakāyā vimutto atthaṃ paleti na upeti saṅkhaṃ.*

— Sn.v.1074

Comment:

Explained two verses later as follows:

There is no measuring of one who has vanished. That no longer exists in relation to which one might speak of him. When all points of reference are removed, then all ways of talking about him are also removed.

*Atthaṅgatassa na pamāṇamatthi yena naṃ vajjuṃ taṃ tassa natthi
Sabbesu dhammesu samūhatesu samūhatā vādapathā pi sabbe ti.*

— Sn.v.1076

Illustration

na upeti saṅkhaṃ

is beyond the limits of conception

The sage seeing the end of birth and destruction, abandoning speculation, is beyond the limits of conception.

Sa ve muni jātikhayantadassī takkaṃ pahāya na upeti saṅkhaṃ.

— Sn.v.209

Illustration

na upeti saṅkhaṃ

is beyond the limits of conception

The one who is blessed with profound knowledge, being established in righteousness, though he makes use of conception he is beyond the limits of conception.

*Sa ce akkheyyasampanno santo santipade rato
Saṅkhāya sevī dhammaṭṭho saṅkhaṃ nopeti vedagū ti.*

— It.53

Illustration

vāsaṃ upeti

take up residence

In whatever region the Wheel Treasure pauses, there the Wheel-turning monarch takes up residence with his army with its four divisions.

*Yasmiṃ kho pana bhikkhave padese cakkarataṇaṃ paṭiṭṭhāti tatra rājā cakkavattī vāsaṃ upeti saddhiṃ
caturaṅginiyā senāya.*

— M.3.172

Illustration

vāsaṃ upeti

take up residence

I have a rest house... When any ascetic or Brahmanist take up residence there, I share it with him to the best of my ability and strength.

atthi me bhante āvasathāgāraṃ... tattha yo samaṇo vā brāhmaṇo vā vāsaṃ upeti tenāhaṃ yathāsatti yathābalaṃ saṃvibhajāmi.

— S.4.348

Illustration

na upeti

is unacceptable

"If we get this, we will do it; if not, we won't": even in relation to teachers bent on worldly benefits, inheritors of worldly benefits, engrossed in worldly benefits, such haggling by disciples is unacceptable. So what about the Perfect One who abides completely aloof from worldly benefits?

Yopi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati tassapayaṃ evarūpī paṇopaṇaviyā na upeti. Evañca no assa atha naṃ kareyyāma. Na ca no evamassa na naṃ kareyyāmā ti. Kimpana bhikkhave yaṃ tathāgato sabbaso āmisehi visaṃsaṭṭho viharati.

— M.1.480

Illustration

na upeti

is unanswerable

— 'Master Gotama, for a bhikkhu whose mind is thus liberated [from perceptually obscuring states], where is he reborn?'

Evaṃ vimuttacitto pana bho gotama bhikkhu kuhiṃ upapajjati ti

— 'The question "Is he reborn?" is unanswerable, Vaccha'

Upapajjati ti kho vaccha na upeti

— 'Then is he not reborn, Master Gotama?'

Tena hi bho gotama na upapajjati ti

— 'The question "Is he not reborn?" is unanswerable, Vaccha'

Na upapajjati ti kho vaccha na upeti.

— M.1.486

Illustration

na upeti

is unanswerable

— 'But if asked in which direction the fire went—to the east or west or north or south—how would you answer?'

so aggi ito katamaṃ disaṃ gato puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā ti. Evaṃ puṭṭho tvaṃ vaccha kinti vyākareyyāsī ti

— 'The question is unanswerable, Master Gotama. A fire blazes because of its firing of grass and sticks. When this is exhausted, and no more is brought to it, then being without fuel, it is simply reckoned as extinguished.'

Na upeti bho gotama. Yaṃ hi so gotama aggi tiṇakatṭhūpādānaṃ paṭicca ajali tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto'teva saṅkhaṃ gacchatī ti.

— M.1.487

Illustration

na upeti

is unanswerable

The Perfect One is liberated from being reckoned in terms of bodily form, great king.

Rūpasaṅkhaya vimutto kho mahārāja tathāgato

He is profound, immeasurable, unfathomable like the ocean

gambhīro appameyyo appariyogāho seyyathā pi mahāsamuddo

The question, 'Does a Perfect One continue to exist after death?' is unanswerable

hoti tathāgato parammaraṇā ti pi na upeti

'The question, 'Does a Perfect One not continue to exist after death?' is unanswerable

na hoti tathāgato parammaraṇā ti pi na upeti

The question, 'Does a Perfect One both continue and not continue to exist after death?' is unanswerable.

hoti ca na ca hoti tathāgato parammaraṇā ti pi na upeti

The question, 'Does a Perfect One neither continue nor not continue to exist after death?' is unanswerable.

neva hoti na na hoti tathāgato parammaraṇā ti pi na upeti.

— S.4.376

Illustration

na upeti

is beyond; is not even (=does not amount to)

'Bhante, this small stone is insignificant in comparison to the Himalayas, the king of mountain ranges,

Appamatto kho ayaṃ bhante bhagavatā paritto pāṇimatto pāsāṇo gahito himavantaṃ pabbatarājānaṃ upanidhāya

(...) the difference is beyond reckoning

saṅkhampi na upeti

(...) it is not even a fraction

kalabhāgampi na upeti

(...) it is beyond comparison

upanidhimpi na upetī ti.

— M.3.166

Illustration

na upeti

is beyond; is not even (=does not amount to)

Nanda said his bride-to-be, the most beautiful girl in the land, in comparison with a group of five hundred heavenly nymphs was like a mutilated she-monkey with severed ears and nose.

Seyyathā pi bhante paluṭṭhamakkaṭī kaṇṇanāsacchinnā evameva kho bhante sākiyānī janapadakalyāṇī imesaṃ pañcannaṃ accharāsātānaṃ upanidhāya

He said:

The difference was beyond reckoning

saṅkhampi na upeti

It is not even a fraction

kalampi na upeti

It is not even the tiniest fraction

kalabhāgampi na upeti

It is beyond comparison

upanidhimpi na upeti.

— Ud.22-3

Ubhatobhāgavimutto; Paññāvimutto; Paññāvimuttin; Cetovimuttin

Renderings

- *ubhatobhāgavimutto*: one who is liberated [from perceptually obscuring states] both through [penetrative discernment and through attaining the immaterial states of awareness]
- *paññāvimutto*: one who is liberated [from perceptually obscuring states] through penetrative discernment
- *paññāvimuttin*: one who is liberated [from uninsightfulness] through penetrative discernment
- *cetovimuttin*: one who is liberated [from attachment through inward calm]

Introduction

Paths to arahantship

Arahantship is gained either 1) by first attaining the four jhānas or 2), by first attaining the immaterial states of awareness, says the *Jhānanissaya Sutta*:

The destruction of perceptually obscuring states depends on [attaining] first jhāna, I declare... depends on [attaining] the state of awareness of boundless space, I declare... etc.

Paṭhamampahaṃ bhikkhave jhānaṃ nissāya āsavānaṃ khayaṃ vadāmi... Ākāśānañcāyatanampahaṃ bhikkhave nissāya āsavānaṃ khayaṃ vadāmi...

— A.4.422

This gives rise to two types of arahants: *ubhatobhāgavimutto* and *paññāvimutto*:

1. If arahantship is gained through the immaterial states of awareness, the bhikkhu is called 'one who is liberated [from perceptually obscuring states] both through [penetrative discernment and through attaining the immaterial states of awareness]' (*ubhatobhāgavimutto*). The following passage is the basis of us saying this:

And what is the individual liberated [from perceptually obscuring states] both through [penetrative discernment and through attaining the immaterial states of awareness]?

Katamo ca bhikkhave puggalo ubhatobhāgavimutto

(...) In this regard, some person abides touching with his very being those immaterial states of awareness, those peaceful states of refined awareness that transcend the refined material states of awareness, and by seeing [reality] with penetrative discernment, his perceptually obscuring states are destroyed.

idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati paññāya cassa disvā āsavā parikkhīṇā honti.

— M.1.477-9

2. If arahantship is gained through the jhānas, the bhikkhu is called 'one who is liberated [from perceptually obscuring states] through penetrative discernment' (*paññāvimutto*). The following passage is the basis of us saying this:

And what is the individual liberated [from perceptually obscuring states] through penetrative discernment?

Katamo ca bhikkhave puggalo paññāvimutto

(...) In this regard, some person does not abide touching with his very being those immaterial states of awareness, those peaceful states of refined awareness that transcend the refined material states of awareness, but by seeing [reality] with penetrative discernment, his perceptually obscuring states are destroyed.

idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati paññāya cassa disvā āsavā parikkhīṇā honti.

— M.1.477-9

Paññāvimutti and Cetovimutti: review

Regarding *paññāvimutti* and *cetovimutti*, we have shown (sv *Cetovimutti*) that:

1. the terms mean:
 - *paññāvimutti*: liberation [from uninsightfulness] through penetrative discernment
 - *cetovimutti*: liberation [from attachment through inward calm]
2. *paññāvimutti* and *cetovimutti* correspond to *vipassanā* ('insightfulness') and *samatha* ('inward calm') respectively.
3. the terms do not necessarily imply arahantship. So the enlightened connotations of *paññāvimutti* do not necessarily apply to *paññāvimutto*.

Paññāvimuttin and Cetovimuttin

Therefore let us now consider *paññāvimuttin* and *cetovimuttin* which occur only in the *Mahāmālunkya Sutta*. The terms stem etymologically from *paññāvimutti* and *cetovimutti* and therefore mean:

- *paññāvimuttin*: one who is liberated [from uninsightfulness] through penetrative discernment
- *cetovimuttin*: one who is liberated [from attachment through inward calm]

In the *Mahāmālunkya Sutta*, after the Buddha had explained the path and practice to abandon the five ties to individual existence in the low plane of existence, Ānanda enquired:

— Bhante, if this is the path and practice to abandon the five ties to individual existence in the low plane of existence, then how is that some bhikkhus here are liberated [from attachment through inward calm] (*cetovimuttino*), while some are liberated [from uninsightfulness] through penetrative discernment (*paññāvimuttino*)?

Eso ce bhante maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya atha kiñcaraḥ idhekacce bhikkhū cetovimuttino ekacce bhikkhū paññāvimuttino ti.

— The difference here, Ānanda, is in their [mental] faculties, I declare.

Ettha kho tesāhaṃ ānanda indriyavemattataṃ vadāmi ti.

— M.1.437

This confirms that the *paññāvimuttin* and *cetovimuttin* are not necessarily arahants, unlike the *paññāvimutto*.

Commentary: -mutto and -muttin

The commentary to the *Mahāmālunkya Sutta* says: *Samathavaseneva hi gacchantesu ekassa bhikkhuno cittekaggatā dhuraṃ hoti so cetovimutto nāma hoti. Ekassa paññā dhuraṃ hoti, so paññāvimutto nāma hoti. Vipassanāvaseneva ca gacchantesu ekassa paññā dhuraṃ hoti, so paññāvimutto nāma hoti.*

Thus it mistakenly says *paññāvimutto* and *cetovimutto* where Ānanda had said *paññāvimuttino* and *cetovimuttino*. Nonetheless, it correctly links *paññāvimutto* to *vipassanā*, and *cetovimutto* to *samatha*.

Illustrations

Illustration

paññāvimutto

liberated [from perceptually obscuring states] through penetrative discernment

The Perfect One, the Arahant, the Perfectly Enlightened One, who is liberated [from perceptually obscuring states] through being without grasping, through disillusionment with, non-attachment to, and the ending of bodily form, is called the Perfectly Enlightened One.

Tathāgato bhikkhave araham sammāsambuddho rūpassa nibbidā virāgā nirodhā anupādāvimutto sammāsambuddhā ti vuccati

Likewise, the bhikkhu who is liberated [from perceptually obscuring states] through penetrative discernment, through disillusionment with, non-attachment to, and the ending of bodily form, is called one who is liberated [from perceptually obscuring states] through penetrative discernment.

bhikkhūpi bhikkhave paññāvimutto rūpassa nibbidā virāgā nirodhā anupādā vimutto paññāvimutto ti vuccati.

— S.3.65

Illustration

paññāvimuttassa

liberated [from perceptually obscuring states] through penetrative discernment

For one who is liberated [from perceptually obscuring states] through penetrative discernment there is no undiscernment of reality.

paññāvimuttassa na santi mohā.

— Sn.v.847

Illustration

vimuttaṃ ubhatobhāge

liberated [from perceptually obscuring states] both through [penetrative discernment and through attaining the immaterial states of awareness]

Look at this good-looking Sāriputta coming, liberated [from perceptually obscuring states] both through [penetrative discernment and through attaining the immaterial states of awareness], inwardly well-collected.

Imañca passa āyantaṃ sārīputtaṃ sudassanaṃ

Vimuttaṃ ubhatobhāge ajjhantaṃ susamāhitaṃ.

— Th.v.1176

E

Ekamantaṃ

Renderings

- *ekamantaṃ*: somewhere separately
- *ekamantaṃ*: somewhere quiet
- *ekamantaṃ*: somewhere out of the way
- *ekamantaṃ*: somewhere suitable
- *ekamantaṃ*: somewhere removed
- *ekamantaṃ*: at a distance
- *ekamantaṃ*: aside
- *ekamantaṃ*: at one end
- *ekamantaṃ*: to one side
- *ekamantaṃ... ekamantaṃ*: on the one side... to the other side
- *ekamantaṃ*: beside
- *ekamantaṃ*: at an appropriate distance
- *ekamantaṃ*: at a respectful distance

Introduction

Sitting at a respectful distance

Horner says that *ekamantaṃ nisīdi* means 'literally sat down to one side, or end. In sitting down in the presence of an honoured person, care should be taken not to sit down in any of the six wrong ways. These are

- too far
- too near
- to windward
- on a higher seat
- too much in front
- too much behind' (BD Part 2 p.42 n.5).

Accordingly, she renders the term as 'he sat down at a respectful distance.'

'Respectful distance' and 'appropriate distance'

Horner's phrase 'at a respectful distance' and our preference 'at an appropriate distance' would seem to be justified by comparison with the etiquette concerning almsround. According to this, when a bhikkhu approaches a house for food, he should not stand too far away, he should not stand too close.

Nātidure thātabbaṃ. Nāccāsanne thātabbaṃ.

— Vin.2.216

'At an appropriate distance' would be a good way to negotiate the following passage:

Going on uninterrupted house-to-house almsround in Rājagaha, the Blessed One approached the residence of the brahman Aggika Bhāradvāja and stood at an appropriate distance.

Rājagahe sapaḍānaṃ piṇḍāya caramāno yena aggikabhāradvājassa brāhmaṇassa nivesanaṃ tenupasaṅkami. Upasaṅkamtivā ekamantaṃ aṭṭhāsi..

— S.1.166

Other meanings

See Illustrations.

DOP renderings

DOP's renderings are:

1. to one side, at a respectful distance
2. on one side, aside; out of the way; a little apart
3. apart, at a distance; in private, on one's own; in a solitary place

Illustrations

Illustration

somewhere separately

Then that man, in love with that bhikkhunī, appointing a bedroom for those bhikkhunīs, appointed a bedroom somewhere separately for that bhikkhunī.

Atha kho so puriso tāsāṃ bhikkhunīnaṃ seyyaṃ paññāpento tassā bhikkhuniyā seyyaṃ ekamantaṃ paññāpesi.

— Vin.4.228

Illustration

somewhere quiet

Being mindful and fully conscious, I sat down somewhere quiet.

Satimā sampajānohaṃ ekamantaṃ upāvisiṃ.

— Th.v.317

Illustration

somewhere quiet

Undertake the Buddha's training system. Having done so one does not [later] regret it. Wash your feet quickly and sit down somewhere quiet.

*Karotha buddhasāsanaṃ yaṃ katvā nānutappati
Khippaṃ pādāni dhovitvā ekamante nisīdatha.*

— Thī.v.118

Illustration

somewhere quiet

Out of tender concern the Teacher gave me a [clean] foot-cloth, [saying]: 'Properly concentrate on this pure thing somewhere quiet.'

Etaṃ suddhaṃ adhiṭṭhehi ekamantaṃ svadhiṭṭhitaṃ.

— Th.v.560

Illustration

somewhere out of the way

Wanting to spy on someone:

they hid themselves somewhere out of the way.

ekamantaṃ nilīyiṃsu.

— Vin.3.22

Illustration

out of the way

When they saw him, they put down their bows and sent their dogs out of the way.

Disvāna sajjāni dhanūni nikkhipitvā kukkurasāṅhaṃ ekamantaṃ uyyojetvā.

— A.3.75

Illustration

somewhere out of the way

Now at that time bhikkhus urinated here and there in the monastery; the monastery was fouled. They told this matter to the Blessed One. He said: "I allow you bhikkhus, to urinate somewhere out of the way.

Tena kho pana samayena bhikkhū ārāme taḥaṃ taḥaṃ passāvaṃ karonti. Ārāmo dussati. Bhagavato etamatthaṃ ārocesuṃ. Anujānāmi bhikkhave ekamantaṃ passāvaṃ kātunti.

— Vin.2.141

Illustration

somewhere suitable

Now at that time bhikkhus made fireplaces here and there in the monastic compound; the monastic compound became dirty. They told this matter to the Blessed One. He said: "I allow you to make a fire-hall somewhere suitable."

Tena kho pana samayena bhikkhū parivene taṃ taṃ aggiṭṭhānaṃ karonti. Parivenaṃ uklāpaṃ hoti. Bhagavato etamatthaṃ ārocesuṃ. Anujānāmi bhikkhave ekamantaṃ aggisālaṃ kātunti.

— Vin.2.154

Illustration

somewhere suitable

[Cūḷapanthaka:]

Then the Teacher sent a messenger to me to announce the mealtime. When the mealtime was announced, I approached [Jīvaka's residence] through the air. Having venerated the Teacher's feet I sat down somewhere suitable. Seeing that I was seated the Teacher received [the food offering].

*Vanditvā satthuno pāde ekamantaṃ nisīdahaṃ
Nisinnaṃ maṃ veditvāna atha satthā paṭiggahī.*

— Th.v.564-5

Illustration

somewhere removed

I allow you, bhikkhus, having first instructed somewhere removed, to ask about obstacles to ordination in the midst of the assembly of bhikkhus.

Anujānāmi bhikkhave ekamantaṃ anusāsivā saṅghamajjhe antarāyike dhamme pucchituṃ.

— Vin.1.94

Illustration

at a distance

Venerable MahāMoggallāna performed a feat of psychic power such that he made the Mansion of Migāra's Mother shake, quake, and tremble with his big toe. Then the resident bhikkhus, dismayed and terrified, stood at a distance...

Atha kho te bhikkhū saṃviggā lomahaṭṭhajātā ekamantaṃ aṭṭhaṃsu.

Then the Blessed One approached those bhikkhus and said to them: "Why are you standing at a distance, dismayed and terrified?"

Atha kho bhagavā yena te bhikkhu tenupasaṅkami. Upasaṅkamitvā te bhikkhu etadavoca kinnu tumhe bhikkhave saṃviggā lomahaṭṭhajātā ekamantaṃ ṭhitāti?.

— S.5.270

Illustration

at a distance

Now at that time the Blessed One was seated, explaining the teaching, surrounded by a large assembly. A certain bhikkhu had eaten garlic, and had sat down at a distance, thinking: "May the bhikkhus not be troubled [by the stench of garlic]." The Blessed One saw that bhikkhu sitting at a distance, and asked the bhikkhus: "Bhikkhus, why is this bhikkhu sitting at a distance?"

Tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṃ desento nisinno hoti. Aññatarena bhikkhunā lasunaṃ khāyitaṃ hoti. So mā bhikkhū vyābādhiyimsū ti ekamantaṃ nisīdi. Addasā kho bhagavā taṃ bhikkhuṃ ekamantaṃ nisinnaṃ. Disvāna bhikkhū āmantesi. Kinnu kho so bhikkhave bhikkhu ekamantaṃ nisinno ti.

— Vin.2.140

Illustration

aside

Having received his preceptor's robe, he should lay it aside.

cīvaraṃ paṭiggahetvā ekamantaṃ nikkhipitabbaṃ.

— Vin.1.47

Illustration

aside

When he is cleaning the dwelling-place, having first taken out the bowl and robes, he should lay them aside.

Vihāraṃ sodhenta paṭhamañ pattaṭṭhāraṃ nīharitvā ekamantaṃ nikkhipitabbaṃ.

— Vin.2.218

Illustration

aside

Then that man, having laid aside his sword and shield, having laid down his bow and quiver, approached the Blessed One.

Atha kho so puriso asicammaṃ ekamantaṃ karitvā dhanukalāpaṃ nikkhipitvā yena bhagavā tenupasaṅkami.

— Vin.2.192

Illustration

aside

Having taken that bhikkhu aside, having had him dealt with according to the rule...

bhikkhu ekamantaṃ apanetvā yathādhammaṃ kārāpetvā.

— Vin.1.173

Illustration

aside

Then, Kevaḍḍha, the Great Brahmā took that bhikkhu by the arm, led him aside and said...

Atha kho so kevaḍḍha mahābrahmā taṃ bhikkhuṃ bāhāyaṃ gahetvā ekamantaṃ apanetvā taṃ bhikkhuṃ etadavoca.

— D.1.221

Illustration

aside

Please will you, venerable ones, stand aside for a short time while this bhikkhu declares his entire purity?

iṅgha tumhe āyasmantā muhuttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pārisuddhiṃ deti'ti.

— Vin.1.122

Illustration

at one end

Then the Blessed One entered the potter's workshop, prepared a spread of grass at one end, seated himself cross-legged, set his body erect, and established mindfulness within himself

Atha kho bhagavā kumbhakārāvesanaṃ pavisitvā ekamantaṃ tiṇasanthā rakaṃ paññāpetvā nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

— M.3.238

Illustration

to one side

Being thus refused by the King, they withdrew to one side and considered:

Te rañña paṭikkhittā ekamantaṃ apakkamma evaṃ samacintesuṃ.

— D.2.180

Illustration

on the one side... to the other side

When a large heap of grain is being winnowed, the grains that are firm and pithy form a pile on the one side, and the wind blows the spoiled grains and chaff to the other side.

Seyyathā pi bhikkhave mahato dhaññarāsissa pūyamānassa tattha yāni dhaññāni dalhāni sāravannāni tāni ekamantaṃ puñjaṃ hoti yāni pana tāni dhaññāni dubbalāni palāpāni tāni vāto ekamantaṃ apakassati..

— A.4.170

Illustration

beside them

Then Suppabuddha the leper approached that large crowd. He saw the Blessed One sitting down, surrounded by a large assembly, explaining the teaching. Seeing this, he thought 'There is no snacks or food being distributed here. This is the ascetic Gotama explaining his teaching to the assembly. Perhaps I should also listen to the teaching. So he took a seat right there beside them, thinking: 'I, too, will listen to the teaching.'.. The Blessed One saw Suppabuddha the leper seated in that assembly...

Atha kho suppabuddho kuṭṭhi yena so mahājanakāyo tenupasaṅkami. Addasā kho suppabuddho kuṭṭhi bhagavantaṃ mahatiyā parisāya parivutaṃ dhammaṃ desentaṃ nisinnaṃ. Disvānassa etadahosi na kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājiyati. Samaṇo ayaṃ gotamo parisatiṃ dhammaṃ deseti. Yannūnāhampi dhammaṃ suṇeyyanti. Tattheva ekamantaṃ nisīdi. Ahampi dhammaṃ sossāmī ti... Addasā kho bhagavā suppabuddhaṃ kuṭṭhiṃ tassaṃ parisāyaṃ nisinnaṃ....

— Ud.47-8

Illustration

at a respectful distance

Now at one time bhikkhus were bathing in the Tapoda Hot Springs. Then King Seniya Bimbisāra of Magadha, wanting to bathe his head, having gone to Tapoda, waited for them at a respectful distance while they were bathing.

Tena kho pana samayena bhikkhu tapode nahāyanti. Atha kho rājā māgadho seniyo bimbisāro sīsaṃ nahāyissāmīti tapodaṃ gantvā yāva ayyā nahāyantiti ekamantaṃ patimānesi.

— Vin.4.117

Illustration

at a respectful distance

Then King Ajātasattu approached the Blessed One and stood at a respectful distance. Standing thus, King Ajātasattu gazed at the assembly of bhikkhus which remained as silent as a serene lake.

Atha kho rājā māgadho ajātasattu vedehiputto yena bhagavā tenupasaṅkami. Upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ dhito kho rājā māgadho ajātasattu vedehiputto tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā rahadamiva vipprasannaṃ.

— D.1.50

Illustration

at a respectful distance

Welcomed, Sakka entered the Indasāla Cave, venerated the Blessed One, and stood at a respectful distance.

Abhivadito sakko devānamindo bhagavatā indasālaguhaṃ pavisitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.

— D.2.270

Illustration

at a respectful distance

'I shall sit here in front of the ascetic Gotama.' Then the brahman Brahmāyu approached the Blessed One; and having exchanged greetings and words of cordiality he sat down at a respectful distance... Then sitting down at a respectful distance the brahman Brahmāyu looked for the thirty-two marks of a Great Man on the Blessed One's body

idhāhaṃ samaṇassa gotamassa santike nisīdissāmīti. Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi... Ekamantaṃ nisinno kho brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni sammānesi.

— M.2.142-3

COMMENT

santike: in the presence of, before, with (PED).

Illustration

at a respectful distance

Then the Blessed One approached the Cāpāla Shrine and seated himself on the prepared seat. Venerable Ānanda, having paid respects, sat down at a respectful distance. Then the Blessed One said to Venerable Ānanda, who was seated thus:

Atha kho bhagavā yena cāpālaṃ cetiyaṃ tenupasaṅkami. Upasaṅkamitvā paññatte āsane nisīdi. Āyasmā pi kho ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:.

— D.2.102

Illustration

at a respectful distance

When the Blessed One had eaten and had withdrawn his hand from the bowl, Prince Abhaya taking a low seat, sat down at a respectful distance.

Atha kho abhaya rājakumāro bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

— M.1.393

Eko care khaggavisāṇakappo

Renderings

Renderings: eko care khaggavisāṇakappo

- *eko care khaggavisāṇakappo*: live the religious life as solitarily as a rhinoceros horn

Renderings: carati

- *carati*: to go
- *carati*: to travel
- *carati*: to walk
- *carati*: to fare

- *carati*: to wander
- *carati*: to walk on almsround
- *carati*: to undertake
- *carati*: to graze
- *carati*: to bring about
- *carati*: to live
- *carati*: to live the religious life
- *cārikaṃ caramāno*: journeying on foot

Introduction

Khaggavisāṇa means 'rhinoceros horn'

Norman has carefully explained why *khaggavisāṇa* means 'rhinoceros horn' not 'rhinoceros.' He concludes that:

- 'When the Pāli can be so translated, when the earliest interpretation takes it that way, and when the Indian rhinoceros is unique among animals in India in having only one horn, it seems certain to me that the reference is to the single horn, and I think that there is no problem if we translate: 'Let him wander all by himself (*eko adutiyo*) having a resemblance to the rhinoceros horn, which is also *eko adutiyo*' (GD p.154).

But Norman is not curious to understand why translators have persisted to render *khaggavisāṇa* as 'rhinoceros,' and why even today we find it as a meaning in the 2001 Dictionary of Pāli. So let us see why that is.

Persistently 'rhinoceros': the underlying problems

The continual refrain of the *Khaggavisāṇa Sutta* is *eko care khaggavisāṇakappo*, and many would agree with Norman when he says it means one should 'wander solitary as a rhinoceros horn.' But this is unconvincing for two reasons:

1. It is unconvincing because of the obvious fact that although rhinoceroses wander, their horns really do not. But the impossible conception of 'wandering horns' is not the only problem of Norman's translation.
2. Another problem of 'wandering solitary as a rhinoceros horn' is where the bhikkhu is in fact stationary. For example in verse in Sn.v.72 Norman says 'one should resort to secluded abodes, one should wander solitary as a rhinoceros horn.' And, even more problematic, in verse Sn.v.74, which apparently concerns the time of death, Norman says 'not trembling at [the time of] the complete destruction of life, one should wander solitary as a rhinoceros horn.'

We translate the verses like this:

Like a strong-toothed lion, the king of beasts, having overpowered [Māra], having overcome [the Destroyer], conducting oneself [in accordance with the teaching], one should make use of secluded abodes. One should live the religious life as solitarily as a rhinoceros horn.

Sīho yathā dāṭhabalī pasayha rājā migānaṃ abhibhuyya cārī
Sevetha pantāni senāsanāni eko care khaggavisāṇakappo.

— Sn.v.72

Having abandoned attachment, hatred, and undiscernment of reality, having slashed the ties to individual existence, being unterrified at the [imminent] destruction of one's life, one should live the religious life as solitarily as a rhinoceros horn.

Rāgañca dosañca pahāya mohaṃ sandālayitvāna saṃyojanāni
Asantaṃ jīvitasāṅkhamhi eko care khaggavisāṇakappo.

— Sn.v.74

Carati means brahmacariyaṃ carati

Both problems are resolved if we recognise *eko care khaggavisāṇakappo* as an abbreviation for *eko brahmacariyaṃ care khaggavisāṇakappo* 'live the religious life as solitarily as a rhinoceros horn.' The abbreviation of *carati* in this way occurs elsewhere in the scriptures, not only in the *Khaggavisāṇa Sutta*, but only in verses, and is therefore to be explained and excused on metrical grounds. See Illustrations below. In prose *brahmacariyaṃ carati* is common enough, but never abbreviated. Even in verse it is sometimes unabbreviated, for example:

I am an arahant living the religious life.

arahaṃ ahaṃ brahmacariyaṃ carāmi.

— S.1.169

He would live the religious life vigorously applied [to the practice].

Ātāpiyo brahmacariyaṃ careyyā ti.

— Ud.48

Kappo

That *kappo* means 'like' or 'resembling,' see Group of Discourses p.154.

Carati

We first illustrate the meanings of *carati*, then afterwards deal with *eko care khaggavisāṇakappo*.

Illustrations: carati

Illustration

carāmi

go

Seeing that the body subsists on food, I go searching

Āhāraṭṭhitiko samussayo iti disvāna carāmi esanaṃ.

— Th.v.123

Illustration

carantu

go

Go, sirs. The religious life is lived under the ascetic Gotama

carantu bhonto samaṇe gotame brahmacariyavāso.

— M.1.524

Illustration

carāmi

travel

I travel the whole world on my own earnings

Nibbiṭṭhena carāmi sabbaloke.

— Sn.v.25

Illustration

carāmi

wander

I wander in the world, a sage, liberated from the perception of existence.

akiñcano manta carāmi loke.

— Sn.v.455

Illustration

caraṃ

walking

Whether walking, standing, sitting, or reclining

Caraṃ vā yadi vā tiṭṭhaṃ nisinno uda vā sayāṃ.

— It.117

Illustration

cārikaṃ

caramāno, journeying

Journeying by stages he arrived at Kapilavatthu.

Anupubbena cārikaṃ caramāno yena kapilavatthu tadavasari.

— Vin.1.82

Illustration

caritvāna

walked

Having walked on almsround

piṇḍacāraṃ caritvāna.

— Sn.v.414

Illustration

caritvāna

fare

Whoever formerly fared alone who then pursues sexual intercourse, in the world is called a 'lurching vehicle,' 'contemptible,' a 'common man.'

*Eko pubbe caritvāna methunaṃ yo nisevati
Yānaṃ bhantaṃ va taṃ loke hīnamāhu puthujjanaṃ.*

— Sn.v.820

Illustration

carati

fare

He in this world who lives the religious life having spurned [the accumulating of] merit and demerit, who fares in the world with reflectiveness, he is truly called a bhikkhu.

*Yodha puññañca pāpañca bāhetvā brahmacariyavā
Saṅkhāya loke carati sa ve bhikkhū ti vuccati.*

— S.1.182

Illustration

carantaṃ

walking on almsround

Walking on almsround in such unsuitable alms resorts (that would make his knowledgeable companions in the religious life suspect him of unvirtuous ways of conduct)

yathārūpe agocare carantaṃ.

— M.1.10-11

Comment:

An incoming bhikkhu should ask about suitable and unsuitable alms resorts, called *gocara* and *agocara*

Gocaro pucchitabbo agocaro pucchitabbo.

— Vin.2.208

Illustration

caraṃ

walk on almsround

Walk on almsround through the streets,

visikhantare caraṃ.

— Th.v.1119

Illustration

careyya

walk (for alms)

He should walk on almsround in the village at the right time. Bonds [to individual existence] bind one who walks on almsround at the wrong time.

Gāmañca piṇḍāya careyya kāle

Akālacāriṃ hi saṃjanti saṅgā.

— Sn.v.386

Illustration

caranti

graze

The cows are grazing in the water-meadow where the grass grows lush

kacche rūḷhatīṇe caranti gāvo.

— Sn.v.20

Illustration

caritvā

undertake

Having undertaken many bad deeds

Bahuni ca duccharitāni caritvā.

— Sn.v.665

Illustration

carati

conduct oneself

He conducts himself rightly by way of body, speech, and mind.

So kāyena sucaritaṃ carati vācāya sucaritaṃ carati manasā sucaritaṃ carati.

— A.3.386

Illustration

carati

conduct oneself

One who is attached, overpowered, and overcome by attachment, misconducts himself by way of body, speech, and mind.

Ratto kho āvuso rāgena abhibhūto pariyādinnacitto kāyena duccaritaṃ carati vācāya duccaritaṃ carati manasā duccaritaṃ carati.

— A.1.216

Illustration

carimha

bring about

We have brought about your death, sensuous yearning

Vadhaṃ carimha te kāma.

— Th.v.138

Illustration

carimṣu

live

For forty-eight years they lived the religious life as virgins.

Aṭṭhacattārīsaṃ vassāni komāraṃ brahmacariyaṃ carimṣu te.

— Sn.v.289

Illustration

carāmase

live

Because we have not known the true teaching we've been living miserably mother.

addhammassa anaññāya amma dukkhaṃ carāmase.

— S.1.210

Illustration

brahmacariyaṃ caritvā

live the religious life

Lived the religious life under the Blessed One Vipassī

vipassimhi bhagavatī brahmacariyaṃ caritvā.

— D.2.50

Illustration

brahmacariyamacarimṣu

live the religious life

They lived the religious life under the one of excellent wisdom.

Brahmacariyamacarimṣu varapaññassa santike.

— Sn.v.1128

Illustration

brahmacariyaṃ carati

live the religious life

He lives the celibate life disgruntled

anabhirato ca brahmacariyaṃ carati.

— A.3.69

Illustration

carassu brahmacariyaṃ

live the religious life

Live the religious life under that Blessed One

carassu tasmim bhagavati brahmacariyam.

— Sn.v.696

Illustration

caram

live the religious life

And I would take delight in that supreme teaching, great Seer, understanding which, one living the religious life, one who is mindful, would overcome attachment to the world [of phenomena].

Tañcāham abhinandāmi mahesi dhammamuttamam

Yam viditvā sato caram tare loka visattikam.

— Sn.v.1054

Illustration

carāmi

live the religious life

Clad in robes, I live the religious life without a home, with a shaven head, with ego completely extinguished.

Saṅghāṭivāsī agaho carāmi nivuttakeso abhinibbutatto.

— Sn.v.456

Illustration

carantaṃ

live the religious life

The world [of beings] with its devas does not despise the sage living the religious life, free of craving.

*Taṃ taṃ nittaṇhaṃ muniṃ carantaṃ
Nāvajānāti sadevako pi loko ti.*

— Ud.77

Ireland: the world with its devas does not despise that cravingless sage as he fares along.

Illustration

carantaṃ

live the religious life

A sage, living the religious life, abstaining from sexual intercourse,

Muniṃ carantaṃ virataṃ methunasmā.

— Sn.v.220

Illustration

caranti

live the religious life

Everything is unlasting. Having understood this, the wise live the religious life.

sabbamaniccaṃ evaṃ samecca caranti mutattā.

— Th.v.1215

Illustration

caranti

live the religious life

Those who live the religious life without confrontation, rid of spiritual defilement, free of expectations, I call them sages.

Visenikatvā anīghā nirāsā caranti ye te munayo ti brūmi.

— Sn.v.1078

Illustration

carissasi

live the religious life

Let wither what is past. Let there not be for you anything at all [hoped for] in the future. If you do not grasp at what is in between you will live the religious life inwardly at peace.

*Yaṃ pubbe taṃ visosehi pacchā te māhu kiñcanaṃ
Majjhe ce no gahessasi upasanto carissasi.*

— Sn.v.949

Illustrations: eko care khaggavisāṇakappo

Illustration

care

live the religious life

Having renounced violence towards all creatures, not harming any of them, one should not wish for a son, let alone a companion. One should live the religious life as solitarily as a rhinoceros horn.

*Sabbesu bhūtesu nidhāya daṇḍaṃ aviheṭṭhayaṃ aññatarampi tesaṃ
Na puttamiccheyya kuto sahāyaṃ eko care khaggavisāṇakappo.*

— Sn.v.35

Illustration

care

live the religious life

[People] consort and associate [with others] for the sake of selfish advantage. Nowadays friends without selfish motives are hard to find. Men who are wise as to selfish benefits are foul. One should live the religious life as solitarily as a rhinoceros horn.

*Bhajanti sevanti ca kāraṇatthā nikkāraṇā dullabhā ajja mittā
Attatṭhapaññā asucī manussā eko care khaggavisāṇakappo.*

— Sn.v.75

Ejā

Renderings

- *aniñjita*: the not-unstable
- *aneja*: imperturbable
- *āneñja*: imperturbability
- *āneñja*: the Imperturbable
- *iñjita*: the unstable
- *iñjita*: spiritual instability
- *iñjita*: trembling
- *ejā*: spiritual instability
- *āneñja*: karmically neutral

Dictionary of Pāli renderings:

- *aniñjita* (noun): lack of disturbance, quiet.
- *aniñjita* (adj): not perturbed
- *aniñja* (noun): immovability, imperturbability
- *aniñja* (adj): immobile, immovable, imperturbable
- *aneja* (noun): imperturbability, unmoveable state, freedom from emotion.
- *aneja* (adj): unmoved, imperturbable, without emotion
- *āneñja* (noun): immovability, imperturbability
- *āneñja* (adj): unmoved, not to be stirred
- *iñja*: moving, being disturbed?; moveable?
- *iñjati*: moves, stirs, is moved, is disturbed;

- *iñjita* (noun): movement, disturbance
- *iñjita* (adj): moved, perturbed
- *ejā*: motion, disturbance, agitation, emotion
- *ejānuga*: following, under the influence of, emotion
- *ejati*: moves, trembles, shakes

Introduction

Aneñja: eleven spellings

PED says of *aneñja* that the Pāli editions 'show a great variance of spelling, based on manuscript vacillation, in part also due to confusion of derivation.' It lists eleven spellings: *aṇaṇja*, *aneñja*, *aneja*, *anejja*, *anañja*, *āṇaṇja*, *āṇeñja*, *ānañca*, *ānañja*, *ānejja*, *āneñja*.

Āneñja and aneñja: relationship to iñjati

Norman considers *ejam* and *iñjita* to be related, and says his translations "com-motions" and "emotions" are an attempt to get the wordplay on the two forms which are from the same root (Norman, GD p.304 n.750-51). But DOP is less sure, saying that *āneñja* and *aneñja* may be derived from *iñjati*, with a question mark, thus: 'from *iñjati*?' In practice the uncertainty is irrelevant because the scriptures treat the words as synonyms. For example, Sn.v.750-1 says:

- Whatever suffering arises, all of it arises dependent on spiritual instability (*iñjita*paccayā)... Therefore having relinquished spiritual instability (*ejam* vossajja), imperturbable (*anejo*) and free of grasping, the bhikkhu should mindfully fulfil the ideals of religious asceticism (Sn.v.750-1).

So *ejam* and *iñjati* can be considered together.

Ejā: not desire

Ejā was formerly considered part of desire. For example, PED (1905) suggested 'cravings.' But this is now rejected by DOP (2001) which calls it 'motion, disturbance, agitation, emotion.'

Root word: perturbable

'Perturbable' has become the generally accepted root word for most members of the word family. Thus Bodhi calls *āneñja* 'imperturbable', and *iñjita* 'perturbable'. DOP agrees, saying *āneñja* means 'unmoved, not to be stirred, imperturbable.' This rendering is justified, firstly by similes that compare *anejo* to calm lakes or immovable mountains (*pabbato viya so ṭhito anejo* Ud.27), and secondly by the word's co-occurrence with *ṭhito* 'inwardly stable.' All evidence therefore negates the possibility of 'desire.'

Imperturbability: two connotations

Imperturbability has two connotations:

1. Firstly, fourth jhāna and immaterial states of awareness. All levels of *samādhi* below fourth jhāna lie 'within the unstable' (*iñjitasmiṃ*, locative), whereas fourth jhāna is 'within the not-unstable' (*aniñjitasmiṃ*, M.1.454-5). To attain fourth jhāna is to attain imperturbability (*āneñjappatte*, D.1.76), where one might sit in [a state of] imperturbable inward collectedness (*āneñjena samādhinā nisinno hoti*, Ud.27), a state where one's mind is unshakeable (*thite*, M.3.136).
2. Secondly, arahantship. An arahant has 'realised the Imperturbable' (*anejaṃ te anuppattā*, S.3.83). In other words, because they are liberated, they are free of spiritual instability (*neva sammā vimuttānaṃ buddhānaṃ atthi iñjitan ti*), and it is impossible to arouse fear, panic, terror in them (*bhayaṃ chambhitattaṃ lomahaṃsaṃ*, S.1.109).

'The Imperturbable'

We have seen in the paragraph above that 'the Imperturbable' means arahantship. However it can also mean refined meditation states, which we detail below:

When there is serenity, he either attains the Imperturbable now, or else he is intent upon discernment.

Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati.

— M.2.262

We have seen in the section above that fourth jhāna is 'within the not-unstable' (*aniñjitasmiṃ*, M.1.454-5), which can be regarded as part of the Imperturbable because *aniñjita* and *āneñja* are treated as synonyms in the suttas. The immaterial states are also part of it:

And how is a bhikkhu one who has attained the Imperturbable? In this regard, by completely transcending refined material states of awareness, with the vanishing of states of refined awareness involving physical sensation, not focusing upon states of refined awareness involving the external senses, a bhikkhu enters and abides in the state of awareness of boundless space where one perceives that space is boundless... By completely transcending the state of awareness of nonexistence, a bhikkhu enters and abides in the state of awareness neither having nor lacking perception.

Kathaṃ ca bhikkhave bhikkhu āneñjappatto hoti? Idha bhikkhave bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanaṃ upasampajja viharati... Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Evaṃ kho bhikkhave bhikkhu āneñjappatto hoti.

— A.2.184

Imperturbability of arahantship: the basis

Sometimes the imperturbability of arahantship is linked to other terms, which shows the basis for the arahant's imperturbability:

1. The dispelling of fondness ('Dispel fondness for these. Be imperturbable,' *ettha vinodaya chandamanejo*, S.1.186).
2. Abandoning the perception of Self. For example, to overcome spiritual instability (*ejā*) and attain imperturbability (*anejo*), one should avoid, for example, thinking of the visual sense in personal terms (*cakkhuṃ na maññeyya*, S.4.65). See Glossary sv *Maññati*.

Iñjita three terms

Iñjita, past participle of *iñjati*, means 'moved, perturbed,' says DOP, and the noun is 'movement, disturbance.' But we render it with three terms:

1. spiritual instability
2. trembling
3. the unstable

We illustrate these as follows:

1) Iñjita: spiritual instability

The notion "I am" is a matter of spiritual instability,

asmī ti bhikkhave iñjitametaṃ

'I am this' is a matter of spiritual instability

ayamahamasmī ti iñjitametaṃ

'I will be' is a matter of spiritual instability

bhavissanti iñjitametaṃ

'I will not be' is a matter of spiritual instability

na bhavissanti iñjitametaṃ.

— S.4.203

2) Iñjita: trembling

Māra, the Maleficent One, wishing to arouse fear in the Buddha shattered a number of huge boulders nearby. The Buddha said:

'Even if you shake this entire Vulture Peak

Sacemaṃ kevalaṃ sabbaṃ gijjhakūṭaṃ caleyyasi

There is no trembling in fully liberated enlightened ones.'

Neva sammā vimuttānaṃ buddhānaṃ atthi iñjitaṃ ti.

— S.1.109

3) Iñjita: the unstable

First jhāna, I declare, is within the unstable.

paṭhamaṃ jhānaṃ... iñjitasmiṃ vadāmi.

What there is within the unstable? The thinking and pondering that are unended.

Kiñca tattha iñjitasmiṃ: yadeva tattha vitakkavicārā aniruddhā honti idaṃ tattha iñjitasmiṃ.

— M.1.454-5

Aniñjita: the not-unstable

DOP says the negative *aniñjita* means 'not perturbed, lack of disturbance, quiet,' where we say 'not-unstable,' as follows:

First jhāna, I declare, is within the unstable.

paṭhamañ jhānaṃ... iñjitasmiṃ vadāmi.

What there is within the unstable? The thinking and pondering that are unended.

Kiñca tattha iñjitasmiṃ: yadeva tattha vitakkavicārā aniruddhā honti idaṃ tattha iñjitasmiṃ

Second jhāna, I declare, is within the unstable.

dutiyañ jhānaṃ... iñjitasmiṃ vadāmi.

What there is within the unstable? The rapture and physical pleasure that are unended.

yadeva tattha pītisukhaṃ aniruddhaṃ hoti.

Third jhāna, I declare, is within the unstable.

tatiyañ jhānaṃ... iñjitasmiṃ vadāmi

What there is within the unstable? The serenity with physical pleasure that is unended.

yadeva tattha upekkhāsukhaṃ aniruddhaṃ hoti.

Fourth jhāna, I declare, is within the not-unstable.

catutthañ jhānaṃ... aniñjitasmiṃ vadāmi.

— M.1.454-5

Karmically neutral deeds

Āneñja is used to describe deeds that are neither meritorious nor demeritorious. We call these deeds 'karmically neutral.'

Bhikkhus, if someone who has acquiesced in uninsightfulness into reality undertakes a karmically consequential deed that is meritorious, his stream of sense consciousness (*viññāṇaṃ*) is furnished with merit;

Avijjāgatoyaṃ bhikkhave purisapuggalo puññaṃ ce saṅkhāraṃ abhisañkharoti puññopagaṃ hoti viññāṇaṃ.

(...) If he undertakes a karmically consequential deed that is demeritorious, his stream of sense consciousness is furnished with demerit;

Apuññaṃ ce saṅkhāraṃ abhisañkharoti apuññopagaṃ hoti viññāṇaṃ.

(...) If he undertakes a karmically consequential deed that is karmically neutral, his stream of sense consciousness is furnished with what is karmically neutral.

Āneñjaṃ ce saṅkhāraṃ abhisañkharoti āneñjūpagaṃ hoti viññāṇaṃ.

(...) When a bhikkhu has abandoned uninsightfulness into reality (*avijjā*) and aroused insightfulness into reality (*vijjā*), then, with the fading away of uninsightfulness into reality and the arising of insightfulness into reality, he does not undertake a karmically consequential deed that is meritorious, demeritorious, or karmically neutral.

Yato kho bhikkhave bhikkhuno avijjā pahīṇā hoti vijjā uppannā so avijjāvirāgā vijjūppādā neva puññābhisāṅkhāraṃ abhisāṅkharoti. Na apuññābhisāṅkhāraṃ abhisāṅkharoti. Na āneñjābhisāṅkhāraṃ abhisāṅkharoti.

— S.2.82

Illustrations

Illustration

ejā

spiritual instability

Spiritual instability, bhante, is an illness, a carbuncle, a [piercing] arrow.

ejā bhante rogo ejā gaṇḍo ejā sallam

It draws man to this or that state of individual existence and rebirth.

ejā imaṃ purisaṃ parikaḍḍhati tassa tasseva bhavassa abhinibbattiya

Thus he arises in various [states of individual existence].

Tasmā ayaṃ puriso uccāvacamāpajjati.

— D.2.283

COMMENT

The notion "I am" is a matter of spiritual instability,

asmī ti bhikkhave iñjitametaṃ.

— S.4.203

Illustration

ejā

spiritual instability

Abandoning what they have in order to grab something else,

Purimaṃ pahāya aparaṃ sitāse

Dogged by spiritual instability, they do not overcome bondage [to individual existence].

Ejānugā te na taranti saṅgaṃ

They release and catch hold

Te uggahāyanti nirassajanti

Like a monkey releasing one branch in order to seize another.

kapīva sākhaṃ pamuñcaṃ gahāyaṃ.

— Sn.v.791

COMMENT

The following quote shows that instability comes from fondness:

People are ensnared by objects of attachment,

Upadhīsu janā gathitāse

By what is seen, heard, sensed, and cognised.

Diṭṭhasute paṭighe ca mute ca

Dispel fondness for these. Be imperturbable.

Ettha vinodaya chandamanejo

They call him a sage who does not cleave to these objects.

Yo ettha na limpati taṃ munimāhu.

— S.1.186

Illustration

anejo

imperturbable

If a bhikkhu should wish, 'May I dwell imperturbable, with the arrow [of spiritual instability] removed!'

anejo vihareyyaṃ vītasallo ti

he should not think of the visual sense in personal terms; he should not think 'I am part of the visual sense'; he should not think 'I am separate from the visual sense'; he should not think that the visual sense is "[in reality] mine."

Cakkhuṃ na maññeyya cakkhusmiṃ na maññeyya cakkhuto na maññeyya cakkhuṃ me ti na maññeyya.

— S.4.65

Illustration

anejo

imperturbable

In the depths of the ocean no wave swells up. It is stable. Likewise is the inward stability of one who is imperturbable. He would have no swelling of conceit about anything.

Majjhe yathā samuddassa ūmi no jāyati ṭhito hoti
Evaṃ ṭhito anejassa ussaḍaṃ bhikkhu na kareyya kuhiñci.

— Sn.v.920

Illustration

anejo

imperturbable

He who has mastered the thorn of sensuous pleasure,

Yassa jito kāmakaṇṭako

Abuse, punishment, and imprisonment,

Akkoso ca vadho ca bandhanañca

Is as inwardly stable as a mountain, imperturbable,

pabbato viya so ṭhito anejo

A bhikkhu like that is unshaken by pleasure and pain.

Sukhadukkhesu na vedhati sa bhikkhū ti.

— Ud.27

Illustration

anejo

imperturbable

A wise person through fully understanding the teaching, having understood the teaching,

dhammamabhiññāya dhammamaññāya paṇḍito

becomes inwardly at peace, like an unruffled lake, imperturbable.

rahadova nivāte ca anejo vūpasammati.

— It.91-2

Illustration

āneñja

imperturbability

With the abandonment of physical pleasure and pain, and following the vanishing of psychological pleasure and pain, he enters and abides in fourth jhāna, which is free of pleasure and pain, and [is imbued with] purified detached awareness and mindfulness.

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa domanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhā sati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

With his mind thus collected, purified, cleansed, unblemished, free of defilement, pliable, wieldy, stable, and attained to imperturbability, he directs and inclines it to the knowledge through recalling of past lives.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese muhubhute kammaṇiye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

— M.3.136

Illustration

āneñja

[a state of] imperturbability, imperturbable

Once, the Blessed One was sitting in [a state of] imperturbable inward collectedness

Tena kho pana samayena bhagavā āneñjēna samādhinā nisinno hoti

Then those bhikkhus asked themselves what abiding the Blessed One was dwelling in at that time.

Atha kho tesaṃ bhikkhūnaṃ etadahosi katamena nu kho bhagavā vihārena etarahi viharatī ti

Then they perceived he was abiding in [a state of] imperturbability.

Atha kho tesaṃ bhikkhūnaṃ etadahosi āneñjēna kho bhagavā vihārena etarahi viharatī ti

So they also sat in [a state of] imperturbable inward collectedness

Sabbeva āneñjēna samādhinā nisīdiṃsu.

— Ud.27

Illustration

iñjita

spiritual instability; eja, spiritual instability; anejo, imperturbable

Whatever suffering arises, all of it arises dependent on spiritual instability.

Yaṃ kiñci dukkhaṃ sambhoti sabbhaṃ iñjitapaccayā;

With the ending of states of spiritual instability, there is no arising of suffering.

Iñjitānaṃ nirodhena natthi dukkhassa sambhavo.

Recognising this danger, that suffering arises dependent on spiritual instability

Etamādīnavaṃ ñatvā dukkhaṃ iñjitapaccayā

Therefore having relinquished spiritual instability and ended karmically consequential deeds

Tasmā hi ejaṃ vossajja saṅkhāre uparundhiya

Imperturbable and free of grasping, the bhikkhu should mindfully fulfil the ideals of religious asceticism.

Anejo anupādāno sato bhikkhu paribbaje ti.

— Sn.v.750-1

Illustration

iñjita

trembling

When inward collectedness by mindfulness with breathing has been developed and cultivated, no trembling or unsteadiness arises either in body or mind.

ānāpānasatisamādhissa bhikkhave bhāvitattā bahulīkatattā neva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā na cittassa iñjitattaṃ vā hoti phanditattaṃ vā.

— S.5.316

O

Ogha

Renderings

- *ogha*: flood
- *ogha*: the flood [of suffering]
- *oghatiṇṇa*: flood-crosser, one who has crossed the flood [of suffering]

Introduction

PED: the old word 'ogha'

PED (sv *Ogha*) says that one who has 'crossed the flood' (*oghatiṇṇa*) is ascribed the mental and moral qualifications of the arahant, but adds that 'less often we have details of what the flood consists of.' It says that 'towards the end of the Nikāya period we find, for the first time, the use of the word in the plural, and the mention of the four *oghas* identical with the four *āsavas*... The 5th century commentators persist in the error of explaining the old word *ogha*, used in the singular, as referring to the four *āsavas*.'

The ocean of the six senses

Before discussing 'the flood,' we will first deal with 'the ocean.' This has two meanings:

1. the ocean of the six senses (*cakkhu bhikkhave purisassa samuddo* etc, S.4.157) in which 'ocean currents' are the six sense objects. This is the ocean that the arahant has crossed (*atari cakkhu samuddaṃ*: crossed the ocean of the eye). This ocean with its six sense objects is elsewhere called 'everything' (*cakkhuñceva rūpā ca... mano ca dhammā ca idaṃ vuccati bhikkhave sabbaṃ* S.4.15). Therefore, in crossing the ocean, one crosses over everything.
2. the ocean [of the six sensuous objects]':

There are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. In the [terminology of the] Noble One's training system this is called the ocean.

Santi bhikkhave cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā ayaṃ vuccati bhikkhave ariyassa vinaye samuddo.

— S.4.158

There are mentally known objects known via the mental sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. In the [terminology of the] Noble One's training system this is called the ocean.

Santi bhikkhave manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ayaṃ vuccati bhikkhave ariyassa vinaye samuddo.

— S.4.158

The flood of birth, old age, and death

But in crossing the flood, what is crossed? The nature of the flood is revealed in the scriptures as follows:

1. In the *Pārāyanavaggo*, the Chapter on The Way to the Far Shore, Venerable Mettagū called it 'the flood of birth, old age, grief, and lamentation' (*oghaṃ jātijaraṃ sokapariddavañca*).
2. The bhikkhunī Upasamā told herself to cross the flood, the realm of death so hard to get beyond (*upasame tare oghaṃ maccudheyyaṃ suduttaraṃ* Thī.v.10), where 'flood' therefore means the realm of death.
3. Venerable Kappa compared being afflicted by old age and death (*jarāmaccuparetānaṃ*) to standing in the middle of a lake when a very fearful flood has arisen (*majjhe sarasmiṃ tiṭṭhataṃ oghe jāte mahabbhaye* Sn.v.1092) where 'flood' therefore means the flood of old age and death.
4. Venerable Nanda referred to those who had not overcome birth and old age (*nātariṃsu jātijaranti* Sn.v.1080-1082) as 'not flood-crossers' (*anoghatiṇṇo*), where 'flood' therefore means the flood of birth and old age.

The flood of dukkhakkhandha

The scriptures show that 'old age and death' is an abbreviation for the whole mass of suffering (*dukkhakkhandha*), as follows:

1. In the *Mahānidāna Sutta* the Buddha initially said birth produces old age and death, grief, lamentation, physical pain, psychological pain, and vexation (*jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassūpāyāsā* D.2.56), and then said 'birth produces old age and death' (*jātipaccayā jarāmaraṇaṃ ti*). The full meaning of the condensed second statement is in the first statement.
2. In the *Parivāmaṇsana Sutta* (S.2.80) a bhikkhu investigates 'the many and various kinds of suffering that arise in the world [headed by] old age and death' (*anekavidhaṃ nānappakāraṃ dukkhaṃ loke uppajjati jarāmaraṇaṃ*). The bhikkhu then realises when there is birth, then old age and death come to be (*jātiyā sati jarāmaraṇaṃ hoti*). Here 'old age and death' stands for 'the many and various kinds of suffering that arise in the world [headed by] old age and death.'

3. Venerable Mettagū first called the flood 'birth, old age, grief, and lamentation' (*jātijaraṃ sokapariddavañca* Sn.v.1052), he then said that one who had 'crossed this flood' (*oghamimaṃ atāri*) had overcome birth and old age (*atāri so jāti jaraṃ ti*, Sn.v.1060) where 'birth and old age' stands for what he previously called birth, old age, grief, and lamentation.

Oghatiṇṇo and dukkhotiṇṇā

That 'flood' means 'flood of *dukkhakkhandha*' is also evident in the association of *otiṇṇā* and *tiṇṇā*. When young men take up the ascetic way of life, they do so with the thought:

'I am overwhelmed by suffering, overcome by suffering.

dukkhotiṇṇā dukkhaparetā

(...) Perhaps an ending of this whole mass of suffering might be discerned!

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā ti.

— S.3.93, It.89

So *dukkhotiṇṇā* is shown to mean *dukkhakkhandhotiṇṇā*. But flood-crossers are called *oghatiṇṇo* (Sn.v.108), where *ogha* corresponds to *dukkha*, and therefore to *dukkhakkhandha*.

Oghatarāṇa Sutta

In the *Oghatarāṇa Sutta* (S.1.1) a deva asks the Buddha how he crossed 'the flood' (*kathaṃ nu tvaṃ mārīsa oghamatarī ti*) without explaining which flood. Bodhi says the four floods are meant (CDB p.341 n.1). But the deva clarified the issue by equating 'crossing the flood' to 'overcoming attachment to the world [of phenomena]':

At long last, I see a Brahman who has realised the Untroubled who, without halting or overstraining, has overcome attachment to the world [of phenomena]

Cirassaṃ vata passāmi brāhmaṇaṃ parinibbutaṃ

Appatītṭhaṃ anāyūhaṃ tiṇṇaṃ loke visattikaṃ.

— S.1.1

That the flood in the *Oghatarāṇa Sutta* can again be taken as the flood of *dukkhakkhandha*, in spite of the later reference to attachment, is proven by comparison with the *Mettagū Sutta* where the same thing happens. Firstly Venerable Mettagū asked:

How do the wise cross the flood of birth, old age, grief, and lamentation?

Kathaṃ nu dhīrā vitaranti oghaṃ jātijaraṃ sokapariddavañca

The Buddha replied:

I shall explain the teaching to you, which is fathomable in this lifetime, which is not just hearsay, understanding which, one living the religious life, one who is mindful, would overcome attachment to the world [of phenomena].

*Kittayissāmi te dhammaṃ, diṭṭhe dhamme anitihaṃ
Yaṃ viditvā sato caraṃ, tare loka visattikaṃ.*

— Sn.v.1052-3

So when the deva asked about crossing the flood, he meant the flood of *dukkhakkhandha*. Both references show this is accomplished by overcoming attachment to the world of phenomena.

In conclusion: flood [of suffering]

In conclusion, 'ocean' means 'everything' and *ogha* means 'the flood of the whole mass of suffering.' But 'of the whole mass' is redundant, so we call it 'flood [of suffering].'

Illustrations

Illustration

ogha

flood [of suffering]

The ascetic Sabhiya said to the Buddha:

You have left the darkness [of hell] and the flood [of suffering]...

oghatamagā

You have reached the end of suffering, gone beyond suffering

antagūsi pāragū dukkhassa.

— Sn.v.538-9

Comment:

The commentary says *oghatamagā* stands for *ogha-tamaṃ agā* where darkness is paired with the flood of suffering. Like 'flood,' darkness in the scriptures means intense suffering, as follows:

1. Having passed on they go to darkness, falling headlong into hell

pecca tamaṃ vajanti ye patanti sattā nirayaṃ avaṃsirā (Sn.v.248).

2. Defilement is the road to hell. Reaching [on rebirth] the plane of damnation, going from womb to womb, from darkness to darkness, such a bhikkhu goes to misery when he passes on.

maggaṃ nirayaḡāminam; vinipātaṃ samāpanno gabbhā gabbhaṃ tamā tamaṃ save tādisako bhikkhu pecca dukkhaṃ nigacchati (Sn.v.278).

3. How is a person heading from darkness to darkness? In this regard, some person has been reborn in a low family... after death he is reborn in the plane of sub-human existence, in the plane of misery, in the plane of damnation, or in hell.

tamo hoti tamaparāyaṇo... nīce kule paccājāto hoti... parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati (A.2.85).

Illustration

flood [of suffering]

Seeing a sage who had crossed the flood [of suffering], the lady made merit leading to future happiness.

*Akāsi puññaṃ sukhamāyatikaṃ
Disvā munim brāhmaṇi oghatiṇṇan ti.*

— S.1.142

Illustration

oghatiṇṇo

one who has crossed the flood [of suffering]

The bhikkhu who has overcome the five bonds [to individual existence] is called one who has crossed the flood [of suffering].

Pañcasangātigo bhikkhu oghatiṇṇo ti vuccati.

— Th.v.633, S.1.3

Illustration

oghatiṇṇā

those who have crossed the flood [of suffering]

I do not say that all ascetics and Brahmanists are hemmed in by birth and old age. Whosoever have abandoned [attachment] in this world to what is seen, heard, sensed, [or cognised], and [adherence to] all observances and practices, and have abandoned [attachment to] all various bodily forms, and who, through profoundly understanding craving are free of perceptually obscuring states, these are men who have crossed the flood [of suffering], I declare.

*Nāhaṃ sabbe samaṇabrāhmaṇāse jātijarāya nivutā ti brūmi
Ye sīdha diṭṭhaṃ vā sutaṃ mutaṃ vā silabbataṃ vāpi pahāya sabbhaṃ
Anekarūpampi pahāya sabbhaṃ taṇhaṃ pariññāya anāsavāse
Te ve narā oghatiṇṇā ti brūmi.*

— Sn.v.1082

Illustration

oghaṃ

flood [of suffering]

I have crossed [to the Far Shore], reached the Far Shore, having eliminated the flood [of suffering].

Tiṇṇo pāragato vineyya oghaṃ.

— Sn.v.21

Comment:

Here the flood is not 'crossed.'

Opanayika

Renderings

- *opanayika*: personally applicable
- *opanayika*: personally significant
- *attūpanāyikaṃ*: with reference to oneself

- *attūpanāyikaṃ*: involving comparison with oneself

Introduction

Fit for bringing near

Opanayika has long been rendered as 'leading onward' or 'leading to salvation.' But DOP says it means 'fit for bringing near, for taking to oneself; fit for making use of; deserving to be used,' and says it is derived from *upanaya*, which means 'bringing near; bringing near (to death); application.'

Applicable

Bodhi renders *opanayika* as 'applicable' in accordance with the *Visuddhimagga* (Vism.217) where he says 'the word is glossed by the gerundive *upanetabba*, "to be brought near, to be applied"' (CDB p.353 n.33).

Personally applicable; personally significant

The scriptures use *opanayika* in two situations:

1. Firstly, regarding the teachings, where we call it 'personally applicable.' See Illustrations.
2. Secondly, regarding the elimination of attachment (*rāga*) and of previous karmically consequential conduct (*purāṇaṇca kammaṃ*). The text says the elimination of attachment and previous karmically consequential conduct is *opanayikā*. But 'elimination' cannot rationally be called 'applicable,' so we say 'personally significant.' This is in accordance with DOP's 'fit for taking to oneself; deserving to be used.'

He undertakes no new karmically consequential conduct; as to previous karmically consequential conduct, he nullifies it by the gradual experience [of its consequences]. Its elimination is discernable in this lifetime, realisable in the here and now, intriguing, personally significant, to be realised by the wise for themselves.

So navaṇca kammaṃ na karoti. Purāṇaṇca kammaṃ phussa phussa vyantīkaroti. Sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccattaṃ veditabbā viññūhī'ti.

— A.1.221

Attūpanāyiko: with/through reference to oneself

Attūpanāyiko means either:

1. 'with reference to oneself,' or
2. 'involving comparison with oneself.'

See Illustrations.

Illustrations

Illustration

opanayiko

personally applicable

On what grounds is the teaching fathomable in this lifetime, realisable in the here and now, intriguing, personally applicable, to be realised by the wise for themselves?

kittāvatā nu kho bhante sandiṭṭhiko dhammo hoti akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhi ti?

In this regard, in seeing a visible object via the visual sense a bhikkhu experiences the visible object and the attachment to the visible object. When there is attachment to visible objects in him, he discerns: 'There is attachment to visible objects in me.'

Idhūpavāṇa bhikkhu cakkhunā rūpaṃ disvā rūpapaṭisaṃvedī ca hoti rūparāgapapaṭisaṃvedī ca. Santaṇca ajjhattaṃ rūpesu rāgaṃ atthi me ajjhattaṃ rūpesu rāgo ti pajānāti yantaṃ upavāṇa bhikkhu cakkhunā rūpaṃ disvā rūpapaṭisaṃvedī ca hoti rūparāgapapaṭisaṃvedī ca santaṇca ajjhattaṃ rūpesu rāgaṃ atthi me ajjhattaṃ rūpesu rāgo ti pajānāti.

On these grounds is the teaching fathomable in this lifetime, realisable in the here and now, intriguing, personally applicable, to be realised by the wise for themselves.

Evampi kho upavāṇa sandiṭṭhiko dhammo hoti akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhi.

— S.4.41

Illustration

opanayiko

personally applicable

On what grounds is the teaching fathomable in this lifetime, realisable in the here and now, intriguing, personally applicable, to be realised by the wise for themselves?

sandiṭṭhiko dhammo sandiṭṭhiko dhammo'ti bho gotama vuccati kittāvatā nu kho bho gotama sandiṭṭhiko dhammo hoti akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī ti.

One who is attached, overpowered, and overcome by attachment, is intent upon his own harm, upon the harm of others, upon the harm of both, and so experiences psychological pain and dejection.

Ratto kho brāhmaṇa rāgena abhibhūto pariyādinnaṭṭo attavyābādhāyapi ceteti paravyābādhāyapi ceteti ubhayavyābādhāyapi ceteti. Cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti.

But if attachment be abandoned he is not intent upon his own harm, upon the harm of others, upon the harm of both, and thus does not experience psychological pain and dejection.

Rāge pahīṇe nevattavyābādhāyapi ceteti. Na paravyābādhāyapi ceteti na ubhayavyābādhāyapi ceteti. Na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

One who is attached, overpowered, and overcome by attachment, misconducts himself by way of body, speech, and mind. But if attachment be abandoned he does not do so.

Ratto kho brāhmaṇa rāgena abhibhūto pariyādinnaṭṭo kāyena duccharitaṃ carati vācāya duccharitaṃ carati manasā duccharitaṃ carati rāge pahīṇe neva kāyena duccharitaṃ carati na vācāya duccharitaṃ carati na manasā duccharitaṃ carati.

One who is attached, overpowered, and overcome by attachment, does not discern according to reality his own well-being, nor that of others, nor that of both himself and others. But if attachment be abandoned he discerns this.

Ratto kho brāhmaṇa rāgena abhibhūto pariyādinnaṭṭo attatthampi yathābhūtaṃ nappajānāti paratthampi yathābhūtaṃ nappajānāti ubhayatthampi yathābhūtaṃ nappajānāti. Rāge pahīṇe attatthampi yathābhūtaṃ pajānāti paratthampi yathābhūtaṃ pajānāti ubhayatthampi yathābhūtaṃ pajānāti.

On these grounds is the teaching fathomable in this lifetime, realisable in the here and now, intriguing, personally applicable, to be realised by the wise for themselves.

Evampi kho brāhmaṇa sandiṭṭhiko dhammo hoti akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī'ti.

— A.1.157-8

Illustration

opanayikā

personally significant

There are, headman, these three kinds of elimination that are discernable in this lifetime, realisable in the here and now, intriguing, personally significant, to be realised by the wise for themselves. What three?

Tisso imā gāmaṇi sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccattaṃ veditabbā viññūhi. Katamā tisso:

Someone is attached, and because of attachment he is intent upon his own harm, upon the harm of others, upon the harm of both.

Yaṃ ratto rāgādhikaraṇaṃ attavyābādhāyapi ceteti paravyābādhāyapi ceteti ubhayavyābādhāyapi ceteti

When attachment is abandoned, he is not intent upon his own harm, or the harm of others, or the harm of both.

rāge pahīne neva attavyābādhāyapi ceteti na paravyābādhāyapi ceteti na ubhayavyābādhāyapi ceteti.

Its elimination is discernable in this lifetime, realisable in the here and now, intriguing, personally significant, to be realised by the wise for themselves.

Sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccattaṃ veditabbā viññūhi.

— S.4.339

Illustration

attūpanāyikaṃ

with reference to himself

If a bhikkhu, though not recalling it, should claim with reference to himself a superhuman attainment of knowledge and vision that is worthy of the Noble Ones, saying "Thus I know; thus I see."..

Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ alamariyañāṇadassanaṃ samudācareyya Iti jānāmi iti passāmī ti....

— Vin.3.91

Comment:

The rule continues in a way that is not significant, as follows:

(...) then, whether or not he is later interrogated about it, fallen and seeking purification, he says "Friends, though not knowing, I said 'I know'; though not seeing, I said 'I see.' I boasted vainly and falsely"; unless it was from over-estimation, he is pārājika, no longer in communion.

tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā āpanno visuddhāpekkho evaṃ vadeyya Ajānam evaṃ āvuso avacaṃ jānāmi'; apassaṃ passāmi.' Tucchaṃ musā vilapin ti. Aññatra adhimānā ayampi pārājiko hoti asaṃvāso.

Illustration

attūpanāyikaṃ

involving comparison with oneself

I will expound for your benefit a systematic exposition of the teaching that involves a comparison with oneself.

Attūpanāyikaṃ vo gahapatayo dhammapariyāyaṃ desissāmi ti

What is the systematic exposition of the teaching that involves a comparison with oneself?

Katamo ca gahapatayo attūpanāyiko dhammapariyāyo:

In this regard, householders, a noble disciple reflects thus: 'I am one who wishes to live, who does not wish to die; I desire happiness and loathe pain. Since I am one who wishes to live... and loathe pain, if someone were to take my life, that would not be agreeable and pleasing to me.

idha gahapatayo ariyasāvako iti paṭisañcikkhati ahaṃ khosmi jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkūlo. Yo kho maṃ jīvitukāmaṃ amaritukāmaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ jīvitā voropeyya na me taṃ assa piyaṃ manāpaṃ

Now if I were to take the life of another — of one who wishes to live, who does not wish to die, who desires happiness and loathes pain — that would not be agreeable and pleasing to the other either. What is disagreeable and displeasing to me is disagreeable and displeasing to the other too. How can I inflict upon another what is disagreeable and displeasing to me?'

ahañceva kho pana paraṃ jīvitukāmaṃ. Sukhakāmaṃ dukkhapaṭikkūlaṃ jīvitā voropeyya parassapi taṃ assa appiyaṃ amanāpaṃ. Yo kho myāyaṃ dhammo appiyo amanāpo. Parassapeso dhammo appiyo amanāpo. Yo kho myāyaṃ dhammo appiyo amanāpo kathāhaṃ paraṃ tena saṃyojeyyanti

In reflecting thus, he himself abstains from killing, exhorts others to abstain from killing, and speaks in praise of abstaining from killing.

So iti paṭisañkhāya attanā ca pāṇātipātā paṭivirato hoti. Parañca pāṇātipātā veramaṇiyā samādapeti. Pāṇātipātā veramaṇiyā ca vaṇṇaṃ bhāsati.

— S.5.354

Oḷārika

Renderings

- *oḷārika*: gross
- *oḷārika*: gross material
- *oḷārika*: obvious
- *oḷārika*: self-evident

- *oḷārika*: less subtle
- *oḷārika*: less refined
- *oḷārika*: not particularly refined
- *oḷārika*: effortful
- *oḷārika*: morally unrefined

Illustrations

Illustration

gross

Whatever bodily form, past, future, or present, internal or external, gross or subtle, inferior or sublime, far or near

Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā.

— M.3.18-9

Illustration

gross

Physical food, gross or subtle;

kabaliṅkāro āhāro oḷāriko vā sukhumo.

— M.1.48

Illustration

gross

What now if I allowed medicine for bhikkhus, both medicine itself as well as what could be regarded as medicine, which though it serves as nourishment in the world, could not be regarded as gross food?

Kinnū kho ahaṃ bhikkhūnaṃ bhesajjaṃ anujāneyyaṃ yaṃ bhesajjañceva assa bhesajjasammatañca lokassa āhāratthañca phareyya na ca oḷāriko āhāro paññāyeyyā ti.

— Vin.1.199

Illustration

gross material

Whenever the gross material acquired self is present, it is not reckoned as a mind-made material acquired self, nor an immaterial acquired self. It is reckoned only as a gross material acquired self on that occasion.

yasmiṃ samaye oḷāriko attapaṭilābho hoti neva tasmिṃ samaye manomayo attapaṭilābho ti saṅkhaṃ gacchati. Na arūpo attapaṭilābho ti saṅkhaṃ gacchati. 'Oḷāriko attapaṭilābho'teva tasmिṃ samaye saṅkhaṃ gacchati.

— D.1.202

Illustration

self-evident

In this regard, in seeing a visible object via the visual sense, there arises in a bhikkhu pleasure, or displeasure, or pleasure plus displeasure.

cakkhunā rūpaṃ disvā uppajjati manāpaṃ uppajjati amanāpaṃ uppajjati manāpāmanāpaṃ.

He knows that 'This pleasure has arisen in me, this displeasure... this pleasure plus displeasure has arisen in me.

uppannaṃ kho me idaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ

And that is originated, self-evident, dependently arisen.

saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ

But this is peaceful, this is sublime, namely, detached awareness.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ upekkhā ti.

— M.3.299

Illustration

self-evident

Some [ascetics and Brahmanists] proclaim that the state of awareness of nonexistence, limitless and imperturbable, where one perceives that there is [nowhere] anything at all, is the purest, highest, best, and greatest of those states of refined awareness, whether refined material states of awareness, or immaterial states of awareness, or states of refined awareness involving mental cognisance alone, or involving the external senses.

Yā vā panetāsaṃ saññānaṃ parisuddhā paramā aggā anuttariyā akkhāyati yadi rūpasaññānaṃ yadi arūpasaññānaṃ yadi ekattasaññānaṃ yadi nānattasaññānaṃ natthi kiñci ti ākiñcaññāyatanaṃ eke abhivadanti appamāṇaṃ āneñjaṃ.

But that [state of refined awareness] is originated and self-evident. And there is a ending of originated phenomena. Knowing the truth of this, seeing the deliverance [from originated phenomena] the Perfect One has gone beyond it.

Tayidaṃ saṅkhataṃ oḷārikaṃ. Atthi kho pana saṅkhārānaṃ nirodho atthetanti iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

— M.2.229-230

Illustration

obvious

But though Venerable Ānanda was given such a broad hint by the Blessed One, such an obvious suggestion, he was unable to perceive it.

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ.

— S.5.259

Illustration

less subtle

Whenever Brahmā Sanañkumāra appears to the Tāvatiṃsā devas, he appears having created [for himself] a less subtle bodily form (*oḷārikaṃ attabhāvaṃ abhinimminivā*) because his natural appearance (*pakativaṇṇo*) is not perceptible to the eye

Yadā bhante brahmā sanañkumāro devānaṃ tāvatiṃsānaṃ pātubhavati oḷārikaṃ attabhāvaṃ abhinimminivā pātubhavati. Yo kho pana bhante brahmuno pakativaṇṇo anabhisambhavanīyo so devānaṃ tāvatiṃsānaṃ cakkhupathasmiṃ.

— D.2.210

Illustration

less subtle

Hatthaka, the deva's son, approached the Blessed One, thinking, 'I will stand in the presence of the Blessed One,' but he sank down, collapsed, could not stand upright. Just as butter or oil when poured upon sand sinks down, sinks in, cannot abide.

Then the Blessed One told him 'Create a less subtle bodily form, Hatthaka'

oḷārikaṃ hatthaka attabhāvaṃ abhinimmināhī ti.

— A.1.279

less refined

'Poṭṭhapāda, once the bhikkhu is possessed of that preliminary state of refined awareness, he proceeds from stage to stage till he reaches the highest state of refined awareness.

Yato kho poṭṭhapāda bhikkhu idha sakasaññī hoti so tato amutra tato amutra anupubbena saññaggam phusati.

Then, remaining in the highest state of refined awareness it occurs to him, 'Intentionality is worse for me, being free of intentionality is better.

Tassa saññagge ʔhitassa evam hoti cetayamānassa me pāpiyo acetayamānassa me seyyo.

If I were to be intent upon or to aim [at anything further], these states of refined awareness that I have attained would cease and less refined states of refined awareness would arise in me.

Ahañceva kho pana ceteyyam abhisankhareyyam imā ca me saññā nirujjheyym aññā ca oḷārikā saññā uppajjeyym.

How about if I were not to be intent upon or to aim [at anything further]?'

Yannūnāham na ceva ceteyyam na cābhisankhareyyam ti.

So he is neither intent [upon anything], nor aims [at anything further].

So na ceva ceteti na cābhisankharoti.

And thus in him just these states of refined awareness cease, and other less refined states of refined awareness do not arise.

Tassa acetayato anabhisankharoto tā ceva saññā nirujjhanti aññā ca oḷārikā saññā na uppajjanti.

He attains to the ending [of originated phenomena].

So nirodham phusati.

And that, Poṭṭhapāda, is how the ending of successively refined states of refined awareness is attained in full consciousness.

Evam kho poṭṭhapāda anupubbābhisaññānirodhasampajānasamāpatti hoti.

— D.1.183-4

Illustration

not particularly refined

—Moggallāna, friend, your [mental] faculties are serene, your countenance is pure and bright. Venerable MahāMoggallāna surely spent today in a peaceful abiding.

vipprasannāni kho te āvuso moggallāna indriyāni parisuddho mukhavaṇṇo pariyodāto santena nūnāyasmā mahāmoggallāno ajja vihārena vihāsī'ti

— Friend, I spent the day in a not particularly refined abiding, but I had some discussion on the teaching [with the Blessed One].

Oḷārikaṇa kho ahaṃ āvuso ajja vihārena vihāsīṃ. Api ca me ahosi dhammī kathā ti.

— S.2.275

Bodhi: "I spent the day in a gross dwelling, friend, but I did have some Dhamma talk."

Illustration

effortful

It is just as if a man walking fast might ask himself why he is walking fast. Why not walk slowly? Then walking slowly, why not stand? Then standing, why not sit? Then sitting, why not lie down?

In this way the man would substitute for each more effortful posture one that was less effortful.

Evaṃ hi so bhikkhave puriso oḷārikaṃ oḷārikaṃ iriyāpathaṃ abhinivajjetvā sukhumāṃ sukhumāṃ iriyāpathaṃ kappeyya.

— M.1.121

Illustration

morally unrefined

There are three pathways to happiness discovered by the Blessed One who knows and sees [the nature of reality], the second of which is for someone in whom the morally unrefined deeds of body, speech, and mind are unquelled

oḷārikā kāyasāṅkhārā... vacīsāṅkhārā... cittasāṅkhārā appaṭippassaddhā honti

Then he hears the noble teaching, and properly contemplates it and practises in conformity with it. By doing so:

His morally unrefined deeds of body, speech, and mind are quelled

oḷārikā kāyasaṅkhārā paṭippasasambhanti oḷārikā vacīsaṅkhārā paṭippassambhanti oḷārikā cittasaṅkhārā paṭippassambhanti.

— D.2.214-5

K

Kaṇha; Sukka

Renderings

- *kaṇha*: dark
- *kaṇha*: inwardly dark
- *kaṇha*: inward darkness
- *sukka*: bright
- *sukka*: inwardly bright
- *kaṇhakamma*: accumulated demerit

Introduction

Inward darkness

Inward darkness (either *tama* or *kaṇha*) connotes all spiritually unwholesome states. For example, Māra's tenfold army is called 'the forces of inward darkness' (*kaṇhassābhīppahārīnī*, Sn.v.439):

Sensuous pleasure is your first army. Disgruntlement [with the celibate life], your second. Third is hunger and thirst. The fourth is called craving. Lethargy and torpor are your fifth. The sixth is called fear. Your seventh is doubt [about the significance of abandoning spiritually unwholesome factors and undertaking spiritually wholesome factors]. Denigration and obstinacy are your eighth. Gain, renown, honour, and ill-gotten prestige [are your ninth]. Extolling oneself and despising others, [considering them inferior due to conceit, is your tenth]. That is your army, Namuci, the forces of inward darkness. None but the heroic will conquer it. Having conquered it one finds happiness.

*Kāmā te paṭhamā senā dutiyā arati vuccati
Tatiyā khuppiṇā te catutthī taṇhā pavuccati
Pañcamāñ thīnamiddhañ te chaṭṭhā bhīru pavuccati
Sattamī vicikicchā te makkho thambho te aṭṭhamo
Lābho siloko sakkāro micchāladdho ca yo yaso
Yo cattānañ samukkaṃse pare ca avajānāti
Esā namuci te senā kaṇhassābhīppahārīnī
Na nañ asūro jināti jetvā ca labhate sukhañ.*

— Sn.v.436-439

Sometimes individual factors are singled out as factors of inward darkness. For example, 1) craving 2) mental impurity 3) passionate attachment:

1. He destroyed craving for denomination-and-bodily-form in this world, the stream of inward darkness which had long been lurking in him.'

Acchecchi taṇhaṃ idha nāmarūpe kaṇhassa sotaṃ dīgharattānusayitaṃ (Sn.v.355).

2. When he is conscious of a state of mental impurity he should dispel it with the thought: "It is part of inward darkness."

Yadāvilattaṃ manaso vijaññaṃ kaṇhassa pakkho ti vinodayeyya (Sn.v.967).

3. Those who are full of passionate attachment, enveloped in a mass of inward darkness, will never see [the nature of reality] which is obscure, deep, hard to discern, subtle, going against the stream.

*Paṭisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ
Rāgarattā na dakkhinti tamokkhandhena āvutāti* (S.1.137).

However, that inward darkness equals the āsavas is most clearly seen from this quote:

In the first watch of the night I recalled my previous births. In the middle watch of the night I purified my divine vision. In the last watch of the night I obliterated the mass of inward darkness.

*Rattiyā paṭhamaṃ yāmaṃ pubbajāṭimanussariṃ
Rattiyā majjhimaṃ yāmaṃ dibbacakkhuṃ visodhayiṃ
Rattiyā pacchime yāme tamokkhandhaṃ padālayiṃ.*

— Th.v.627

This quote should be compared to the Buddha's enlightenment where inward darkness is replaced by the three āsavas:

I directed my mind to the knowledge through recalling of past lives;

pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesaṃ.

(...) I recalled my manifold former lives with their aspects and particulars.

Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.

This was the first final knowledge attained by me in the first watch of the night;

Ayaṃ kho me brāhmaṇa rattiya paṭhame yāme paṭhamā vijaḍ adhigatā

I directed my mind towards the knowledge of the transmigration of beings

sattānaṃ cutūpapātaññāya cittaṃ abhininnāmesim.

(...) Thus with purified divine vision surpassing that of men, I saw beings passing away and being reborn, inferior and superior, well-favoured and ill-favoured, fortunate and unfortunate, and discerned how beings fare according to their deeds.

Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne uppajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi.

This was the second final knowledge attained by me in the middle watch of the night.

Ayaṃ kho me brāhmaṇa rattiya majjhime yāme dutiya vijaḍ adhigatā

I directed my mind towards the knowledge of the destruction of perceptually obscuring states.

āsavānaṃ khayaññāya cittaṃ abhininnāmesim.

(...) thus knowing, thus seeing, my mind was freed from the three perceptually obscuring states.

Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha. Bhavāsavā pi cittaṃ vimuccittha. Avijjāsavā pi cittaṃ vimuccittha.

With release, there was the knowledge I was released. I knew that birth was destroyed. The religious life has been fulfilled. What had to be done has been done. There will be no further arising in any state of individual existence

Vimuttasmiṃ vimuttami ti ñāṇaṃ ahosi. Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti abbhaññāsim.

This was, brahman, the third final knowledge attained by me in the last watch of the night.

Ayaṃ kho me brāhmaṇa rattiya pacchime yāme tatiya vijaḍ adhigatā.

— Vin.3.3-4

Illustrations

Illustration

kaṇhaṃ

dark

What is conduct that is dark with dark karmic consequences?

Katamañca bhikkhave kammaṃ kaṇhaṃ kaṇhavipākaṃ

In this regard, some person is a killer, a thief, an adulterer, a liar, or a drinker.

Idha bhikkhave ekacco paṇātipātī hoti adinnādāyī hoti kāmesu micchācārī hoti musāvādī hoti surāmerayamajjapamādaṭṭhāyī hoti.

— A.2.234

Illustration

kaṇhakammo

accumulated demerit

The stream Bāhumatī: a fool may bathe there forever yet will not purify himself of accumulated demerit.

bāhumatiṃ nadiṃ niccampi bālo pakkhanno kaṇhakammo na sujjhati.

— M.1.39

Illustration

sukkaṃ

bright

What is conduct that is bright with bright karmic consequences?

Katamañca bhikkhave kammaṃ sukkaṃ sukkavipākaṃ

In this regard, some person refrains from killing, stealing, adultery, lying, and drinking.

Idha bhikkhave ekacco pāṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchācārā paṭivirato hoti musāvādā paṭivirato hoti surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

— A.2.234

Illustration

kaṇha

dark; sukka, bright

What is the dark path of practice? The tenfold wrong factors.

katamo ca bhikkhave kaṇhamaggo: micchādiṭṭhi... micchāsamādhi micchāñāṇaṃ micchāvimutti.

What is the bright path of practice? The tenfold right factors.

Katamo ca bhikkhave sukkamaggo: sammādiṭṭhi... sammāsamādhi sammāñāṇaṃ sammāvimutti.

— A.5.244

Illustration

kaṇhaṃ

dark; sukkaṃ, bright

Having abandoned dark [spiritually unwholesome] factors, a wise person should develop bright [spiritually wholesome] factors.

Kaṇhaṃ dhammaṃ vipphahāya sukkaṃ bhāvētha paṇḍito.

— S.5.24

COMMENT

1. Commentary to S.5.24: *Kaṇhan ti akusaladhammaṃ. Sukkan ti kusalaḍḍhammaṃ.*
2. What are spiritually unwholesome factors? Namely, the eightfold path [of wrong factors].

Katame ca bhikkhave akusalā dhammā seyyathidaṃ micchādiṭṭhi... micchāsamādhī (S.5.18).

3. What are spiritually wholesome factors? Namely, the eightfold path [of right factors].

Katame ca bhikkhave kusalā dhammā seyyathidaṃ sammādiṭṭhi... sammāsamādhī (S.5.18).

Illustration

sukko

bright

Because his mind was overpowered and overcome by gains, honour, and renown, Devadatta's bright moral nature was eradicated.

Lābhasakkārasilokana abhibhūtassa pariyādinnaṃcittassa bhikkhave devadattassa sukko dhammo samucchedamagamā.

— S.2.240

Illustration

sukkā

bright

Two bright qualities protect the world. Which two? Shame of wrongdoing and fear of wrongdoing.

Dveme bhikkhave sukkā dhammā lokaṃ pāleṇti. Katame dve? Hiri ca ottappaṇca.

— It.36

Illustration

sukka

bright

Knowledge [of a craft] arises for a fool to his harm. It destroys his bright moral nature, cleaving his head.

*Yāvadeva anattāya ñattaṃ bālassa jāyati
Hanti bālassa sukkaṃsaṃ muddhamassa vipātayaṃ.*

— Dh.v.72

Illustration

sukka

bright

Sensuous pleasures have endless dangers. They are full of suffering. They are [like] deadly poison. They offer little enjoyment, stir up spiritual defilements, and wither away the bright aspects [of one's nature].

*Anantādīnavā kāmā bahudukkhā mahāvisā
Appassādā raṇakarā sukkaṃpakkhavisosanā.*

— Thī.v.358

Illustration

kaṇhassa

inward darkness

'He destroyed craving for denomination-and-bodily-form in this world, the stream of inward darkness which had long been lurking in him.'

Acchecchi taṇhaṃ idha nāmarūpe kaṇhassa sotaṃ dīgharattānusayitaṃ.

— Sn.v.355

Illustration

kaṇha

inward darkness

Sensuous pleasure is your first army. Disgruntlement [with the celibate life], your second. Third is hunger and thirst. The fourth is called craving.

Lethargy and torpor are your fifth. The sixth is called fear. Your seventh is doubt [about the significance of abandoning spiritually unwholesome factors and undertaking spiritually wholesome factors]. Denigration and obstinacy are your eighth.

Gain, renown, honour, and ill-gotten prestige [are your ninth]. Extolling oneself and despising others, [considering them inferior due to conceit, is your tenth].

That is your army, Namuci, the forces of inward darkness. None but the heroic will conquer it. Having conquered it one finds happiness.

*Kāmā te paṭhamā senā dutiyā arati vuccati
Tatiyā khuppiāsā te catutthī taṇhā pavuccati*

*Pañcamaṃ thīnamiddhaṃ te chaṭṭhā bhīru pavuccati
Sattamī vicikicchā te makkho thambho te aṭṭhamo*

*Lābho siloko sakkāro micchāladdho ca yo yaso
Yo cattānaṃ samukkaṃse pare ca avajānati*

*Esā namuci te senā kaṇhassābhīppahārini
Na naṃ asūro jināti jetvā ca labhate sukhaṃ*

— Sn.v.436-439

Illustration

kaṇhassa

inward darkness

When he is conscious of a state of mental impurity he should dispel it with the thought: 'It is part of inward darkness'

Yadāvilattaṃ manaso vijaññā kaṇhassa pakkho ti vinodayeyya.

— Sn.v.967

kaṇha

inwardly dark; sukka, inwardly bright

There are spiritually wholesome and spiritually unwholesome factors; blameworthy and blameless factors; inferior and superior factors; and inwardly dark and bright factors with their correlative combinations.

*Atthi bhikkhave kusalākusalā dhammā sāvajjānavajjā dhammā hīnappaṇītā dhammā
kaṇhasukkasappaṭibhāgā dhammā.*

— S.5.104

Kappa

Renderings

- *kappa*: one hundred years
- *kappa*: a universal cycle
- *kappa*: the period of a universal cycle
- *saṃvaṭṭavivaṭṭakappa*: the period of a universal cycle

Introduction

The period of a universal cycle

The period of a universal cycle (*kappa*) is long (*dīgho kho bhikkhu kappo* S.2.181). If a square city had sides 10 kilometres long, and walls 10 kilometres high, and was filled with mustard seeds, and a man removed one seed every hundred years, he would have removed all the seeds, but the universal cycle would still be unfinished (S.2.182).

The maths is easily totted. If a mustard seed is a cubic millimetre, then the seeds would be emptied in 10,000 million million years.

Living for a kappa

But perplexingly, the Buddha said that by developing the four paths to psychic power (*cattāro iddhipādā*), if one wished one could live for a *kappa* or slightly more than a *kappa* (*kappaṃ vā tiṭṭheyya kappāvasesaṃ vā* S.5.259). He said he could do the same himself (D.2.103). But is this the same *kappa*? Could an arahant

live for billions of years?

The problem of co-existing Buddhas

Some, amazingly, say yes, he can. But there are problems with this. Firstly, there can never simultaneously be two Perfectly Enlightened Buddhas in the world (*yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddho apubbaṃ acarimaṃ uppajjeyyūṃ netaṃ ṭhānaṃ vijjatī ti*, M.3.65). And if these Perfectly Enlightened Buddhas lived for the period of a universal cycle, their lives would overlap, which would break this law. The births of recent Buddhas are as follows:

- Buddha Vipassī: 91 kappas ago
- Buddha Sikhī and Buddha Vessabhū: 31 kappas ago
- Buddha Kakusandha, Buddha Konāgamana, Buddha Kassapa and Buddha Gotama arose in this present 'fortunate kappa' (*bhaddakappe*), and Buddha Metteyya is expected here, too (D.2.2; BDPPN).

Thus, with up to five Perfectly Enlightened Buddhas in one *kappa*, with each Buddha capable of living one *kappa*, but unable to co-exist with other Perfectly Enlightened Buddhas, it would only be possible if *kappa* had more than one meaning, with one *kappa* being much shorter, at most a fifth of the other.

Venerable MahāKassapa: less than 220 years old

In more recent times, consider Venerable MahāKassapa. He was 120 years old at the First Council (BDPPN), and some even claim he is still alive today, dwelling in the Kukkuṭagiri Mountains, wrapt in *samādhi*, awaiting the arrival of Metteyya Buddha (BDPPN). According to this he is therefore now approximately 2,600 years old. But at the Second Council, 100 years after the First Council, the oldest bhikkhu on earth (*paṭhavyā saṅghatthero*, Vin.2.303) was Venerable Sabbakāma. Therefore Kassapa must have passed away before his 220th birthday. But 220 is too generous, because by the laws of normal distribution, Sabbakāma must have been marking the end of the bell curve. And as, at the Second Council, he had been in robes for 120 years, and if we can assume he ordained at aged 20 after leaving his wife (Th.v.453), then it would seem that the absolute end of the bell curve would not be many hours or minutes beyond 140, and that 140 is therefore as old as a bhikkhu can possibly get.

Kappa: length is not fixed

The *Mahāpadāna Sutta* (D.2.3) says human lifespan (*āyupamāṇaṃ*) has varied considerably in the times of previous Perfectly Enlightened Buddhas, as follows:

Buddha Vipassī: 80,000 years.

asīti vassasahassāni āyupamāṇaṃ ahoṣi

— D.2.53

- Buddha Sikhī: 70,000 years
- Buddha Vessabhū: 60,000 years
- Buddha Kakusandhu: 40,000 years
- Buddha Konāgamana: 30,000 years
- Buddha Kassapa: 20,000 years
- Buddha Gotama: 100 years.

The *Mahāpadāna Sutta* (D.2.11) gives further details of Buddha Vipassī:

He was born of the *khattiya* race in a *khattiya* family

Vipassī bhikkhave bhagavā araham sammāsambuddho khattiyo jātiyā ahosi khattiyakule udapādi

He lived for 80,000 years

Vipassissa bhikkhave bhagavato arahato sammāsambuddhassa asītivassasahassāni āyuppamāṇam ahosi

Thus Buddha Vipassī lived for the lifespan of his era. And because his own lifespan and the human lifespan correspond, and because Buddhas can live for a *kappa*, it suggests that *kappa* means the human lifespan, and that all the figures for human lifespans given in the list above can be read as *kappas*. So the length of this kind of *kappa* diminishes over time. Therefore *kappa* in our present era means 'a century'.

Universal cycle: four incalculable phases

Now we will examine the other meanings of *kappa*: 'universal cycle' and 'period of a universal cycle.' We have already explained the timespan of the universal cycle. These cycles have four incalculable phases (*cattāri kappassa asaṅkheyyāni*):

1. a period when the universal cycle is in its contracting phase

yadā kappo saṃvaṭṭati

2. a period when the universal cycle is in its stationary contracted phase

yadā kappo saṃvaṭṭo tiṭṭhati

3. a period when the universal cycle is in its expanding phase

yadā kappo vivaṭṭati

4. a period when the universal cycle is in its stationary expanded phase

yadā kappo vivatṭo tiṭṭhati (A.2.142).

These cycles of expansion and contraction affect the heavenly realms, too, up to and including the world of Brahmā (D.1.15). With the contraction phase, the world of Brahmā disappears, and residents there must move temporarily into the Ābhassarā world.

Universal cycles: incalculable number of sand grains

How many of these universal cycles have there ever been? There have been so many, that the Buddha likened them to the numbers of sand grains between 'the point where the river Ganges originates and the point where it enters the great ocean' (S.2.183-4). And if we remember that each sand grain represents billions of centuries, that is a very long time indeed.

Recalling previous lives

When ascetics and Brahmanists recall previous lives, the *Brahmajāla Sutta* says they fall into three groups:

those who remember up to several hundred thousand lifetimes

anekāni pi jātisatasahassāni

those who recall [past lives in the last] 10 universal cycles

dasa pi saṃvaṭṭavivaṭṭāni

those who recall [past lives in the last] 40 universal cycles

cattārīsampi saṃvaṭṭavivaṭṭāni

These feats of memory are extraordinary, but nothing compared to Venerable Sobhita, called the 'chief of disciples who could recall past lives' (A.1.25). In the course of one night he was able to recall [past lives in the last] 500 universal cycles (*pañcakappasatānāhaṃ ekarattiṃ anussarinti*, Th.v.165-6). Anuruddha could remember further, but may have needed more nights:

It is because I have developed and cultivated these four bases of mindfulness that I recall [past lives in the last] 1,000 universal cycles.

Imesañca panāhaṃ āvuso catunnaṃ satipaṭṭhānānaṃ bhāvitattā bahulikatattā kappasahassaṃ anussarāmi.

— S.5.303

But that merely 1,000 sand grains in the 2500 kilometres of the River Ganges. The Buddha's ability was unlimited. His usual ability during conversations was 91 universal cycles (M.1.483; S.4.325):

When I recollect the past ninety-one universal cycles, Vaccha, I do not recall any Ājīvaka ascetic who went to heaven.

Ito kho so vaccha ekanavuto kappo yamaṃ anussarāmi nābhijānāmi kañci ājīvakaṃ saggūpagaṃ.

— M.1.483

When I recollect the past ninety-one universal cycles, headman, I do not recall any family being destroyed merely by giving cooked almsfood.

Ito so gāmaṇi ekanavuto kappo yamaṃ anussarāmi nābhijānāmi kiñcikulaṃ pakkabhikkhānuppādānamattena upahatapubbaṃ.

— S.4.324

But at full stretch he could recall hundreds of thousands of universal cycles. In fact, as far as he liked (so *yāvatakaṃ ākañkhati tāvatakaṃ anussarati*, D.3.134). Thus he could legitimately proclaim:

So long is the period of a universal cycle, bhikkhu. And of universal cycles of such length, we have wandered the round of birth and death for the periods of so many universal cycles, so many hundreds of universal cycles, so many thousands of universal cycles, so many hundreds of thousands of universal cycles.

Evaṃ dīgho kho bhikkhu kappo. Evaṃ dīghānaṃ kho bhikkhu kappānaṃ neko kappo saṃsito nekaṃ kappasataṃ saṃsitaṃ nekaṃ kappasahassaṃ saṃsitaṃ nekaṃ kappasatasahassaṃ saṃsitaṃ.

— S.2.181-2

Recollecting kappas of contraction and expansion: centuries

When bhikkhus recall their previous lives, they describe it as follows:

'I recall my manifold past lives, that is, one birth, two lifetimes, three lifetimes... a hundred lifetimes, a thousand lifetimes, a hundred thousand lifetimes, [past lives in the last] many *kappas* of contraction, many *kappas* of expansion, many *kappas* of contraction and expansion.

aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe.

— S.2.214

Because *kappa* is part of the contraction and expansion phases of the universal cycle, in this context it must mean 'century':

- '... many centuries of the universal cycle's contraction phase, many centuries of the universal cycle's expansion phase... '

Illustrations

Illustration

kappaṃ

century

If one develops and cultivates the four paths to psychic power, if one wishes, one could live for a century or for slightly more than a century.

so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

— S.5.259

Illustration

kappaṃ

century

Beings have wandered the round of birth and death for many centuries, many hundreds of centuries, many thousands of centuries, many hundreds of thousands of centuries

neko kappo saṃsito nekaṃ kappasataṃ saṃsitāṃ nekaṃ kappasahasasāṃ saṃsitāṃ nekaṃ kappasatasahasasāṃ saṃsitāṃ.

— S.2.181

Illustration

kappe

centuries

Bhikkhus, to whatever extent I wish, I recall my manifold past lives, that is, one birth, two lifetimes... a hundred thousand lifetimes, [past lives in the last] many centuries of the universal cycle's contraction phase, many centuries of the universal cycle's expansion phase, many centuries of the universal cycle's contraction and expansion phases.

aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe.

— S.2.214

Illustration

kappaṃ

the period of a universal cycle

— 'Bhante, how long is the period of a universal cycle?'

kīvadīgho nu kho bhante kappo ti?

— 'The period of a universal cycle is long, bhikkhu. It is not easy to count it and say it is so many years, or so many hundreds of years, or so many thousands of years, or so many hundreds of thousands of years.'

Dīgho kho bhikkhu kappo. So na sukaro saṅkhātuṃ ettakāni vassāni iti vā ettakāni vassasatāni iti vā ettakāni vassasahassāni iti vā ettakāni vassasatasahassāni iti vā ti.

— S.2.181

Illustration

kappā

universal cycle

— 'Master Gotama, how many universal cycles have elapsed and gone by?'

Kīvabahukā nu kho bho gotama kappā abbhatītā atikkantā ti.

— 'Brahman, many universal cycles have elapsed and gone by. It is not easy to count them and say that there have been so many universal cycles, or so many hundreds of universal cycles, or so many thousands of universal cycles, or so many hundreds of thousands of universal cycles.'

Bahukā kho brāhmaṇa kappā abbhatītā atikkantā. Te na sukarā saṅkhātum ettakā kappā iti vā ettakāni kappasatāni iti vā ettakāni kappasahassāni iti vā ettakāni kappasatasahassāni iti vā ti.

— S.2.183-4

Illustration

kappe

universal cycle; saṃvaṭṭavivaṭṭakappa, the period of a universal cycle;

Having cultivated a mind of [unlimited, all-encompassing] goodwill for seven years, then for the periods of seven universal cycles I did not return to this [low] plane of existence.

Satta vassāni mettacittaṃ bhāvetvā satta saṃvaṭṭavivaṭṭakappe nayimaṃ lokaṃ punarāgamāsiṃ.

During the universal cycle's contraction phase, I went to the Ābhassarā world.

Saṃvaṭṭamāne sudaṃ bhikkhave kappe ābhassarūpago homi.

During the universal cycle's expansion phase, I was reborn in an empty Brahmā palace.

Vivaṭṭamāne kappe suññaṃ brahmavimānaṃ upapajjāmi.

— It.14-16

Illustration

kappa

period of a universal cycle

Devadatta is bound for [rebirth in] the plane of sub-human existence, bound for hell, and he will remain there for the period of a universal cycle, unredeemable.

āpāyiko devadatto nerayiko kappatṭho atekiccho.

— A.3.402

Kappaṃ n'eti

Renderings

- *kappaṃ n'eti*: he is not caught up in egocentric conception

Introduction

Kappaṃ n'eti: Sn.v.521, Sn.v.535, and Sn.v.860

Kappaṃ n'eti occurs thrice in the scriptures: Sn.v.521, Sn.v.535, and Sn.v.860. *Kappaṃ* occurs with the same meaning a further five times at Sn.v.373, Sn.v.517, Sn.v.911, Sn.v.914, and Sn.v.1101, but these do not much help with the meaning of *kappaṃ n'eti*:

He is not caught up in egocentric conception.

na kappiyo.

— Sn.v.914

The one who has abandoned egocentric conception

Kappaṃ jahaṃ.

— Sn.v.1101

In Sn.v.911 *kappaṃ* is almost synonymous with *saṅkhā*:

The Brahman is beyond the limits of conception and egocentric conception.

Na brāhmaṇo kappamupeti saṅkhā.

— Sn.v.911

Sn.v.373 and Sn.v.517 are in the illustrations.

Kappa: meaning

Kappa means 'a (false) supposition, imagining; a theory; a figment,' says DOP. These words concur with our rendering, except for being countable nouns.

PED says *kappa* means 'anything made with a definite object in view, prepared, arranged,' and says that 'as a cycle of time = *saṃsāra* at Sn 521, 535, 860,' which is wrong.

Eti: meaning

Eti means:

- 'to go, go to, reach' (PED).
- 'goes; goes towards; reaches, obtains; reaches (a state); is involved (in)' (DOP).

Norman: come to/submit to figments

Norman translates the three references as follows:

He comes to no figment among devas and men who are subject to figments.

Devamanussesu kappiyesu kappaṃ n'eti.

— Sn.v.521

Having thrust away the triple perception, the mud, he does not come to figments.

Saññaṃ tividhaṃ panujja pañkaṃ kappaṃ n'eti.

— Sn.v.535

He does not submit to figments, being without figments.

kappaṃ n'eti akappiyo.

— Sn.v.860

Norman does not always follow the singular cases, for which an uncountable noun would be suitable.

Sn.v.860: not caught up in egocentric conception

In Sn.v.860 *kappaṃ n'eti* is associated with not comparing oneself with others:

The sage, free of greed and stinginess, does not proclaim himself as being amongst the superior, equal, or inferior. He is not caught up in egocentric conception. He is free of egocentric conception.

*Vītagedho amaccharī na ussesu vadate muni
Na samesu na omesu kappam n'eti akappiyo.*

— Sn.v.860

Sn.v.535: the three modes [of self-centredness] abandoned

In Sn.v.535 *kappam n'eti* is associated with abandoning the three modes of self-centredness:

One who has thrust away the three grubby modes of perception, and who is not caught up in egocentric conception: they call him 'noble.'

Saññaṃ tividham panujja paṅkam kappam n'eti tamāhu ariyo ti.

— Sn.v.535

Because Sn.v.860 (in paragraph above) involves comparison of oneself with others, we regard *saññaṃ tividham... paṅkam* ('the three grubby modes of perception') in Sn.v.535 as likewise implying comparison of oneself with others, and therefore meaning *tisso vidhā* ('the three modes [of self-centredness]'). The three modes of self-centredness are:

'I am better' mode [of self-centredness]

seyyo'hamasmī ti vidhā

'I am equal' mode [of self-centredness]

sadiso'hamasmī ti vidhā

'I am worse' mode [of self-centredness]

hīno'hamasmī ti vidhā.

— S.5.56

Sn.v.521

Sn.v.521 is illustrated below.

Conclusion

Kappam n'eti is associated with terms that imply arahantship:

1. Not comparing oneself with others
2. Thrusting away the three modes of self-centredness

Although *kappaṃ* is close in meaning to the widely supported 'figment,' this term is problematic for two reasons:

1. Firstly, our findings show that the specific figment involved is 'egocentric conception.'
2. Secondly, egocentric conception is an uncountable noun, and therefore better than 'figment' because pluralising is then unnecessary.

Illustrations

Illustration

kappaṃ n'eti

he is not caught up in egocentric conception

Amidst devas and men caught up in egocentric conception, he is not caught up in egocentric conception. They call him spiritually cleansed.

Devamanussesu kappiyesu kappaṃ n'eti tamāhu nahātako ti.

— Sn.v.521

Illustration

kappāni

modes of egocentric conception

'One who has investigated all modes of egocentric conception, the round of birth and death, and both the passing away and rebirth [of beings]; one who is free of spiritual defilement, spiritually unblemished, spiritually purified, who has realised the destruction of birth: they call him enlightened.'

Kappāni viceyya kevalāni saṃsāraṃ dubhayaṃ cutūpapātaṃ

Vigatarajamaṇaṅgaṇaṃ visuddhaṃ pattaṃ jātikhayaṃ tamāhu buddhan ti.

— Sn.v.517

COMMENT

Kappāni: 'modes of egocentric conception.' Egocentric conception is linked to the three modes of self-centredness in Sn.v.535. It likely has that meaning here.

Illustration

kappa

egocentric conception

'One of purified wisdom who has utterly transcended egocentric conception in regards to things of the past and future, who is free of [bondage to] the six senses and their objects: he would properly fulfil the ideals of religious asceticism in the world.

*Atītesu anāgatesu cā pi kappātīto aticca suddhipañño
Sabbāyatanehi vippamutto sammā so loke paribbajeyya.*

— Sn.v.373

Kamma

Renderings

- *kamma*: conduct
- *kamma*: deed
- *kamma*: accumulated merit
- *kamma*: accumulated demerit
- *kamma*: karmically consequential conduct
- *kamma*: the operation of the karmic mechanism
- *kamma*: legal act of an assembly of bhikkhus
- *kaṇhakamma*: accumulated demerit
- *pāpakamma*: accumulated demerit

Introduction

Kamma: conduct

Kamma often means 'conduct' or 'deed'. For example:

A noble disciple is endowed with blameless bodily conduct.

anavajjena kāyakammena samannāgato hoti.

— A.2.69-70

Although he may do an unvirtuous deed by body, speech, or mind, he is incapable of hiding it.

*Kiñcāpi so kammaṃ karoti pāpakaṃ kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya.*

— Sn.v.230-232

Kamma: the operation of the karmic mechanism

Kamma can mean 'the operation of the karmic mechanism,' called *kammayanta* at quotes below, Th.v.574 and Th.v.419.

He is superstitious. He believes in luck, not in the operation of the karmic mechanism.

kotuhalamaṅgaliko hoti maṅgalaṃ pacceṭi no kammaṃ

He is not superstitious. He believes in the operation of the karmic mechanism, not in luck.

akotuhalamaṅgaliko hoti kammaṃ pacceṭi no maṅgalaṃ.

— A.3.206

Because merit and demerit is accumulated, it means that all but arahants are caught in the operation of the karmic mechanism:

Thus does [one who is attached to] the [human] body take his course, driven by the operation of the karmic mechanism

Evāyaṃ vattate kāyo kammayantena yantito.

— Th.v.574

By destroying the origin of ignorance [of things according to reality], [the eightfold path, *ariyo aṭṭhaṅgiko maggo*, Th.v.421] is a destroyer of the operation of the karmic mechanism.

Aññāṇamūlabhedāya kammayantavighāṇo.

— Th.v.419

PED (sv *yanta*) for *kammayanta* (Th.v.419) gives 'the machinery of Kamma,' and (sv *yantita*) renders

kammayantena (Th.v.574) as 'impelled by the machinery of Karma.'

Kamma: the field

Kamma is sometimes called 'the field,' which we take to mean 'the [field of] operation of the karmic mechanism':

- Thus Ānanda,

(...) the [field of] operation of the karmic mechanism is the field.

kammaṃ khettaṃ

(...) the stream of sense consciousness, the seed.

viññāṇaṃ bījaṃ

(...) craving, the moisture.

taṇhā sneho.

(...) For beings [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving.

avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ

(...) the stream of sense consciousness is established in the low plane of existence.

hīnāya dhātuyā viññāṇaṃ patitṭhitaṃ

(...) In this way renewed states of individual existence and rebirth occur in the future.

evaṃ āyatiṃ punabbhavābhiniḍḍatti hoti.

— A.1.223-4

English word karma

Karma means:

- the principle of retributive justice determining a person's state of life and the state of his reincarnations as the effect of his past deeds
- the doctrine of inevitable consequence
- destiny or fate (Collins Dictionary).

We therefore avoid using the term because of the connotations of fatalism or fate. Nonetheless, we use

'karmic'.

Merit and demerit: *upacita*

Where kamma is 'accumulated' (*upacita*) it stands for merit or demerit. For example:

This is the first time that demerit whose consequence comes without delay has been accumulated by Devadatta.

idaṃ bhikkhave devadattena paṭhamañ ānantariyakammaṃ upacitaṃ.

— Vin.2.193

Venerable Cunda the metalworker has accumulated merit that is conducive to long life

Āyusaṃvattanikaṃ āyasmatā cundena kammāraputtana kammaṃ upacitaṃ.

— D.2.136

The arahant: no further karmically consequential conduct

The arahant does not undertake karmically consequential deeds:

—What do you think, bhikkhus: can a bhikkhu whose *āsavas* are destroyed (*khīṇāsavo bhikkhu*) undertake a karmically consequential deed that is meritorious, demeritorious, or karmically neutral?

puññābhisaṅkhāraṃ vā abhisaṅkhareyya apuññābhisaṅkhāraṃ vā abhisaṅkhareyya āneñjābhisaṅkhāraṃ vā abhisaṅkhareyyā ti

— No, bhante (S.2.83).

The arahant: destruction of merit and demerit

The scriptures sometimes suggest the arahant has destroyed all merit and demerit. For example:

Whatever karmically consequential conduct was undertaken by me, whether small or great, all that [accumulated merit and demerit] is exhausted.

*Yaṃ mayā pakataṃ kammaṃ appaṃ vā yadi vā bahuṃ;
Sabbametaṃ parikkhīṇaṃ.*

— Th.v.80

While I undertook much karmically consequential conduct of the kind which leads to [rebirth in] the plane of misery, yet its karmic consequence has reached me now. I enjoy my food free of karmic debt.

*Tādisaṃ kammaṃ katvāna bahuṃ duggatigāminam;
Phuṭṭho kammavipākena anaṇo bhuñjāmi bhojanaṃ.*

— M.2.105

Yet the scriptures also unequivocally say the opposite, that till the time of their death arahants continue to receive the karmic consequences of previous karmically consequential conduct:

The bhikkhu... who is free of perceptually obscuring states... undertakes no new karmically consequential conduct and nullifies previous karmically consequential conduct by the gradual experience [of its consequences].

bhikkhu... anāsavaṃ... so navañca kammaṃ na karoti purāṇaṇca kammaṃ phussa phussa vyantīkaroti.

— A.3.414

And the body, too, is to be regarded as the consequences of previous karmically consequential conduct, even for arahants.

kāyo... purāṇamidaṃ bhikkhave kammaṃ... datṭhabbaṃ.

— S.2.64-5

Therefore when the scriptures say arahants have exhausted their merit and demerit, it either means:

1. that they will have done so by the time of their final passing, or
2. that when accumulated merit and demerit is exhausted, there still remains the consequences of that merit and demerit.

The non-returner and demerit

A non-returner receives within his very lifetime all unpleasant karmic consequences of past conduct:

Whatever demeritorious karmically consequential conduct was previously undertaken by this [wretched human] body born of deeds, all [the consequences of] that must be experienced now [in this lifetime]; it will not [be able to] arise hereafter.' Thus developed, the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill leads to non-returnership for a wise bhikkhu here who has not penetrated to a more exalted liberation.

yaṃ kho me idha kiñcī pubbe iminā karajakāyena pāpakammaṃ kataṃ sabbaṃ taṃ idha vedanīyaṃ na taṃ anugaṃ bhavissatī ti. Evaṃ bhāvitā kho bhikkhave mettācetovimutti anāgāmitāya saṃvattati idha paññassa bhikkhuno uttariṃ vimuttiṃ appaṭivijjhato.

— A.5.300

A non-returner is therefore left to receive after death only pleasant karmic consequences.

Nullifying karmically consequential deeds

Karmically consequential deeds are nullified by experiencing their karmic consequence, a process described in these quotes:

'I declare that there can be no nullification of karmically consequential deeds which have been intentionally undertaken and karmically accumulated without experiencing [their karmic consequences], either in this life, or on rebirth, or in some other subsequent [existence].'

Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā vyantībhāvaṃ vadāmi. Tañca kho diṭṭhe vā dhamme upapajje vā apare vā pariyāye.

— A.5.292

Previous karmically consequential conduct is nullified by the gradual experience [of its consequences]

purāṇaṇca kammaṃ phussa phussa vyantikaroti.

— A.2.198

The four types of deeds

There are four types of deeds. The first three types are:

- dark (*kammaṃ kaṇhaṃ*)
- bright (*kammaṃ sukkaṃ*),
- dark-and-bright (*kammaṃ kaṇhasukkaṃ*) (M.1.389).

Here, 'dark' means 'a hostile karmically consequential deed' (*savyāpajjhaṃ kāyasāṅkhāraṃ...*

vacīsāṅkhārāṃ... manosāṅkhārāṃ abhisāṅkharoti, M.1.391) and 'bright' means 'an unhostile karmically consequential deed' (*avyāpajjhaṃ* M.1.391).

The karmic consequences of such deeds are also dark, bright, or dark-and-bright (*kaṇhaviṇṇaṃ sukkaviṇṇaṃ kaṇhasukkhaviṇṇaṃ*) where 'dark' means hostile sense impression (*savyāpajjhaṃ vedanaṃ* M.1.389) and 'bright' means unhostile sense impression (*avyāpajjhaṃ vedanaṃ* M.1.390).

For those wishing to escape karmically consequential conduct there is a fourth type of deed called 'neither-dark-nor-bright' (*kammaṃ akaṇhaṃ asukkaṃ*) which leads to the destruction of karmically consequential conduct (*kammakkhayāya saṃvattati*). This deed involves

1. The intentionality to abandon karmically consequential conduct that is dark with dark karmic consequences

yamidaṃ kammaṃ kaṇhaṃ kaṇhaviṇṇaṃ tassa pahānāya yā cetanā

2. The intentionality to abandon karmically consequential conduct that is bright with bright karmic consequences

yampidaṃ kammaṃ sukkaṃ sukkaviṇṇaṃ tassa pahānāya yā cetanā

3. The intentionality to abandon karmically consequential conduct that is dark-and-bright with dark-and-bright karmic consequences.

yampidaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkhaviṇṇaṃ tassa pahānāya yā cetanā (M.1.391).

This is called conduct that is neither-dark-nor-bright with neither-dark-nor-bright karmic consequences that leads to the destruction of karmically consequential conduct.

idaṃ vuccati puṇṇa kammaṃ akaṇhaṃ asukkaṃ akaṇhāsukkhaviṇṇaṃ kammakkhayāya saṃvattati.

— M.1.391

The seven enlightenment factors are such conduct (*kammaṃ kammakkhayāya saṃvattati*, A.2.237). So is the eightfold path (*sammādiṭṭhi... sammāsamādhī*, A.2.237).

On making the suttas incomprehensible

The sutta we have just quoted can be made incomprehensible, if, instead of saying one should abandon karmically consequential conduct, the sutta is rendered to say that one should 'abandon all conduct, whether dark or bright.' This would contradict much of the Buddha's teaching, which constantly

praises the cultivation of good conduct:

The refraining from everything unvirtuous; the undertaking of what is spiritually wholesome... this is the training system of the Buddhas.

sabbapāpassa akaraṇaṃ kusalassa upasampadā... etaṃ buddhānaṃ sāsanaṃ.

— Dh.v.183

Do not be afraid of acts of merit. This is called pleasant, desirable, likeable, agreeable, and pleasing, namely meritorious deeds

Mā bhikkhave puñṇānaṃ bhāyittha sukhassetaṃ bhikkhave adivacanaṃ iṭṭhassa kantassa piyassa manāpassa yadidaṃ puñṇāni.

— It.14-16

Merit is not obstructive

Although non-greed, non-hatred, and discernment of reality are bases for the arising of [meritorious] deeds (*alobho... adoso... amoho nidānaṃ kammānaṃ samudayāya*), when greed, hatred, and undiscernment of reality disappear, that merit is abandoned (*lobhe... dose... mohe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti*, A.1.134-5). If it was not abandoned, then merit would prevent one's final liberation, because:

I declare that there is no putting an end to suffering without experiencing the consequences of karmically consequential deeds which have been intentionally undertaken and karmically accumulated.

Na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhassantakiriyaṃ vadāmi.

— A.5.292

Kamma in disciplinary procedures

In the context of discipline, *kamma* means 'legal act of an assembly of bhikkhus.'

Illustrations

Illustration

kammena

conduct

A noble disciple (*ariyasāvako*) is endowed with

blameless bodily conduct

anavajjena kāyakammena samannāgato hoti

blameless verbal conduct

anavajjena vacīkammena samannāgato hoti

blameless mental conduct

anavajjena manokammena samannāgato hoti.

— A.2.69-70

Illustration

kammaṃ

conduct

The ignorant engage in spiritually unwholesome conduct that arises from attachment, hatred, and undiscernment of reality.

Rāgajaṇca dosajaṇca mohajaṇcāpaviddasu karonti akusalaṃ kammaṃ.

— A.2.72

Illustration

kammasa

conduct/deed; *kammānaṃ* types of conduct

'Of what conduct of mine is this the fruit, of what deed the karmic consequence, that I now have such great spiritual power and might?'

kissa nu kho me idaṃ kammaṣṣa phalaṃ kissa kammaṣṣa vipāko yenāhaṃ etarahi evaṃ mahiddhiko evaṃ mahānubhāvo ti

Then it occurred to me that it was the fruit and karmic consequences of three types of conduct, namely giving, inward taming, and restraint [in conduct].

Tassa mayhaṃ bhikkhave etadahosi tiṇṇaṃ kho me idaṃ kammānaṃ phalaṃ tiṇṇaṃ kammānaṃ vipāko yenāhaṃ etarahi evaṃ mahiddhiko evaṃ mahānubhāvo ti seyyathidaṃ dānassa damassa saṃyamassā ti.

— It.14-16

Illustration

kammaṃ

deed

Although he may do an unvirtuous deed by body, speech, or mind, he is incapable of hiding it.

*Kiñcāpi so kammaṃ karoti pāpakaṃ kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya.*

— Sn.v.230-232

Illustration

kammaṃ

conduct

What is conduct that is dark with dark karmic consequences?

Katamañca bhikkhave kammaṃ kaṇhaṃ kaṇhaviṇṇaṃ?

In this regard, some person is a killer, a thief, an adulterer, a liar, or a drinker.

Idha bhikkhave ekacco paṇātipātī hoti adinnādāyī hoti kāmesu micchācārī hoti musāvādī hoti surāmerayamajjapamādaṭṭhāyī hoti

And what is conduct that is bright with bright karmic consequences?

Katamañca bhikkhave kammaṃ sukkaṃ sukkaviṇṇaṃ?

In this regard, someone refrains from killing, stealing, adultery, lying, and drinking alcohol.

Idha bhikkhave ekacco paṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchācārā paṭivirato hoti musāvādā paṭivirato hoti surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

— A.2.234-5

Illustration

kamma

deeds

Killing is threefold, I declare: due to greed, hatred, and undiscernment of reality.

Pāṇātipātampahaṃ bhikkhave tividhaṃ vadāmi lobhahetukampi dosahetukampi mohahetukampi.

Stealing is threefold, I declare: due to greed, hatred, and undiscernment of reality.

Adinnādānampahaṃ bhikkhave kividhaṃ vadāmi lobhahetukampi dosahetukampi mohahetukampi.

Thus greed is a basis for the arising of karmically consequential deeds; likewise hatred and undiscernment of reality.

Iti kho bhikkhave lobho kammanidānasambhavo doso kammanidānasambhavo moho kammanidānasambhavo.

The destruction of greed, hatred, and undiscernment of reality each produces the destruction of a basis of karmically consequential deeds.

Lobhakkhayā kammanidānasaṅkhayo dosakkhayā kammanidānasaṅkhayo mohakkhayā kammanidānasaṅkhayo ti.

— A.5.262

Illustration

kamma

conduct

Bhikkhus, not from conduct born of greed, hatred, and undiscernment of reality are there devas, men, and other fortunate beings to be discerned; but hell-beings, animals, ghosts, and other unfortunate beings.

Na bhikkhave lobhajena kammaṇa dosajena kammaṇa mohajena kammaṇa devā paññāyanti na manussā paññāyanti yā vā panaññāpi kāci sugatiyo. Atha kho bhikkhave lobhajena kammaṇa dosajena kammaṇa mohajena kammaṇa nirayo paññāyati tiracchānayoṇi paññāyati pettivisayo paññāyati yā vā panaññāpi kāci duggatiyo.

Bhikkhus, not from conduct born of non-greed, non-hatred, and discernment of reality are there hell-beings, animals, ghosts, and other unfortunate beings to be discerned; but devas, men, and other fortunate beings.

Na bhikkhave alobhajena kammaṇa adosajena kammaṇa amoha jena kammaṇa nirayopaññāyati. Tiracchānayoṇi paññāyati. Pettivisayo paññāyati yā vā panaññāpi kāci duggatiyo. Atha kho bhikkhave alobhajena kammaṇa adosajena kammaṇa amohajena kammaṇa devā paññāyanti manussā paññāyanti yā vā panaññāpi kāci sugatiyo.

— A.3.338-9

Illustration

kammaṇ

conduct; kamma, karmically consequential conduct

Conduct produced from, born of, due to, originated by greed, hatred, and undiscernment of reality is spiritually unwholesome and blameworthy.

yaṃ bhikkhave lobhapakataṃ... dosapakataṃ... mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ taṃ kammaṃ akusalaṃ taṃ kammaṃ sāvajjaṃ

It has unpleasant karmic consequences and leads to the [further] origination of karmically consequential conduct. It does not lead to the ending of karmically consequential conduct.

taṃ kammaṃ dukkhavipākaṃ taṃ kammaṃ kammasamudayāya saṃvattati. Na taṃ kammaṃ kammanirodhāya saṃvattati.

Conduct produced from, born of, due to, originated by non-greed, non-hatred, and discernment of reality is spiritually wholesome and blameless.

yaṃ bhikkhave alobho... adoso... amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ. Taṃ kammaṃ kusalaṃ taṃ kammaṃ anavajjaṃ

It has pleasant karmic consequences and leads to the ending of karmically consequential conduct. It does not lead to the origination of karmically consequential conduct.

taṃ kammaṃ sukhavipākaṃ taṃ kammaṃ kammanirodhāya. Na taṃ kammaṃ kammasamudayāya saṃvattati.

— A.1.263

Illustration

kammaṃ

conduct; karmically consequential conduct

What, bhikkhus, is conduct that is neither-dark-nor-bright with neither-dark-nor-bright karmic consequences that leads to the destruction of karmically consequential conduct?

Katamañca bhikkhave kammaṃ akaṇhaṃ asukkaṃ akaṇhāsukkavipākaṃ kammakkhayāya saṃvattati?

The eightfold path.

Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsaṭi sammāsamādhī.

— A.2.237

Illustration

kammaṃ

karmically consequential conduct

He undertakes no new karmically consequential conduct

so navañca kammaṃ na karoti

As to previous karmically consequential conduct, he nullifies it by the gradual experience [of its consequences]

purāṇaṇca kammaṃ phussa phussa vyantīkaroti.

— A.2.197

Illustration

kammaṃ

karmically consequential conduct

With the abandonment of craving, karmically consequential conduct is abandoned. With the abandonment of karmically consequential conduct, suffering is abandoned.

Taṇhāya pahānā kammaṃ pahīyati. Kammaṃ pahānā dukkhaṃ pahīyati.

— S.5.86-7

Illustration

kammaṃ

conduct; kamma, karmically consequential conduct

And what is conduct that is dark with dark karmic consequences

Katamañca puñña kammaṃ kaṇhaṃ kaṇhaviṇṇaṃ

In this regard, some person undertakes a hostile karmically consequential deed by way of body... speech... mind

idha puñña ekacco savyāpajjhaṃ kāyasaṅkhāraṃ... vacīsaṅkhāraṃ... manosaṅkhāraṃ abhisaṅkharoti

And what, Puñña, is conduct that is bright with bright karmic consequences?

kammaṃ sukkaṃ sukkaviṇṇaṃ

In this regard, some person undertakes an unhostile karmically consequential deed by way of body... speech... mind

avyāpajjhaṃ kāyasaṅkhāraṃ... vacīsaṅkhāraṃ... manosaṅkhāraṃ abhisaṅkharoti

What, Puñña, is conduct that is neither-dark-nor-bright with neither-dark-nor-bright karmic consequences that leads to the destruction of karmically consequential conduct?

kammaṃ akaṇhaṃ asukkaṃ akaṇhāsukkaviṇṇaṃ kammakkhayāya saṃvattati

The intentionality to abandon karmically consequential conduct that is dark with dark karmic consequences

yamidaṃ kammaṃ kaṇhaṃ kaṇhaviṇṇaṃ tassa pahānāya yā cetanā

or intentionality to abandon karmically consequential conduct that is bright with bright karmic consequences

yampidaṃ kammaṃ sukkaṃ sukkaviṇṇaṃ tassa pahānāya yā cetanā

or intentionality to abandon karmically consequential conduct that is dark-and-bright with dark-and-bright karmic consequences

yampidaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkaviṇṇaṃ tassa pahānāya yā cetanā

is conduct that is neither-dark-nor-bright with neither-dark-nor-bright karmic consequences that leads to the destruction of karmically consequential conduct.

idaṃ vuccati puñña kammaṃ akaṇhaṃ asukkaṃ akaṇhāsukkaviṇṇaṃ kammakkhayāya saṃvattati.

— M.1.391

Illustration

kammaṃ

karmically consequential conduct/deeds

Intentionality is karmically consequential conduct, I declare.

Cetanāhaṃ bhikkhave kammaṃ vadāmi

In applying intention, one undertakes karmically consequential conduct by way of body, speech, or mind.

cetayitvā kammaṃ karoti kāyena vācāya manasā

What is the basis for the arising of karmically consequential deeds?

Katamo ca bhikkhave kammānaṃ nidānasambhavo

Sensation is the basis for the arising of karmically consequential deeds.

phasso bhikkhave kammānaṃ nidānasambhavo

What is the diversity in karmically consequential deeds?

Katamā ca bhikkhave kammānaṃ vemattatā:

There is a deed [whose karmic consequence is] to be experienced in hell, or as an animal, a ghost, a human, or as a deva.

atthi bhikkhave kammaṃ nirayavedanīyaṃ atthi kammaṃ tiracchānayanivedanīyā atthi kammaṃ pettivisayavedanīyaṃ atthi kammaṃ manussalokavedanīyaṃ atthi kammaṃ devalokavedanīyaṃ.

What is the karmic consequence of karmically consequential deeds?

Katamo ca bhikkhave kammānaṃ vipāko

The karmic consequence of karmically consequential deeds is threefold: that which arises in this life, or on rebirth, or in some other subsequent [existence].

Tividhāhaṃ bhikkhave kammānaṃ vipākaṃ vadāmi diṭṭhevā dhamme upajje vā apare vā pariyāye.

What is the [co-conditional] ending of karmically consequential deeds?

Katamo ca bhikkhave kammanirodho

The ending of sensation is the ending of karmically consequential deeds.

Phassanirodho bhikkhave kammanirodho.

— A.3.415

kammaṃ

deed; kammaṃ, karmically consequential conduct

What is previous karmically consequential conduct?

purāṇaṃ kammaṃ

The visual sense should be seen as [the consequence of] previous karmically consequential conduct, originated, arisen from intentionality, and to be necessarily experienced.

Cakkhu bhikkhave purāṇakammaṃ abhisankhataṃ abhisāñcetaṃ vedaniyaṃ datṭhabbaṃ

The auditory sense... The olfactory sense... The gustatory sense... The tactile sense... The mental sense should be seen as [the consequence of] previous karmically consequential conduct, originated, arisen from intentionality, and to be necessarily experienced.

mano purāṇakammaṃ abhisankhato abhisāñcetaṃ vedaniyo datṭhabbo

This is called previous karmically consequential conduct.

Idaṃ vuccati bhikkhave purāṇakammaṃ.

What is new karmically consequential conduct?

Katamañca bhikkhave navaṃ kammaṃ

Whatever deed one does in the present by way of body, speech, or mind.

yaṃ kho bhikkhave etarahi kammaṃ karoti kāyena vācāya manasā

What is the ending of karmically consequential conduct?

Katamo ca bhikkhave kammanirodho

He who attains liberation [from perceptually obscuring states] through the ending of karmically consequential conduct by way of body, speech, and mind, this is called the ending of karmically consequential conduct.

yo kho bhikkhave kāyakammavacīkammamanokammassa nirodhā vimuttiṃ phusati. Ayaṃ vuccati bhikkhave kammanirodho.

— S.4.132-3

kammānaṃ

karmically consequential deeds: kammaṃ, accumulated merit

There are three bases for the arising of karmically consequential deeds. What three?

Tīṇi'māni bhikkhave nidānāni kammānaṃ samudayāya. Katamāni tīṇi:

Greed is a basis for the origination of karmically consequential deeds.

lobho nidānaṃ kammānaṃ samudayāya

Hatred is a basis for the origination of karmically consequential deeds.

doso nidānaṃ kammānaṃ samudayāya

Undiscernment of reality is a basis for the origination of karmically consequential deeds.

moho nidānaṃ kammānaṃ samudayāya.

Karmically consequential conduct produced from greed, born of greed, due to greed, originated by greed bears fruit wherever the rebirth of one's individuality occurs.

Yaṃ bhikkhave lobhapakataṃ... mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ yatthassa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati..

Wherever that karmically consequential conduct bears fruit, there one experiences the karmic consequences of one's conduct, either in this life, or on rebirth, or in some other subsequent [existence].

Yattha taṃ kammaṃ vipaccati tattha tassa kammaṃ vipākaṃ paṭisaṃvedeti diṭṭhe vā dhamme upapajje vā apare vā pariyāye.

There are three bases for the arising of karmically consequential deeds

Tīṇi'māni bhikkhave nidānāni kammānaṃ samudayāya. Katamāni tīṇi:

Non-greed is a basis for the origination of karmically consequential deeds.

alobho nidānaṃ kammānaṃ samudayāya

Non-hatred is a basis for the origination of karmically consequential deeds.

adoso nidānaṃ kammānaṃ samudayāya

Penetrative discernment is a basis for the origination of karmically consequential deeds.

amoho nidānaṃ kammānaṃ samudayāya

But with the disappearance of greed, hatred, and undiscernment of reality, that accumulated merit is abandoned.

lobhe... dose... mohe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti

It is chopped down at the root, completely and irreversibly destroyed, never to arise again in future.

Yaṃ bhikkhave alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ lobhe vigate... dose vigate... mohe vigate evaṃ taṃ kammaṃ pahīṇaṃ hoti ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.

— A.1.134-5

Comment:

If the merit of good conduct was not automatically abandoned in this way, then doing good deeds would block one's final liberation because one is obliged to receive the karmic consequences of all conduct.

Illustration

kamma

karmically consequential conduct

This Venerable is owner of his karmically consequential conduct, inheritor of it, born of it, intimately related to it, has it as his refuge. He is the inheritor of whatever karmically consequential conduct he undertakes whether meritorious or demeritorious.

Kammassako ayamāyasmā kammadāyādo kammayonī kammabandhū kammaṇaṭṭhapaṭisaṇṇo. Yaṃ kammaṃ karissati kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissatī ti.

— A.3.185

Illustration

kamma

karmically consequential conduct

He was resolute in applying himself to spiritually wholesome factors... By undertaking that karmically consequential conduct, heaping it up, lavishly and abundantly, with the demise of the body at death he was reborn in the realm of happiness, in the heavenly worlds.

dalhasamādāno ahosi kusalesu dhammesu... so tassa kammassa katattā upacitattā ussannattā vipulantā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

— D.3.145-6

Illustration

pāpakammā

accumulated demerit; pāpaṃ pubbe kataṃ, demerit

A brahman told the bhikkhunī Puṇṇikā that whoever does a demeritorious deed (*pāpakamma pakubbatī*) is released from the accumulated demerit by water ablution (*dakābhisecanā sopi pāpakammā pamuccati*).

Puṇṇikā replied that if rivers could carry off one's accumulated demerit (*pāpaṃ pubbe kataṃ vahuṃ*), they would carry off one's accumulated merit as well (*puñṇampimā vaheyyuṃ*) (Thī.v.236-251).

Illustration

pāpakammaṃ kataṃ

demeritorious conduct

Previous demeritorious conduct whose karmic consequence has not yet ripened.

pubbe pāpakammaṃ kataṃ avipakkavipākaṃ.

— A.2.196

Illustration

kaṇhakammo

accumulated demerit

The stream Bāhumatī: a fool may bathe there forever yet will not purify himself of accumulated demerit.

bāhumatiṃ nadiṃ niccampi bālo pakkhanno kaṇhakammo na sujhati.

— M.1.39

Illustration

kammaṃ

legal act of an assembly of bhikkhus

A legal act done with an incomplete assembly of bhikkhus (*vaggakammaṃ*) is invalid ('reversible, not fit to stand,' *kuppaṃ aṭṭhānārahaṃ*) (Vin.1.316).

Karuṇā; Anuddaya; Anukampa; Anukampati

Renderings

- *karuṇā*: [unlimited, all-encompassing] compassion
- *kāruṇṇā*: compassion
- *anuddaya*: sympathy
- *parānuddaya*: feeling sorry for others
- *anukampa*: tender concern
- *anukampati*: to be tenderly concerned for
- *anukampati*: tenderly reciprocate
- *anukampin*: being tenderly concerned

Introduction

[Unlimited, all-encompassing] compassion

The practices of *mettā*, *karuṇā*, *muditā* and *upekkhā* are sometimes called the four divine abidings (*cattāro brahmavihārā*, D.2.196) and sometimes the four unlimited states (*catasso appamaññā*, D.3.223). Practising them together is called the 'unlimited liberation [from perceptually obscuring states]' (*appamāṇā cetovimutti*, S.4.296). The *Mahāvedalla Sutta* (M.1.298) and *Godatta Sutta* (S.4.296) say the 'makers of limitation' (*pamāṇakaraṇo*) are *rāgo doso* and *moho* (*rāgo kho āvuso pamāṇakaraṇo doso pamāṇakaraṇo moho pamāṇakaraṇo*). Therefore the four *brahmavihāras* should be practised unlimited by *rāgo doso* and

moho. And therefore we call *karuṇā* '[unlimited, all-encompassing] compassion':

In this regard a bhikkhu abides pervading one quarter with a mind of [unlimited, all-encompassing] compassion, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, in all directions, everywhere, he abides pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] compassion, vast, exalted, unlimited, free of unfriendliness and hostility.

Idha bhante bhikkhu karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ iti uddhamadho tiriyaṃ sabbadhi sabbatthatāya sabbāvantāṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati.

— S.4.296

It is impossible, friend, out of the question, that one might develop and cultivate the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] compassion, make it one's vehicle and practice, carry it out, pursue it, and properly undertake it, yet still maliciousness would plague your mind. There is no such possibility.

Aṭṭhānametaṃ āvuso anavakāso yaṃ karuṇāya cetovimuttiyā bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya atha ca panassa vihesā cittaṃ pariyādāya ṭhassatī'ti netāṃ ṭhānaṃ vijjati. Nissaraṇaṃ hetāṃ āvuso vihesāya yadidaṃ karuṇā cetovimutti.

— D.3.249

When resentment has arisen for someone one can develop [unlimited, all-encompassing] compassion for that person.

Yasmiṃ bhikkhave puggale āghāto jāyetha karuṇā tasmiṃ puggale bhāvetabbā.

— A.3.185

Illustrations

Illustration

karuṇā

[unlimited, all-encompassing] compassion

— 'The Blessed One abides in a state of [unlimited, all-encompassing] compassion'

bhagavā hi bhante karuṇāvihārī ti.

— 'Jīvaka, any attachment, hatred, or undiscernment of reality whereby maliciousness might arise, have been abandoned by the Perfect One... If what you said referred to that, then I allow it to you'

(...) *vihesavā assa* (...)

— M.1.370

Illustration

karuṇaṃ

[unlimited, all-encompassing] compassion

He who abides in solitary retreat for the four months of the Rains, practising the meditation on [unlimited, all-encompassing] compassion, sees Brahmā.

yo vassike cattāro māse paṭisallīyati karuṇaṃ jhānaṃ jhāyati so brahmānaṃ passati.

— D.2.237

Illustration

karuṇaṃ

[unlimited, all-encompassing] compassion

If anyone from a clan of *khattiyas* goes forth from the household life into the ascetic life, and on account of the teaching and discipline proclaimed by the Perfect One, develops [unlimited, all-encompassing] goodwill, [unlimited, all-encompassing] compassion, [unlimited, all-encompassing] joy, and [unlimited, all-encompassing] detached awareness, and thereby gains inward peace: on account of that inward peace, he is one who is applied to a practice that is proper for ascetics, I declare.

Evameva kho bhikkhave khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti so ca tathāgatappaveditaṃ dhammavinayaṃ āgama evaṃ mettaṃ karuṇaṃ muditaṃ upekkhaṃ bhāvetvā labhati ajjhattaṃ vūpasamaṃ. Ajjhattaṃ vūpasamā samaṇasāmīcipaṭipadaṃ paṭipanno ti vadāmi.

— M.1.284

Illustration

karuṇaṃ

[unlimited, all-encompassing] compassion

Karuṇā: the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] compassion has the state of awareness of boundless space as its culmination.

ākāsānañcāyatanaparamāhaṃ bhikkhave karuṇā cetovimuttiṃ vadāmi.

— S.5.120

Illustration

kāruṇṇaṃ

compassion

'Ānanda, would you just simply passively observe an elder bhikkhu while he is being harassed?

atthi nāma ānanda therāṃ bhikkhuṃ vihesiyamānaṃ ajjupekkhissatha

(...) Truly, Ānanda, compassion does not develop in allowing an elder bhikkhu to be harassed'

Na hi nāma ānanda kāruṇṇampi bhavissati theramhi bhikkhumhi vihesiyamānamhī ti.

— A.3.194

Illustration

karuṇaṃ (Commentary: *anuddayaṃ*)

sympathetic

Namuci approached me, uttering sympathetic words

Namuci karuṇaṃ vācaṃ bhāsamāno upāgamī

'You are thin and sallow-faced. You are nearly dead... Live, sir. Life is better [than death].... The path of striving is hard: hard to undertake, and hard to bear'

duggo maggo padhānāya dukkaro durabhisambhavo.

— Sn.v.425-6

COMMENT

Karuṇaṃ: 'sympathetic.' Treating *karuṇaṃ* as *anuddayaṃ*. Commentary: *Karuṇaṃ vācaṃ ti anuddayaṃyuttaṃ vācaṃ.*

Illustration

kāruṇṇataṃ

compassion

Then the Blessed One, understanding the Brahmā's request, out of compassion for beings surveyed the world with the vision of a Buddha.

atha kho bhagavā brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruṇṇataṃ paṭicca buddhacakkhunā lokaṃ volokesi.

— S.1.137

Illustration

kāruṇṇatā

compassion; anukampatā, tender concern

If a bhikkhu is wanting to reprove another, having contemplated five principles within himself he may do so:

param codetukāmena pañca dhamme ajjhattaṃ manasikarivā paro codetabbo

[I will speak out of] compassion

kāruṇṇatā

[I will speak out of] seeking welfare

hitesitā

[I will speak out of] tender concern

anukampatā

[I will speak aiming at the] removal of offences

āpattivuṭṭhānatā

[I will speak] aiming at vinaya

vinayapurekkhāratā ti.

— Vin.2.250

COMMENT

Parentheses in accordance with *Codanā Sutta*:

If a bhikkhu is reproving, wanting to reprove another, he should do so having established five principles within himself.

Codakena āvuso bhikkhunā param codetukāmena pañca dhamme ajjhataṃ upatthepevā paro codetabbo:

I will speak at the right time, not the wrong time

kālena vakkhāmi no akālena

I will speak truth not falsehood

bhūtena vakkhāmi no abhūtena

I will speak gently not harshly

saṇhena vakkhāmi no pharusena

I will speak what is conducive to spiritual well-being not unconducive to spiritual well-being

atthasaṃhitena vakkhāmi no anatthasaṃhitena

I will speak with a mind of [unlimited, all-encompassing] goodwill not with inner hatred

mettacittena vakkhāmi no dosantarenā ti.

— D.3.236-7, A.3.196

Illustration

kāruṇṇaṃ

compassion ; anuddayaṃ, sympathy; anukampaṃ, tender concern

He explains the Buddha's teaching to others

out of compassion

kāruṇṇaṃ paṭicca paresaṃ dhammaṃ deseti

out of sympathy

anuddayaṃ paṭicca paresaṃ dhammaṃ deseti

out of tender concern

Anukampaṃ upādāya paresaṃ dhammaṃ deseti.

— S.2.200

Illustration

kāruṇṇaṃ

compassion; anuddayaṃ, sympathy; anukampaṃ, tender concern

Suppose a sick and ailing man were to go along the highway with no village nearby, and unable to get proper food and medicine; and suppose another man, also going along the road, were to see him; it might

raise compassion in that man

kāruṇṇaṃ yeva upaṭṭhāpeyya

raise sympathy

anuddayaṃ yeva upaṭṭhāpeyya

raise tender concern

anukampaṃ yeva upaṭṭhāpeyya

so that he might say to himself: Alas for this man! he ought to have proper food and medicine, or a guide to some village. Wherefore? Lest he suffer misfortune and disaster.

Equally, of one whose ways are impure, who obtains no mental clarity, mental calm: for such a person

compassion ought to arise

kāruṇṇaṃ eva upaṭṭhāpetabbam

sympathy ought to arise

anuddayāyeva upaṭṭhāpetabbā

tender concern ought to arise

anukampāyeva upaṭṭhāpetabbā

so one says to oneself: 'Alas for this Venerable! He should give up bad habits in deed, word and thought and develop good habits. Wherefore? Lest this Venerable, with the demise of the body at death, is reborn in the plane of sub-human existence, in the plane of misery, in the plane of damnation, or in hell (A.3.189).

Illustration

anukampitum

have tender concern; anuddayā, sympathy

If, O Sakka, for some reason intimacy with anyone should arise, the wise man ought not to have tender concern in his mind for such a person.

Yena kenaci vaṇṇena saṃvāso sakka jāyati

Na taṃ arahati sappañño manasā anukampitum.

But if with a pure mind he teaches others, he does not become tethered [to them] by his tender concern and sympathy.

Manasā ce pasannena yadaññamanusāsati

Na tena hoti saṃyutto sānukampā anuddayā ti.

— S.1.206

Illustration

anuddayatam

sympathy

One who explains the teaching to others should establish five principles within himself. What five?

Paresaṃ ānanda dhammaṃ desentena pañca dhamme ajjhattaṃ upatthapetvā paresaṃ dhammo desetabbo. Katame pañca:

One should explain the teaching to others with the thought:

1. 'I will speak step-by-step

Ānupubbikathaṃ kathessāmīti paresaṃ dhammo desetabbo

2. 'I will speak observing a proper method of exposition

Pariyādassāvī kathaṃ kathessāmīti paresaṃ dhammo desetabbo

3. 'I will speak out of sympathy

Anuddayataṃ paṭicca kathaṃ kathessāmīti paresaṃ dhammo desetabbo

4. 'I will speak not for the sake of worldly benefits

Na āmisantaro kathaṃ kathessāmīti paresaṃ dhammo desetabbo

5. 'I will speak without hurting myself or others

Attānañca parañca anupahacca kathaṃ kathessāmī ti paresaṃ dhammo desetabbo (A.3.184).

Illustration

anuddayatā

sympathy

There are these three kinds of spiritually unwholesome thinking (*akusalavitakkā*). Which three?

thinking concerned with not wanting to be despised

anavaññattipaṭisaṃyutto vitakko

thinking concerned with gains, honour, and renown

lābhasakkārasilokapaṭisaṃyutto vitakko

thinking concerned with feeling sorry for others

parānuddayatāpaṭisaṃyutto vitakko.

— It.72

Comment:

As an example of feeling sorry for others, consider Nissaggiyā Pācittiya Rule 22 which says that if a bhikkhu wrongfully gets himself a new bowl from a lay supporter, that bowl should be forfeited to the group of bhikkhus. The bowl should be first offered to the senior bhikkhu, who should be persuaded to swap his own bowl for the new bowl if he prefers it. The senior bhikkhu should not refuse to swap out of feeling sorry for the offender (*na ca tassa anuddayatāya na gahetabbo*), otherwise it is a dukkaṭa offence (*yo na gaṇheyya āpatti dukkaṭassa*) (Vin.3.247).

Illustration

anukampamāno

being tenderly concerned

Being tenderly concerned for friends and comrades, one neglects one's own spiritual well-being, being emotionally bound [to others]. Seeing this danger in intimacy, one should live the religious life as solitarily as a rhinoceros horn.

Mitte suhajje anukampamāno hāpeti atthaṃ paṭibaddhacitto

Etaṃ bhayaṃ santhave pekkhamāno eko care khaggavisāṇakappo.

— Sn.v.37

Illustration

anukampanti

tenderly reciprocate

'There are five ways in which a son should minister to his parents as the eastern direction'

Pañcahi kho gahapatiputta ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā

'And there are five ways in which the parents, so ministered to by their son as the eastern direction, will tenderly reciprocate'

Imehi kho gahapatiputta pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti.

— D.3.189

Illustration

anukampanti

tenderly reciprocate

Wherever a wise man makes his dwelling, here he should feed the virtuous, those restrained [in conduct], those who live the religious life. He should dedicate a gift to the devas who are in that place.

*Yasmiṃ padese kappeti vāsaṃ paṇḍitajātiyo
sīlavantettha bhojetvā saṃyate brahmacārayo
Yā tattha devatā āsuṃ tāsāṃ dakkhiṇamādise.*

Venerated, they will venerate them, revered, they will revere them. They will tenderly reciprocate, as a mother for her own son. He with whom the devas tenderly reciprocate always has good fortune.

*Tā pūjitā pūjayanti mānitā mānayanti naṃ
tato naṃ anukampanti mātā puttaṃ'ca orasaṃ
Devatānukampito poso sadā bhadrāni passatī ti.*

— D.2.88-9, Ud.89, Vin.1.229-230

Illustration

anukampāya

tender concern

For two good reasons the Perfect One establishes training rules for disciples:

sāvakānaṃ sikkhāpadaṃ paññattaṃ

Out of tender concern for the layfolk; and to stop factions of bhikkhus with unvirtuous desires.

gihīnaṃ anukampāya pāpicchānaṃ bhikkhūnaṃ pakkhupacchedāya.

— A.1.98

Illustration

anukampako

have tender concern

'The [attainment to the] Untroubled-without-residue of the Teacher who had such tender concern for me [will be tonight in the last watch].'

satthu ca me parinibbānaṃ bhavissati yo mamaṃ anukampako ti.

— D.2.143

Illustration

anukampikāya

tender concern

If a foolish baby through the negligence of the nurse puts a stick or stone into its mouth, the nurse would quickly pay attention, and quickly remove it. If she failed to do so, then, taking hold of his head with her left hand, and crooking the finger of her right hand, she would fetch it out even if she drew blood. Why so? There would be some injury to the boy, I don't deny it, but really, bhikkhus:

This is what should be done by the nurse wishing for the child's well-being, seeking its welfare, from tender concern, out of tender concern.'

karaṇīyañca kho etaṃ bhikkhave dhātiyā atthakāmāya hitesiniyā anukampikāya anukampaṃ upādāya.

— A.3.6

Illustration

anukampamāno

tender concerned for

Considering two good reasons, brahman, I frequent secluded abodes in forests and quiet groves: in considering a pleasant abiding for myself in this lifetime, and being tenderly concerned for future generations.

attano ca diṭṭhadhammasukhavihāraṃ sampassamāno pacchimañca janataṃ anukampamāno ti.

— M.1.23

Illustration

anukampī

tenderly concerned

The Buddha told bhikkhus that in whatever way they are spoken to, they should train themselves thus:

'Neither shall our minds be worsened by this, nor shall we utter unvirtuous words, but we shall abide tenderly concerned for their welfare, with a mind of [unlimited, all-encompassing] goodwill, without inner hatred.'

na ceva no cittaṃ vipariṇataṃ bhavissati. Na ca pāpakaṃ vācaṃ nicchāressāma. Hitānukampī ca viharissāma mettacittā na dosantarā.

— M.1.126

Illustration

anukampī

tenderly concerned

He abides tenderly concerned for the welfare of all living beings.

sabbapāṇabhūtahitānukampī viharati.

— A.5.290

Illustration

anukampī

be tenderly concerned

— Lohicca, do you reside at Sālavatikā?

— Yes, reverend Gotama.

— Well, if anyone said: "The Brahman Lohicca resides at Sālavatikā, and he should enjoy the entire revenue and produce of Sālavatikā, not giving anything to others" would not anyone who spoke like that be a source of danger to your tenants?

evaṃvādi so ye taṃ upajīvanti tesaṃ antarāyakaro vā hoti no vā ti

— He would be a source of danger, reverend Gotama.

Antarāyakaro bho gotama

— And as such, would he be tenderly concerned for their welfare or not?

Antarāyakaro samāno lohicca hitānukampī vā tesaṃ hoti ahitānukampī vā ti

— He would not, reverend Gotama.

Ahitānukampī bho gotama.

— D.1.228

Kalyāṇa

Renderings

- *kalyāṇa*: virtuous
- *kalyāṇa*: virtuousness
- *kalyāṇa*: meritorious

- *kalyāṇa*: good
- *kalyāṇa*: excellent

Introduction

Kalyāṇa and kusala

Kalyāṇa is close in meaning to *kusala*, for example here:

By him are many folk established in the noble practice, namely in the aggregate of practices that are virtuous and spiritually wholesome.

bahu'ssa janatā ariye ñāye paṭiṭṭhāpitā yadidaṃ kalyāṇadhammatā kusaladhammatā.

— A.2.36

Kalyāṇa: adjective of puñña

When *kalyāṇa* is used as the adjective of *puñña* we call it 'meritorious.' For example:

One should do what is meritorious as a collection for a future life. Meritorious deeds are the support for living beings [when they arise] in the world hereafter.

Tasmā kareyya kalyāṇaṃ nicayaṃ samparāyikaṃ. Puññāni paralokasmiṃ paṭiṭṭhā honti pāṇinanti.

— S.1.93

Kalyāṇa opposed to pāpa in the context of karmically consequential conduct

When *kalyāṇa* is opposed to *pāpa* in the context of karmically consequential conduct, we call the terms 'meritorious' and 'demeritorious.'

This Venerable is owner of his karmically consequential conduct, inheritor of it, born of it, intimately related to it, has it as his refuge. He is the inheritor of whatever karmically consequential conduct he undertakes whether meritorious or demeritorious.

Kamassako ayamāyasmā kammadāyādo kammayonī kammabandhū kammaṇṇisaṇṇaṇo. Yaṃ kammaṃ karissati kalyāṇaṃ vā pāpaṃ vā tassa dāyādo bhavissati ti.

— A.3.185

Kalyāṇa opposed to pāpa in the context of virtuousness

Outside the context of karmically consequential conduct we call *kalyāṇa* and *pāpa* 'virtuous' and 'unvirtuous.'

There is no hiding place for the doer of unvirtuous deeds

Natthi loke raho nāma pāpakammaṃ pakubbato.

- i. You yourself, man, know what is true or false.

Attā te purisa jānāti saccaṃ vā yadī vā musā.

- i. Indeed, sir, you disdain the virtuous aspect of yourself which witnesses [all that you do]

Kalyāṇaṃ vata bho sakkhi attānaṃ atimaññasi.

- i. You are [trying to] conceal from yourself unvirtuousness existing within yourself

Yo santaṃ attani pāpaṃ attānaṃ parigūhasi.

— A.1.149

And the Venerable MahāMoggallāna saw that person sitting in the midst of the assembly of bhikkhus — unvirtuous, of an unvirtuous moral nature, of foul and odious behaviour, secretive in conduct, no ascetic though pretending to be one, not celibate though pretending to be so, spiritually rotten, full of defilement, and morally decayed.

Addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussilaṃ pāpadhammaṃ asucisaṅkassarasamācāraṃ paṭicchannakammantaṃ assamaṇaṃ samaṇapaṭiññaṃ abrahmacāriṃ brahmacāriṇaṃ antopūtiṃ avassutaṃ kasambujātaṃ majjhe bhikkhusaṅghassa nisinnaṃ.

— Ud.52

Whatever there is in my family that is suitable for giving, all that I share unreservedly with those who are virtuous and of a virtuous moral nature

appaṭivibhattaṃ sīlavantehi kalyāṇadhammehi ti.

— S.5.396-7

In relation to friendship: virtuous

In relation to friendship, *kalyāṇa* is linked to the influence people have over others, and can again be rendered 'virtuous.'

This is the entire religious life, Ānanda, namely, virtuous friendship, virtuous companionship, virtuous comradeship.

sakalameva hidaṃ ānanda brahmacariyaṃ yadidaṃ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṇkatā

(...) When a bhikkhu has a virtuous friend, a virtuous companion, a virtuous comrade, it is to be expected that he will develop and cultivate the noble eightfold path.

kalyāṇamittassetam ānanda bhikkhuno pāṭikaṅkhaṃ kalyāṇasahāyassa kalyāṇasampavaṇkassa ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissatī ti.

— S.1.88-9

Illustrations

Illustration

virtuous

Unvirtuous friendship is an obstacle to virtuous practices.

pāpamittatā sīlānaṃ paripantho.

— A.5.136

Virtuous friendship is a condition that nourishes virtuous practices.

kalyāṇamittatā sīlānaṃ āhāro.

— A.5.136

Illustration

virtuous

King Ajātasattu of Magadha has unvirtuous friends, unvirtuous companions, unvirtuous comrades. King Pasenadi of Kosala has virtuous friends, virtuous companions, virtuous comrades.

Rājā bhikkhave māgadho ajātasattu vedehiputto pāpamitto pāpasahāyo pāpasampavaṇko. Rājā ca kho bhikkhave pasenadi kosalo kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṇko.

— S.1.83

Illustration

virtuous

By relying upon me as a virtuous friend, Ānanda, beings subject to birth are freed from birth.

Mamaṃ hi ānanda kalyāṇamittaṃ āgamma jātiddhammā sattā jātiyā parimuccanti.

— S.1.88

Illustration

virtuous

And what is virtuous friendship?

Katamā ca vyagghapajja kalyāṇamittatā:

In whatever village or town the noble young man lives, he consorts with and converses with householders and their sons, old and young alike matured in virtue, and emulates their perfection in faith, virtue, generosity, and wisdom.

idha vyagghapajja kulaputto yasmiṃ gāme vā nigame vā paṭivasati tattha ye te honti gahapati vā gahapatiputto vā daharā vā vuddhasīlino vuddhā vā vuddhasīlā saddhāsampannā sīlasampannā cāgasampannā paññāsampannā tehi saddhiṃ santiṭṭhati sallapati sākacchaṃ samāpajjati.

Insofar as this happens, this is called virtuous friendship.

Yathā rūpānaṃ saddhāsampannānaṃ saddhāsampadaṃ anusikkhati yathārūpānaṃ sīlasampannānaṃ sīlasampadaṃ anusikkhati yathārūpānaṃ cāgasampannānaṃ cāgasampadaṃ anusikkhati yathārūpānaṃ paññāsampannānaṃ paññāsampadaṃ anusikkhati ayaṃ vuccati vyagghapajja kalyāṇamittatā.

— A.4.282

Illustration

virtuous

By him are many folk established in the noble practice, namely in the aggregate of practices that are virtuous and spiritually wholesome.

bahu'ssa janatā ariye ñāye paṭiṭṭhāpitā yadidaṃ kalyāṇadhammatā kusalaḍḍhammatā.

— A.2.36

Illustration

virtuous

'Consent that I may go forth from the household life into the ascetic life.' Then the parents of those boys consented, thinking, 'All these boys have the same aspiration. They are bent on what is virtuous.'

Atha kho tesaṃ dāraḁānaṃ mātāpitara sabbepi me dāraḁā samānacchandaḁ kalyāṇadhippāyā ti anujāṇiṃsu.

— Vin.1.77-8

Illustration

virtuous

Whatever there is in my family that is suitable for giving, all that I share unreservedly with those who are virtuous and of a virtuous moral nature

appaṭivibhattaṃ sīlavantehi kalyāṇadhammeḁ ti.

— S.5.396-7

Illustration

virtuousness

What is virtuous?

Katamo ca bhikkhave kalyāṇo

In this regard, some person refrains from:

killing

pāṇātipātā paṭivirato hoti

stealing

adinnādānā paṭivirato hoti

committing adultery

kāmesu micchācārā paṭivirato hoti

lying

musāvādā paṭivirato hoti

speaking maliciously, harshly or frivolous chatter

Pisuṇāvācā paṭivirato hoti. Pharusāvācā paṭivirato hoti. samphappalāpā paṭivirato hoti

he is not greedy

anabhijjhālu hoti

he is benevolent

avyāpānnacitto hoti

is of right perception [of reality]

sammādiṭṭhiko hoti.

— A.2.222

Comment:

This occurs in the context of four statements:

1. What is unvirtuous?

Katamo ca bhikkhave pāpo? Idha bhikkhave ekacco pāṇātipātī hoti... Micchādiṭṭhiko hoti.

2. What is worse than unvirtuousness?

Katamo ca bhikkhave pāpena pāpataro? Idha bhikkhave ekacco attanā ca pāṇātipātī hoti. Parañca pāṇātipāte samādapeti... Attanā ca micchādiṭṭhiko hoti parañca micchādiṭṭhiyā samādapeti.

3. What is virtuous?

Katamo ca bhikkhave kalyāṇo?

4. What is better than virtuousness?

Katamo ca bhikkhave kalyāṇena kalyāṇataro? Idha bhikkhave ekacco attanā ca pāṇātipātā paṭivirato hoti parañca pāṇātipātā veramaṇiyā samādapeti... Attanā ca sammādiṭṭhiko hoti parañca sammādiṭṭhiyā samādapeti.

Illustration

meritorious

It is this [absolute] Selfhood of mine that speaks and experiences here and there the karmic consequences of meritorious and demeritorious deeds; and this [absolute] Selfhood of mine is everlasting, enduring, eternal, of an unchangeable nature, and will endure like unto eternity itself.

yo me ayaṃ attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti. So kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī ti.

— M.1.8

Illustration

meritorious

Therefore one should do what is meritorious as a collection for a future life. Meritorious deeds are the support for living beings [when they arise] in the world hereafter.

Tasmā kareyya kalyāṇaṃ nicayaṃ samparāyikaṃ puññāni paralokasmiṃ patitṭhā honti pāṇinanti.

— S.1.93

Illustration

good

'These ascetic disciples of the Sakyans' Son do not even know the calculation of the half months, so how could they know anything else that is good?'

pakkhagaṇanamattampi me samaṇā sakyaputtiyā na jānanti. Kimpanime aññaṃ kicci kalyāṇaṃ jānissanti ti.

— Vin.1.117

Illustration

good

In the future there will be bhikkhus who desire good almsfood. They will give up going on almsround;

piṇḍapāte kalyāṇakāmā. Te piṇḍapāte kalyāṇakāmā samānā riñcissanti piṇḍapātikattaṃ

In the future there will be bhikkhus who desire good abodes. They will give up dwelling at the root of a tree, and secluded abodes in forests and quiet groves;

senāsane kalyāṇakāmā. Te senāsane kalyāṇakāmā samānā riñcissanti rukkhamūlikattaṃ. Riñcissanti araññe vanapatthāni pantāni senāsanāni.

— A.3.109

Illustration

good

Those of an inferior disposition come together and unite with those of an inferior disposition; those of a good disposition come together and unite with those of a good disposition.

hīnādhimuttikā sattā hīnādhimuttikehi saddhiṃ saṃsandanti samenti. Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṃ saṃsandanti samenti.

— S.2.154

Illustration

good

He gives with the thought, 'I will get a good reputation'

kalyāṇo kittisaddo abbhuggacchatī ti dānaṃ deti.

— D.3.258

Illustration

good

A bhikkhu with golden skin is good to look at

Kalyāṇadassano bhikkhu kañcanasannibhattaco.

— Sn.v.551

Illustration

good

He is not a good speaker with a good delivery.

no ca kalyāṇavāco hoti kalyāṇavākkaraṇo.

— A.4.298

Illustration

good

A householder who offered good food gave the community of bhikkhus a continuous food supply of meals consisting of four ingredients.

kalyāṇabhattiko gahapati saṅghassa catukkabhattaṃ deti niccabhattaṃ.

— Vin.2.77

Illustration

good

A layperson might establish a robe fund for a bhikkhu who is not a relative, thinking: 'Having purchased robe material with this fund, I will clothe the bhikkhu so and so.' If the bhikkhu, uninvited, approaches the layperson with a suggestion regarding the robe out of a desire for something good, saying:

kalyāṇakamyataṃ upādāya

'It would be good indeed, your reverence, if you clothed me in this or that type of robe purchased with the robe fund,' it is an offence of nissaggiya pācittiya.

sādhū vata maṃ āyasmā iminā cīvaracetāpantena evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehīti kalyāṇakamyataṃ upādāya nissaggiyaṃ pācittiyaṃ ti

'Desire for something good' means wanting what is good quality, wanting what is expensive.

Kalyāṇakamyataṃ upādāya ti sādhatthiko mahagghatthiko.

— Vin.3.216

Illustration

virtuous; good

Nonetheless, one gains a good reputation for having virtuous friends, companions, and comrades.

Atha kho naṃ kalyāṇo kittisaddo abbhuggacchati: kalyāṇamitto purisapuggalo kalyāṇasahāyo kalyāṇasampavaṅko ti.

— A.1.126-7

Illustration

good; excellent

He is wise, capable, intelligent, very learned, a brilliant speaker, of excellent intuitive insight, mature, and truly an arahant.

Paṇḍito vyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā ca.

— A.3.58

Illustration

excellent

Those teachings which are excellent in the beginning, the middle, and the end.

ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā.

— Vin.2.96

Illustration

excellent

I would not say anything about Mahānāma the Sakyan except what is excellent and good.

mahānāma sakkaṃ na kiñci vadāmi aññatra kalyāṇā aññatra kusalā ti.

— S.5.374

Illustration

excellent

A bhikkhu who is of excellent virtue, who has excellent practices, and excellent discernment is called one who is fully accomplished in this teaching and training system, one who has fulfilled [the religious life], the unexcelled person

Kalyāṇasīlo bhikkhave bhikkhu kalyāṇadhammo kalyāṇapañño imasmim dhammavinaye kevalī vusitavā uttamapuriso ti vuccati.

In what way is a bhikkhu of excellent virtue? In this regard a bhikkhu is virtuous, abides restrained [in conduct] within the constraints of the rules of discipline. He is perfect in conduct and sphere of personal application, seeing danger in the slightest wrongdoing, he trains himself by undertaking the rules of the training.

Kathañca bhikkhave bhikkhū kalyāṇasīlo hoti? Idha bhikkhave bhikkhū sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.

In what way is a bhikkhu of excellent practices? In this regard a bhikkhu abides given to developing the seven groups of factors conducive to enlightenment.

Kalyāṇadhammo ca kathaṃ hoti? Idha bhikkhave bhikkhu sattannaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanānuyogamanuyutto viharati.

In what way is a bhikkhu of excellent discernment? In this regard a bhikkhu through the destruction of perceptually obscuring states, in this very lifetime enters upon and abides in the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, realising it for himself through transcendent insight.

Kalyāṇapañño ca kathaṃ hoti? idha bhikkhave bhikkhū āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.

— It.97

Kāma

Renderings

- *kāma*: sensuous pleasure
- *kāma*: sensuous yearning
- *kāma*: want
- *kāma*: yearning
- *kāmā*: desiring

- *kāmā*: sensuous
- *kāmeti*: to yearn for
- *kāmaṃ*: willingly
- *kāmabhoginā*: devoted to sensuous pleasures
- *kāmabhoginā*: non-celibate
- *kāma*: sensuous plane of existence

Introduction

Five varieties of sensuous pleasure

The five varieties of sensuous pleasure (*pañcakāmaguṇā*) are visible objects, audible objects, smellable objects, tasteable objects, and tangible objects that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming (*iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā*).

These pleasures are vile, coarse and ignoble (*mīḷhasukhaṃ puthujjanasukhaṃ anariyasukhaṃ*). They should not be pursued, developed or cultivated (*na sevitaḅbaṃ na bhāvetabbam na bahulikātabbam* M.1.454).

The five varieties of sensuous pleasure (*pañcakāmaguṇā*) are sometimes euphemistically called 'the music of the fivefold ensemble' (*pañcaṅgikena turiyena*: S.1.131).

Kāma: sexual pleasure

Kāma strongly implies sexual pleasure (*mānusaṃ kāmē*: S.1.9). There is no other object which so overwhelms a man's mind as a woman, or a woman's mind, a man (*cittaṃ pariyādāya tiṭṭhati*: A.1.1).

Kāma: not just sex

But *kāma* is not just sex. After all, the attractiveness of women is more than their sexuality. It is their wealth, virtue, industriousness, and ability to beget children (S.4.238). And during the pregnancy of the Bodhisatta's mother, the sensuous thoughts that arose in her mind did not involve men (*na bodhisattamātu purisesu mānasaṃ uppajjati kāmaguṇūpasamhitam*) (D.2.13).

Likewise for men. When a group of young Licchavis discussed the 'five treasures,' the Buddha mocked them for their preoccupation with *kāma* (*kāmaññeva ārabha antarā kathā udapādi*), explaining the five treasures as not just the Woman Treasure, but the Elephant, Horse, Jewel, and Steward Treasures (D.2.172).

Bhikkhus and sensuous pleasure

Bhikkhus are not allowed the five varieties of sensuous pleasure:

He for whom the five varieties of sensuous pleasure are allowed, you can definitely conclude that this is not the practice of an ascetic, not the practice of a disciple of the Sakyans' Son.

Yassa pañcakāmaguṇā kappanti ekaṃsenetaṃ gāmaṇi dhāreyyāsi assamaṇadhammo asakyaputtiyadhammo ti.

Such pleasure is only allowed to those for whom money is allowed:

Those for whom gold and silver are allowed, the five varieties of sensuous pleasure are allowed.

yassa kho gāmaṇi jātārūparajataṃ kappati pañcapi tassa kāmaguṇā kappanti.

— S.4.326

Bhikkhus should regard sensuous pleasure like a [red-hot] charcoal pit:

So, too, when sensuous pleasures are seen by a bhikkhu as similar to a [red-hot] charcoal pit, then sensuous hankering, love, infatuation, and passion for sensuous pleasures do not lurk within him.

Evameva kho bhikkhave bhikkhuno aṅgārakāsūpamā kāmā diṭṭhā honti yathāssa kāme passato yo kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇḍo so nānuseti.

— S.4.188

Indeed, the undoing (*upaddava*) of a recluse is, once surrounded by laypeople, reverting to indulgence:

Being visited by brahmins and householders from town and country, he becomes infatuated, falls in love, succumbs to greed, and reverts to luxury. This is called the teacher who is undone through the undoing of teachers.

So anvāvaṭṭantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchati nikāyamati gedhaṃ āpajjati āvaṭṭati bāhullāya. Ayaṃ vuccatānanda upaddavo ācariyo ācariyūpaddavena.

— M.3.116

Objects of sensuous pleasure

Objects of sensuous pleasure include:

- fancy carriages, earrings (M.1.365)
- palaces and female musicians (M.1.504).
- fields, property and gold, cattle and horses, slaves, servants, and maids (Sn.v.769).
- Heavenly objects of sensuous pleasure includes the company of celestial nymphs (*accharā*) in the Nandana Grove (M.1.505).

- For Wheel-turning monarchs such objects include the seven Treasures (M.3.172).

Allowances in times of sickness

Some items are considered not sensuous pleasures in the case of sickness. For instance, vehicles, sunshades, and sandals are allowed to bhikkhus and bhikkhunīs when they are sick.

Kāma: sensuous yearning

Kāma can also mean 'sensuous yearning':

There are five varieties of sensuous pleasure.

pañcime bhikkhave kāmagaṇā

Visible objects known via the visual sense... tangible objects known via the tactile sense, all of which are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming

cakkhaviññeyyā rūpā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantāmanāpā piyarūpā kāmupasaṃhitā rajaniyā.

These however are not sensuous yearnings.

Apica kho bhikkhave nete kāmā

In the [terminology of the] Noble One's training system they are called the varieties of sensuous pleasure.

kāmagaṇā nāmete ariyassa vinaye vuccanti

The sensuous yearning of a man is his thoughts bound up with attachment.

Saṅkapparāgo purisassa kāmo

The world's attractive things are not sensuous yearning

Nete kāmā yāni citrāṇi loke

The sensuous yearning of a man is his thoughts bound up with attachment.

Saṅkapparāgo purisassa kāmo

The world's attractive things remain as they are

Tiṭṭhanti citrāṇi tatheva loke

The wise eliminate their hankering for them

Athettha dhīrā vinayanti chandan ti.

— A.3.411

Comment:

We render *saṅkapparāgo* as 'thoughts bound up with attachment' in accordance with the term 'thoughts bound up with attachment' (*saṅkappā rāganissitā*, A.1.280; Th.v.760; Dh.v.339).

Kāmadhātu: the sensuous plane of existence

So because the low plane of existence is called *kāmadhātu*, should it be called the sensuous plane of existence? Or the plane of sensuous yearning? For example, Bodhi calls it 'the sensory realm' (A.1.223) whereas Woodward and Walshe call it the 'world of sense-desire' (A.1.223; D.2.57). We prefer Bodhi's term for the following reason:

The *Lokāyatika Brāhmaṇa Sutta* (A.4.430) says that in the [terminology of the] Noble One's training system, the five varieties of sensuous pleasure are called 'the world [of sensuous pleasure]' (*pañcime brāhmaṇā kāmaguṇā ariyassa vinaye loko ti vuccati*), and says that if a bhikkhu enters first jhāna, he is called a bhikkhu who has arrived at the end of the world (i.e. arrived at the end of the world [of sensuous pleasure], *lokassa antaṃ āgama*).

But just as the jhānas transcend the five varieties of sensuous pleasure, so they are themselves transcended by the immaterial states of awareness, which are said to 'transcend the refined material states of awareness' (*atikkamma rūpe*) (M.1.34). Because the first of these spheres, the sphere of infinite space, is attained by 'completely transcending refined material states of awareness' (*sabbaso rūpasaññānaṃ samatikkamā*), it shows that the refined material states of awareness means the four jhānas.

Thus on attaining first jhāna, sensuous mental imagery is ended (*paṭhamaṃ jhānaṃ samāpannassa kāmasaññā niruddhā hoti*, A.4.409), and in attaining the state of awareness of boundless space, the perception of the refined material states of awareness is ended (*ākāsānañcāyatanam samāpannassa rūpasaññā niruddhā hoti*, A.4.409). Thus there are three levels of meditative attainment. These three levels correspond to the three states of individual existence (*tayo bhavā*), namely:

- *kāma*bhavo: individual existence in the sensuous plane of existence (*kāmadhātu*)
- *rūpa*bhavo: individual existence in the refined material plane of existence (*rūpadhātu*)
- *arūpa*bhavo: individual existence in the immaterial plane of existence (*arūpadhātu*) (M.1.50).

The correspondence between the three levels of meditative attainment and the three states of individual existence is confirmed in connection to rebirth. Those practising first jhāna, which is the first of the refined material meditations, when they die, get reborn in the refined material plane of existence amongst the devas of the Brahmā group (*brahmacārikānaṃ devānaṃ saṃvāyatanam upapajjati*). Those who practise the state of awareness of boundless space, which is the first of the immaterial meditations, are reborn amongst the immaterial devas in the state of awareness of boundless space (*ākāsānañcāyatanūpagānaṃ devānaṃ saṃvāyatanam upapajjati*).

Thus:

- the perception of the five varieties of sensuous pleasure corresponds to individual existence in the sensuous plane of existence (*kāmadhātu*)

- the refined material states of awareness correspond to the refined material plane of existence.
- immaterial states of awareness correspond to the immaterial plane of existence.

This shows that *kāmadhātu* means 'the sensuous plane of existence,' not 'the plane of sensuous yearning.'

Sensuous, adjective

Kāmā is sometimes used as an adjective: 'sensuous.'

sensuous hankering for sensuous pleasure

kāmesu kāmacchando.

— M.1.433

I do not recall a sensuous thought having ever arisen in me.

nābhijānāmi kāmavitakkaṃ uppannapubbaṃ.

— M.3.125

Possessions suitable for laymen devoted to sensuous pleasures

When bhikkhus entered a village with their sandals on, people complained, muttered, and grumbled that the bhikkhus were like laymen devoted to sensuous pleasures (*seyyathā pi gihī kāmabhogino ti* Vin.1.194). This led to the Buddha forbidding bhikkhus entering the village with sandals on. Other similar events led to a many items being grouped as suitable for laymen devoted to sensuous pleasures (*gihī kāmabhogino*) but not bhikkhus. For example, animal hides (Vin.1.192), gold and silver ointment boxes (Vin.1.203), brightly coloured or beautiful robes (Vin.1.287, 306), jewellery (Vin.2.106), long hair (Vin.2.107), hair-dressing equipment (Vin.2.107), fleece clothes with the fleece outside (Vin.2.108); gold, silver and crystal bowls; ornamented bowl-stands; gold and silver knives (Vin.2.115); gold and silver thimbles (Vin.2.117); attractive waistbands (Vin.2.136); gold and silver buckles (Vin.2.136); large pillows (Vin.2.150).

Activities suitable for laymen devoted to sensuous pleasures, *gihī kāmabhogino*

Likewise there are activities suitable only for laymen devoted to sensuous pleasures, not bhikkhus: using mirrors (Vin.2.107), wearing make-up (Vin.2.107), singing (Vin.2.107), sharing dishes and cups (Vin.2.123); trimming one's hair with scissors (Vin.2.134); removing grey hairs (Vin.2.134); learning and teaching metaphysics and worldly knowledge (Vin.2.139); going to see dancing, singing or music (Vin.2.107; Vin.4.267); bathing with perfume (Vin.4.341); using sunshades (Vin.4.337); using vehicles (Vin.4.338); sharing beds (Vin.4.288); going to art galleries, public parks and lakes (Vin.4.298); financial transactions (Vin.3.239); keeping animals (*tiracchānagataṃ upaṭṭhāpentī*) (Vin.2.267); keeping male and

female slaves and servants (*dāsaṃ... dāsiṃ... kammakāraṃ... kammakāriṃ upaṭṭhāpentī*) (Vin.2.267); engaging in trade (Vin.2.267).

Gihī kāmabhogino: non-celibate laypeople

The Buddha's lay disciples are divided into four groups, according to the sex and sexuality of their bodies. Here, we call *kāmabhogino* 'non-celibate.' All disciples are 'clothed in white' (*odātavaśanā*).

celibate men lay followers

upāsakā gihī odātavaśanā brahmacārino

non-celibate men lay followers

upāsakā gihī odātavaśanā kāmabhogino

celibate women lay followers,

upāsikā gihiniyo odātavaśanā brahmacārīṇiyo

non-celibate women lay followers

upāsikā gihiniyo odātavaśanā kāmabhoginiyo.

— M.1.493

Food and 'sensuous pleasure'

Although food is pleasant, if it was considered a 'sensuous pleasure' the ascetic life would be impossible. It is nonetheless surprising that there are no rules on luxurious foods because the *Vatthūpama Sutta* (M.1.38) shows that luxurious food is a spiritual obstruction for those with defiled mental states (*cittassa upakkilesā*) because it says that for the virtuous bhikkhu whose mind is collected (*cittaṃ samādhīyati*), even if he eats fine almsfood 'the black grains removed, with various curries and vegetables, that will not be a spiritual obstruction for him' (*nevassa naṃ hoti antarāyāya*, M.1.38). This implies that luxurious food is a spiritual obstruction for less accomplished bhikkhus.

Food: the training for bhikkhus

Regarding food, the training in restraint for bhikkhus does not concern the quality of the food but the timing, the quantity, and the bhikkhu's attitude:

- bhikkhus should ideally eat just once a day.
- they should not eat after midday.
- they should eat in moderation

- they should eat without either cleaving to what is delicious (*nājjhosāya bhuñje*) or rejecting what is unpalatable (*virodhamāsādusu nopadaṃsaye* S.4.71; M.1.102; M.1.437).

Alcohol

Alcohol is not considered a sensuous pleasure even for Wheel-turning monarchs because, even by laypeople, it is not a pleasure to be enjoyed at all.

Illustrations

Illustration

kāma

sensuous pleasure

In the [terminology of the] Noble One’s training system these five varieties of sensuous pleasure are called shackles and bondage [to individual existence].

pañcime kāmaguṇā ariyassa vinaye andū ti pi vuccanti bandhanan ti pi vuccanti.

— D.1.245

Illustration

kāme

sensuous pleasures

A man greedy for fields, for property and gold, cattle and horses, slaves and servants, maids and relatives, and many sensuous pleasures, is overpowered by what is weak.

Khettaṃ vatthuṃ hiraññaṃ vā gavassaṃ dāsaporisaṃ

Thiyo bandhū puthu kāme yo naro anugijjhati

Abalā naṃ baliyanti.

— Sn.v.769-770

Illustration

kāmā

sensuous pleasures

Sensuous pleasures are unlasting, existentially void, and destined to change, and from their change and alteration there arises grief, lamentation, physical pain, psychological pain, and vexation.

Kāmā hi bho aniccā dukkhā vipariṇāmadhammā tesaṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

— D.1.36

Illustration

kāmehi

sensuous pleasures

Secluded from sensuous pleasures and spiritually unwholesome factors, he enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors]. For him the mental imagery of previous sensuous pleasure ceases.

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Tassa yā purimā kāmasaññā sā nirujjhati.

— D.1.182

Illustration

kāma

sensuous pleasure

Whatever physical and psychological pleasure arises from the five varieties of sensuous pleasure is the sweetness of sensuous pleasures.

Yaṃ kho bhikkhave ime pañcakāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ ayaṃ kāmānaṃ assādo

The elimination and abandonment of fondness and attachment regarding sensuous pleasures is the deliverance from sensuous pleasures.

Yo kho bhikkhave kāmesu chandarāgavinayo chandarāgappahānaṃ idaṃ kāmānaṃ nissaraṇaṃ.

— M.1.87

Illustration

kāmā

sensuous pleasures

Sensuous pleasures — attractive, sweet, and charming — distract the mind through their many different forms.

Kāmā hi citrā madhurā manoramā virūparūpena mathenti cittaṃ

Seeing danger in the varieties of sensuous pleasure, I went forth [into the ascetic life], O king.

Ādīnavaṃ kāmagaṇesu disvā tasmā ahaṃ pabbajitomi rāja.

— M.2.74

Illustration

kāma

sensuous pleasure

If a bhikkhu on reflection knows that his mind has some dealing with some aspect of the five varieties of sensuous pleasure, then he knows that he has undiscarded fondness and attachment regarding the five varieties of sensuous pleasure.

atthi kho me imesu pañcasu kāmagaṇesu aññatarasmiṃ vā aññatarasmiṃ vā āyatane uppajjati cetaso samudācāro ti. Evaṃ santametaṃ ānanda bhikkhu evaṃ pajānāti yo kho imesu pañcasu kāmagaṇesu chandarāgo so me appahīno ti.

— M.3.114

Illustration

kāmā

sensuous pleasures; kāmā, sensuous

So, too, when sensuous pleasures are regarded by a bhikkhu as similar to a [red-hot] charcoal pit, sensuous hankering, love, infatuation, and passion for sensuous pleasures do not lurk within him.

Evameva kho bhikkhave bhikkhuno aṅgārakāsūpamā kāmā diṭṭhā honti yathāssa kāme passato yo kāmesu kāmacchando kāmasneho kāmamucchā kāmapariḷāho so nānuseti.

— S.4.188

Illustration

kāma

sensuous

Now, Udāyī, the physical and psychological pleasure that arises from the five varieties of sensuous pleasure is called sensuous pleasure.

Yaṃ kho udāyī ime pañcakāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ.

— M.1.454

Illustration

kāma

sensuous

Friend, in the eighty years since I went forth [into the ascetic life] I do not recall a sensuous mental image having ever arisen in me.

Asīti me āvuso kassapa vassāni pabbajitassa nābhijānāmi kāmasaññaṃ uppannapubbaṃ.

— M.3.125

Illustration

kāmā

yearnings

Master Gotama, we have such yearnings, desires, and aspirations as these:

mayamaṃ bho gotama evaṃ kāmā evañchandā evaṃ adhippāyā

'May we dwell in a home crowded with children! May we enjoy Kāsian sandalwood! May we wear garlands, fragrances, and perfumes! May we receive gold and silver! With the demise of the body at death, may we be reborn in the realm of happiness, in the heavenly worlds!'

puttasambādhasayanaṃ ajjhāvasēyyāma. Kāsikacandanaṃ paccanubhaveyyāma mālāgandhavilepanaṃ dhāreyyāma jātārūparaḷaṭṭhaṃ sādīyēyyāma. Kāyassa bhedaṃ parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjēyyāma.

— S.5.353

Illustration

kāmayamānassa

yearning; kāmam, sensuous pleasure

If, yearning for sensuous pleasure, it prospers for him, he's ecstatic, yes, the mortal who gets what he wants.

Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati

Addhā pītimano hoti laddhā macco yadicchati

But yearning and desirous, if that being's pleasures diminish he is as wounded as if pierced by an arrow.

Tassa ce kāmayamānassa chandajātassa jantuno

Te kāmā parihāyanti sallaviddhova ruppanti.

— Sn.v.766-7

Illustration

kāmā

yearning

Bhikkhus, for the most part beings have such yearnings, desires, and aspirations

yebhuyyena bhikkhave sattā evaṃ kāmā evaṃ chandā evaṃ adhippāyā

'If only unlikeable, unloveable, and displeasing things would diminish and likeable, loveable, and pleasing things would increase!'

aho vata aniṭṭhā akantā amanāpā dhammā parihāyeyyūṃ iṭṭhā kantā manāpā dhammā abhivaḍḍheyunti.

— M.1.309

Illustration

kāmemī

yearn for

I want and yearn for the most beautiful girl in this country

ahaṃ yā imasmiṃ janapade janapadakalyāṇī taṃ icchāmi taṃ kāmemī ti.

— M.2.33

Illustration

kāmo

yearning

A man would come along wanting to live, not die, yearning for pleasure and loathing pain.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkūlo.

— S.2.99-100

Illustration

kāmaṃ

willingly

Willingly let just my skin, sinews and bone remain, and let the flesh and blood dry up on my body, but my right effort shall not be relaxed so long as I have not attained what can be attained by manly strength, by manly energy, by manly application [to the practice].

kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu upasussatu sarīre maṃsalohitaṃ yaṃ taṃ purisatthāmena purisaviriyeṇa purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā viriyassa satthānaṃ bhavissatī ti.

— M.1.481

Illustration

kāmā

want

'Ambaṭṭha, this is a rightful question for you which you may not want to answer.'

ayaṃ kho pana te ambaṭṭha sahadhammiko paṇho āgacchati akāmāpi vyākātabbo.

— D.1.94

Illustration

kāmā

desiring

Once a certain bhikkhu had gone for his daytime abiding, he kept thinking unvirtuous, thoughts associated with the household life. Then the deva inhabiting that woodland grove, being tenderly concerned for that bhikkhu, desiring his spiritual well-being (*atthakāmā*), desiring to stir up in him an earnest attitude [to the practice] (*saṃvejetukāmā*), approached him and addressed him in verses (S.1.197).

Illustration

kāmā

desire

'May those desiring gains acquire them; may those desiring merit do meritorious deeds!'

labhantu lābhakāmā puñṇakāmā karontu pana puñṇānī ti.

— S.2.198

Illustration

kāmabhoginā

devoted to sensuous pleasures

This is hard for you to know, great king, a layman devoted to sensuous pleasures, living in a home crowded with children, using Kāsian sandalwood, wearing garlands, fragrances, and perfumes, accepting gold and silver.

Dujjānaṃ ko panetaṃ mahārāja tayā gihinā kāmabhoginā puttambādhasayanaṃ ajjhāvasantena kāsikacandanaṃ paccanubhontena mālāgandhavilepanaṃ dhārayantena jātārūparajataṃ sādiyantena.

— Ud.65

Illustration

kāmabhogino

devoted to sensuous pleasures

Bhikkhus examined a facial mark in a mirror and in a bowl of water. People complained, muttered, and grumbled that they were like laymen devoted to sensuous pleasures

ādāse pi udakapatte pi mukhanimittaṃ olokeṇti. Manussā ujjhāyanti khīyanti vipācenti seyyathā pi gihī kāmabhogino ti.

— Vin.2.107

Kāye kāyānupassī viharati

Renderings

- *kāye kāyānupassī viharati*: he abides contemplating the nature of the body

Introduction

Three components

Kāye kāyānupassī has three components.

1. A noun in the locative case (*kāye*)

2. an intermediate noun (*kaya*)
3. *anupassī*, which means 'a contemplator,' but is functionally a present participle (i.e. 'contemplating'), and confirmed as such in both DOP and PED (under *anupassī*).

Threefold structure in other phrases

This threefold structure occurs in other similar phrases:

He abides contemplating the wretchedness (i.e. the wretched nature) of the body

kāye ādinavānupassī viharati.

— A.5.110

He abides contemplating the unloveliness (i.e. the unlovely nature) of the body

kāye asubhānupassī viharati.

— A.5.111

The aspect that is contemplated is seen here to be the nature of the object that is in the locative case. About this, Bodhi says:

- "In each case, the word conjoined with *anupassī* is the aspect that is contemplated, and the word in the locative case is the sphere in relation to which that aspect is contemplated. Analogously, in *kāye kāyānupassī viharati*, the *kāya* conjoined with *anupassī* is the aspect that is contemplated (the "bodiness" of the body) and the locative *kāye* is the domain in relation to which that aspect is contemplated" (NDB n.197).

By comparison, in *kāye kāyānupassī*, the intermediate *kaya* means body-nature, or, as Bodhi puts it, 'bodiness.' This leads to our phrase: 'he abides contemplating the nature of the body.'

Confirmation: *kāye kāyānupassī* equals *kāye asubhānupassī*

Because unloveliness is the nature of the body, it should be possible to demonstrate that *kāye kāyānupassī* equals *kāye asubhānupassī*, which would confirm our rendering. That these phrases are equivalent is obvious in the comparison of these two passages:

In this [wretched human] body there are head hairs... urine. Thus he abides contemplating the unloveliness of this [wretched human] body.

atthi imasmiṃ kāye kesā... muttan ti. Iti imasmiṃ kāye asubhānupassī viharati.

— A.5.109

In this [wretched human] body there are head hairs... urine. Thus he abides contemplating the nature of the body internally.

atthi imasmiṃ kāye kesā... muttan ti. Iti ajjhataṃ vā kāye kāyānupassī viharati.

— D.2.293

Illustrations

Illustration

kāye kāyānupassī viharati

abides contemplating the nature of the body

"And how is a bhikkhu mindful?

Kathaṇca bhikkhave bhikkhu sato hoti:

In this regard a bhikkhu abides contemplating the nature of the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

He abides contemplating the nature of sense impressions... the nature of the mind... the nature of certain objects of the systematic teachings... In this way a bhikkhu is mindful.

Vedanāsu vedanānupassī viharati... Cित्ते cittānupassī viharati... Dhammesu dhammānupassī viharati... Evaṃ kho bhikkhave bhikkhu sato hoti.

— S.5.142

Kittāvatā; Ettāvatā

Renderings

- *ettāvatā*: as if
- *ettāvatā*: even though
- *ettāvatā*: at that point
- *ettāvatā*: only at that point

- *ettāvatā*: in this way
- *ettāvatā*: this much
- *ettāvatā*: thus far and no further
- *ettāvatā*: thus far
- *ettāvatā*: in view of
- *ettāvatā*: on account of this
- *kittāvatā... ettāvatā*: by virtue of what attributes... by virtue of these attributes
- *kittāvatā... ettāvatā*: in what way... in this way
- *kittāvatā... ettāvatā*: on what grounds... on these grounds
- *kittāvatā... ettāvatā*: in reference to what... in reference to this

Illustrations

Illustration

ettāvatā

as if

— Suppose some workman said: 'This is what King Pasenadi of Kosala says!' Would he be speaking the King's words or giving the King's advice, as if he were the King or King's chief minister?

evampi rājā pasenadi kosalo āha evampi rājā pasenadī kosalo āhā ti. Api nu so rājabhaṇitaṃ vā bhaṇati rājamantaṃ vā manteti ettāvatā so assa rājā vā rājamahāmatto vā ti?

— No indeed, reverend Gotama (D.1.104-5).

Illustration

ettāvatā

even though

— What do you think, Ambaṭṭha? Suppose a *khattiya*, for some reason, has been punished and banished from the country or city. In spite of this, would he receive a seat and water from the brahmins?

— He would, reverend Gotama.

— Would they allow him to eat at funeral-rites as a guest?

— They would, reverend Gotama.

— Would they teach him the sacred texts or not?

— They would, reverend Gotama.

— Even though, Ambaṭṭha, the *khattiya* has reached the extreme of humiliation.

Ettāvatā kho ambaṭṭha khattiyo paramanihīnataṃ patto hoti.

— D.1.98-9

Illustration

ettāvatā

at that point; ettāvatā, only at that point

There is, sir, that [absolute] Selfhood as you describe. That I do not deny. But the [absolute] Selfhood has not at that point attained to the highest pleasure in this lifetime.

atthi kho bho eso attā yaṃ tvaṃ vadesi neso natthi ti vadāmi; no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti.

(...) But whensoever the [absolute] Selfhood, secluded from sensuous pleasures and spiritually unwholesome factors, enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors], only at that point, sir, has the [absolute] Selfhood attained to the highest pleasure in this lifetime.

Yato kho bho ayaṃ attā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti ti.

— D.1.36

Illustration

ettāvatā

at this point; kittāvatā, at what point?

— 'Nigrodha, at this point, austerity and asceticism has not reached the peak, the very pith. It has only reached the inner bark.'

Na kho nigrodha ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca api ca kho tacappattā hoti ti

— 'At what point, then, bhante has austerity and asceticism reached the peak, the very pith?'

Kittāvatā ca kho pana bhante tapojigucchā aggappattā ca hoti sārappattā ca.

— D.3.50

Illustration

ettāvatā

not until this point

He knows that birth is destroyed; the religious life has been fulfilled; what had to be done has been done; there will be no further arising in any state of individual existence.

Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāti.

This, too, is called a footprint of the Perfect One, a scratch mark of the Perfect One, a tusk slash of the Perfect One,

Idampi vuccati brāhmaṇa tathāgatapadaṃ iti pi tathāgatanisevitaṃ iti pi tathāgatārañjitaṃ itipi.

And it is not until this point that a noble disciple can come to the conclusion: 'The Blessed One is perfectly enlightened; the teaching is well explained by the Blessed One; the community of the Blessed One's disciples is applied to an excellent practice.'

Ettāvatā kho brāhmaṇa ariyasāvako niṭṭhaṃ gato hoti sammāsambuddho bhagavā svākkhāto bhagavatā dhammo supaṭipanno bhagavato sāvakasaṅgho ti.

— M.1.184

Illustration

kittāvatā

in what ways; ettāvatā, in these ways

In what ways do people explain the [absolute] Selfhood?

Kittāvatā ca ānanda attānaṃ paññapento paññapeti

Either material and limited, or material and unlimited, or immaterial and limited, or immaterial and unlimited.

rūpiṃ vā hi ānanda parittaṃ attānaṃ paññapento paññapeti rūpī me paritto attā ti... arūpiṃ vā hi ānanda anantaṃ attānaṃ paññapento paññapeti arūpī me ananto attā ti.

In these ways people explain the [absolute] Selfhood.

Ettāvatā kho ānanda attānaṃ paññapento paññapeti.

— D.2.65

Illustration

ettāvatā

in this way

It is not in this way, Ānanda, that the Perfect One is honoured, revered, respected, revered, and venerated

Na kho ānanda ettāvatā tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā.

— D.2.138

Illustration

ettāvatā

in this way

When a bhikkhu recollects the Buddha, the teaching, and the community of the Blessed One's disciples in this way, and detached awareness based on what is spiritually wholesome is established within him, he is pleased about it.

Tassa ce āvuso bhikkhuno evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṇṭhāti so tena attamano hoti.

In this way, much has been accomplished by the bhikkhu.

Ettāvatā pi kho āvuso bhikkhuno bahukataṃ hoti.

— M.1.186-7

Illustration

kittāvatā

in what way; ettāvatā, in this way

In what way do the disciples of a teacher who lives secludedly not likewise train themselves in seclusion [from sensuous pleasures and spiritually unwholesome factors].

Kittāvatā nu kho āvuso satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti?

(...) In this way the disciples of a teacher who lives secludedly do not likewise train themselves in seclusion [from sensuous pleasures and spiritually unwholesome factors].

Ettāvatāvuso satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti.

— M.1.14

Illustration

kittāvatā

in what way; ettāvatā, in this way

In what way, bhante, can a bhikkhu abide at ease while living in a monastic community?

Kittāvatā nu kho bhante bhikkhu saṅghe viharanto phāsuṃ vihareyyāti.

When a bhikkhu is himself perfect in virtue but does not exhort others in regard to higher virtue. In this way, Ānanda, a bhikkhu can dwell at ease while living in a monastic community.

Yato kho ānanda bhikkhu attanā sīlasampanno hoti no ca paraṃ adhisīle sampavattā. Ettāvatā pi kho ānanda bhikkhu saṅghe viharanto phāsuṃ vihareyyā ti.

— A.3.132-3

Illustration

kittāvatā

in what way; ettāvatā, in this way

— 'Bhante, in what way, stated briefly, is a bhikkhu liberated [from perceptually obscuring states] through the destruction of craving

Kittāvatā nu kho bhante bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti

...

In this way, stated briefly, Lord of the Devas, is a bhikkhu liberated [from perceptually obscuring states] through the destruction of craving

Ettāvatā kho devānaminda bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti.

— M.1.251

Illustration

ettāvatā

this much

Subha said the virtue of some ascetics and Brahmanists was less impressive than the bhikkhus, and added that if any of those ascetics and Brahmanists discovered the virtue of the bhikkhus in themselves they would exclaim:

'This much is enough. This much is sufficient. The goal of our asceticism has been reached. There is nothing more to be done.'

alamettāvatā katamettāvatā anuppatto no sāmāññattho natthi no kiñci uttariṃ karaṇiyan ti.

— D.1.207

Illustration

ettāvatā

this much

Is this much enough, your majesty? Will this much do, your majesty? Is this much to be offered, your majesty?

alamettāvatā mahārāja katamettāvatā mahārāja pūjitamettāvatā mahārājāti.

— D.2.176

Illustration

ettāvatā

thus far and no further

Pausing at the door before entering his meditation chamber, King Mahāsudassana exclaimed:

'May sensuous thought stop! May unbenevolent thought stop! May malicious thought stop!'

tiṭṭha kāmavitakka tiṭṭha vyāpādavitaṭṭha vihiṃsāvitakka

'Thus far and no further, sensuous thought! Thus far and no further, unbenevolent thought! Thus far and no further, malicious thought!'

ettāvatā kāmavitakka ettāvatā vyāpādavitaṭṭha vihiṃsāvitakkā ti.

— D.2.186

Illustration

ettāvatā

thus far

Pañcasikha approached the Indasāla Cave with his lute, then thought, 'Thus far is neither too far from nor too near to the Blessed One, and he will hear my voice;' and so he began to sing.

Upasaṅkamitvā ettāvatā me bhagavā neva atidūre bhavissati na accāsanena saddaṅca me sossatī ti.

— D.2.265

Illustration

ettāvatā

in view of

When Subha sent a messenger to invite Venerable Ānanda to visit, Ānanda said he had just taken medicine, but if he had the time and opportunity he would visit the following day.

Atthi me ajja bhesajjamattā pītā. Appevanāma svepi upasaṅkameyyāma kālāṅca samayaṅca upādāyāti

The messenger reported this to Subha and added:

'Therefore, in view of this arrangement the Reverend Ānanda will probably take the opportunity to come tomorrow.'

Ettāvatā pi kho bho katameva etaṃ yato so bho bhavaṃ ānando okāsamakāsi svātanāyapi upasaṅkamanāyā ti.

— D.1.205

Comment:

PED says *yato... ettāvatā* means 'because... therefore.'

Illustration

ettāvatā

on account of this

Then it occurred to me:

tassa mayhaṃ bhikkhave etadahosi

The stream of sense consciousness turns back at denomination-and-bodily-form; it does not go further.

paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā nāparaṃ gacchati

On account of this one can be born, age and die, pass away and be reborn

Ettāvatā jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā

Namely through the stream of sense consciousness being dependent on denomination-and-bodily-form; and denomination-and-bodily-form being dependent on the stream of sense consciousness.

yadidaṃ nāmarūpapaccayā viññāṇaṃ viññāṇapaccayā nāmarūpaṃ.

— S.2.104

Illustration

ettāvatā

on account of this; ettāvatā, thus far

Therefore, this is the indispensable condition, the source, the origin, the necessary condition of the stream of sense consciousness, namely denomination-and-bodily-form.

Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo viññāṇassa yadidaṃ nāmarūpaṃ

On account of this one can be born, age and die, pass away and be reborn.

Ettāvatā kho ānanda jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā

Thus far extends the ways of verbal designation,

ettāvatā adhivacanapatho

Thus far extends the ways of conventional expression,

ettāvatā niruttipatho

Thus far extends the ways of intimation,

ettāvatā viññattipatho

Thus far extends the sphere of discernment,

ettāvatā paññāvacaraṃ

Thus far the round of rebirth revolves and personal existence is to be discerned,

ettāvatā vaṭṭaṃ vattati itthattaṃ paññāpanāya

namely denomination-and-bodily-form together with the stream of sense consciousness,

yadidaṃ nāmarūpaṃ saha viññāṇena

which continue through mutual conditionality.

aññaṃaññapaccayatāya pavattati.

— D.2.63-4

Illustration

kittāvatā

by virtue of what attributes (vs. evaṃ and vs. kathaṃ... idha)

—By virtue of what attributes is someone who is not vigorously applied [to the practice] and unafraid of wrongdoing incapable of reaching enlightenment, incapable of realising the Untroubled, incapable of reaching unsurpassed safety from [the danger of] bondage [to individual existence]?"

Kittāvatā nu kho āvuso anātāpī hoti anottāpī abhabbo sambodhāya abhabbo nibbānāya abhabbo anuttarassa yogakkhemassa adhigamāya?

—In this regard, friend, a bhikkhu thinks:

'If unarisen unvirtuous, spiritually unwholesome factors arise in me, this would lead to my harm,' but he does not vigorously apply himself [to the practice].

Idhāvuso bhikkhu anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya saṃvatteyyunti na ātappaṃ karoti

(...) In this way he is someone not vigorously applied [to the practice].

Evaṃ kho āvuso anātāpī hoti.

In what way is someone unafraid of wrongdoing.

Kathañcāvuso anottāpī hoti?

In this regard, friend, a bhikkhu thinks:

If unarisen unvirtuous, spiritually unwholesome factors arise in me, this would lead to my harm,' but he is unafraid of wrongdoing.

Idhāvuso bhikkhu anuppannā me pāpakā akusalā dhammā uppajjamānā anattāya saṃvatteyyunti na ottapati.

— S.2.195-6

Illustration

kittāvatā

by virtue of what attributes; *ettāvatā*, by virtue of these attributes

'Bhante, by virtue of what attributes are the aggregates called aggregates?'

Kittāvatā pana bhante khandhānaṃ khandhādhivacanaṃ hotī ti?

By virtue of these attributes the aggregates called aggregates.'

Ettāvatā kho bhikkhu khandhānaṃ khandhādhivacanaṃ hotī ti.

— M.3.16-17

Illustration

kittāvatā

on what grounds; ettāvatā, on these grounds

Right perception [of reality], right perception [of reality],¹ is said, friend. On what grounds does a noble disciple have right perception [of reality]?

Sammādiṭṭhi sammādiṭṭhī ti āvuso vuccati kittāvatā nu kho āvuso ariyasāvako sammādiṭṭhi hoti.

When a noble disciple discerns what is spiritually unwholesome, the origin of what is spiritually unwholesome, what is spiritually wholesome, and the origin of what is spiritually wholesome,

Yato kho āvuso ariyasāvako akusalañca pajānāti akusalamūlañca pajānāti. Kusalañca pajānāti kusalamūlañca pajānāti

On these grounds a noble disciple has right perception [of reality].

Ettāvatā pi kho āvuso ariyasāvako sammādiṭṭhi hoti.

On these grounds a noble disciple has

Ettāvatā pi kho āvuso ariyasāvako

right perception [of reality]

sammādiṭṭhi hoti

has a perception [of reality] that is correct

ujugatāssa diṭṭhi

has unshakeable faith in the [significance of the] teaching

dhamme aveccappasādena samannāgato

and has fathomed this true teaching

āgato imaṃ saddhamman ti.

— M.1.46

Illustration

kittāvatā

on what grounds?

On grounds [of what attainment], friend Kālāma, having realised this state for yourself through transcendent insight and abiding in it, do you make it known to others?

kittāvatā no āvuso kālāma imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī ti.

In reply he declared [that he had realised] the state of awareness of nonexistence.

Evaṃ vutte bhikkhave āḷāro kālāmo ākiñcaññāyatanam pavedesi.

In no short time, I quickly realised that state for myself through transcendent insight and abided in it.

So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsim.

— M.1.164-6

Illustration

kittāvatā

on what grounds; ettāvatā, on these grounds

'Insightfulness into reality' is spoken of, bhante.

vijjā vijjā ti bhante vuccati

What now, bhante, is insightfulness into reality, and on what grounds is one possessed of insight into reality?'

katamā nu kho bhante vijjā kittāvatā ca vijjāgato hotī ti?

'Bhikkhus, whatsoever is the knowledge of suffering [according to reality], of the origin of suffering, the ending of suffering, and of the practice leading to the ending of suffering, is called insightfulness into reality, and it is on these grounds that one is possessed of insight into reality.'

Yaṃ kho bhikkhu dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ ayaṃ vuccati bhikkhu vijjā ettāvatā ca vijjāgato hoti.

— S.5.430

Illustration

kittāvatā

on what grounds; ettāvatā, on these grounds

— 'One perfect [in the development of] the [six] sense faculties' is said. bhante.' On what grounds, bhante, is one perfect [in the development of] the [six] sense faculties?

indriyasampanno indriyasampannoti bhante vuccati kittāvatā nu kho bhante indriyasampanno hotī ti?

— If, bhikkhu, one abides contemplating the [co-conditional] arising and disappearance of the faculty of sight... the faculty of mental cognisance, one is disillusioned with the faculty of mental cognisance

Cakkhundriye ce bhikkhu udayabbayānupassī viharanto cakkhundriye nibbindati... manindriye ce bhikkhu udayabbayānupassī viharanto manindriye nibbindati.

(...) Being disillusioned [with originated phenomena], one is unattached [to originated phenomena]. Being unattached [to originated phenomena] one is liberated [from perceptually obscuring states].

nibbindaṃ virajjati virāgā vimuccati.

(...) On these grounds one is perfect [in the development of] the [six] sense faculties.

ettāvatā kho bhikkhu indriyasampanno hotī ti.

— S.4.140

Illustration

kittāvatā

on what grounds? (vs. evaṃ)

— Bhante, it is said: 'Individual existence. Individual existence

bhavo bhavo ti bhante vuccati.

On what grounds is there individual existence?

kittāvatā nu kho bhante bhavo hotī ti?

(...)

— For beings [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving the stream of sense consciousness is established in the low plane of existence

avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ hīnāya dhātuyā viññānaṃ patitṭhitaṃ

(...) In this way renewed states of individual existence and rebirth occur in the future

evaṃ āyatiṃ punabbhavābhiniḍḍatti hoti.

Thus, Ānanda, is there individual existence

Evaṃ ko ānanda bhavo hotī ti.

— A.1.223-4

Illustration

kittāvatā

on what grounds? (vs. yasmā... tasmā)

'Void [of personal qualities] is the world [of phenomena]': on what grounds, bhante, is this said?

suñño loko suñño loko ti bhante vuccati kittāvatā nu kho bhante suñño loko ti vuccatī ti?

Because, Ānanda, it is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood, therefore it is said that the world [of phenomena] is void [of personal qualities].

Yasmā ca kho ānanda suññaṃ attena vā attaniyena vā tasmā suñño loko ti vuccati.

— S.4.54

Illustration

kittāvatā

in reference to what; ettāvatā, in reference to this

In reference to what was tranquillity spoken of by the Blessed One?

Passaddhi passaddhī ti āvuso vuccati kittāvatā nu kho āvuso passaddhi vuttā bhagavatāti?

Secluded from sensuous pleasures and spiritually unwholesome factors, a bhikkhu enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

Idhāvuso bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

It is in reference to this that tranquillity is spoken of by the Blessed One, in a way that is qualified.

Ettāvatā pi kho āvuso passaddhi vuttā bhagavatā pariyāyena....

— A.4.456

Illustration

kittāvatā

in reference to what (vs. what, yaṃ)

'World [of phenomena]' is said, bhante. In reference to what was it said?

loko loko ti bhante vuccati kittāvatā nu kho bhante loko ti vuccatī ti.

Whatever is destined to decay is called 'the world [of phenomena]' in the [terminology of the] Noble One's training system.

Yaṃ kho ānanda palokadhammaṃ ayaṃ vuccati ariyassa vinaye loko.

— S.4.53

Illustration

kittāvatā

in reference to what (vs. tasmā)

— Advertence, advertence, is said, friend. In reference to what was it said?

Viññāṇaṃ viññāṇaṃ ti āvuso vuccati. Kittāvatā nu kho āvuso viññāṇaṃ ti vuccatī ti?

— One knows, one knows. Therefore advertence is said.

Vijānāti vijānātī ti kho āvuso tasmā viññāṇaṃ ti vuccati.

— M.1.292-3

Kukkucca; Vipphaṇṣāra

Renderings

- *kukkucca*: fretting
- *kukkucca*: scrupulous
- *kukkucca*: anxiety
- *kukkucca*: remorseful
- *kukkucca*: guilt
- *vipphaṇṣāra*: uneasiness
- *vipphaṇṣāra*: uneasy conscience
- *vipphaṇṣārin*: conscience-stricken
- *vipphaṇṣārin*: regretful

Introduction

Kukkucca: fretting

When Venerable Anuruddha complained that for all his meditation skill, his mind was still not released from the āsavas, Venerable Sāriputta called this *kukkucca*, fretting (A.1.281). The subsiding of fretting is therefore linked to arahantship. This association is confirmed in the following verse:

Serve with other food and drink the one who is spiritually perfected, the great Seer, one whose āsavas are destroyed, whose fretting has subsided, for he is the [unsurpassed] field for one looking for merit.

*Aññena ca kevalinaṃ mahesiṃ khīṇāsavaṃ kukkuccavūpasantaṃ
Annena pānena upaṭṭhahassu khettaṃ hi taṃ puññapekkhassa hoti.*

— Sn.v.481

Kukkucca: scrupulousness

When a sick bhikkhu refused to use a vehicle out of respect of the bhikkhus' discipline, it was from scrupulousness (*kukkuccāyanto* Vin.1.191).

Kukkucca: remorse

When, through sickness, Venerable Vakkali was unable to visit the Buddha, he felt remorseful about it (*kukkuccaṃ*, S.3.120).

When they break their precepts bhikkhus feel remorseful (*kukkuccaṃ* S.3.120). This is linked to *vippaṭisāro* (being conscience-stricken) and *attā sīlato upavadatī* (reproaching oneself in regard to virtue).

Kukkucca: anxiety

Sometimes *kukkucca* is the anxiety associated with the thought 'I hope I have not fallen into an offence': *Tesaṃ kukkuccaṃ ahoṣi. Bhagavatā sikkhāpadaṃ paññattaṃ. Kacci nu kho mayaṃ pārājikaṃ āpattiṃ āpannā ti* (Vin.3.34). See Illustrations.

Kukkucca: guilt

When bhikkhus impatiently recited the Pātimokkha instead of waiting for the other bhikkhus to arrive, knowing it was wrongful to do so, they recited it 'guiltily' (*kukkuccapakatā* Vin.1.131).

Vippaṭisāra: uneasiness

An example of uneasiness is found in the assertion that a Perfect One exists after death (*hoti tathāgato parammaraṇā ti*), or does not exist. This is a matter of uneasiness (*vippaṭisāro eso*, A.4.68-9) presumably because any theory of the Buddha either existing or not existing after death is philosophically disastrous.

Kukkuccaṃ plus vippaṭisāro: remorseful and conscience-stricken

When *kukkuccaṃ* occurs in combination with *vippaṭisāro* the pair of terms can mean either 'remorseful and conscience-stricken' or 'anxious and uneasy.' For example, when a chief minister became angry with the bhikkhus, and insulted them, he was remorseful and conscience-stricken about it (*ahudeva kukkuccaṃ ahu vippaṭisāro* Vin.1.223).

But soon after the Blessed One had departed, that chief minister, young in faith, became remorseful and conscience-stricken and thought: It is a loss for me, not a gain; it is unfortunate for me, not fortunate, that I, angry and displeased, wanting to insult the bhikkhus, went round filling their bowls and saying: 'Eat it or take it away'. Now, have I made much merit or demerit?

Atha kho tassa taruṇappasannassa mahāmatassa acirapakkantassa bhagavato ahudeva kukkucçaṃ. Ahu vippaṭṭisāro alābhā vata me na vata me lābhā dulladdhaṃ vata me na vata me suladdhaṃ yohaṃ kupito anattamano āsādanāpekkho bhikkhūnaṃ patte pūrentā agamāsiṃ 'bhuñjatha vā haratha vā' ti. Kinnu kho mayā bahuṃ pasutaṃ puññaṃ vā apuññaṃ vā ti.

— Vin.1.223

Kukkucçaṃ plus vippaṭṭisāro: anxiety and uneasiness

But when Venerable Assaji found he could no longer attain inward collectedness, he became anxious and uneasy (*anappakaṃ kukkucçaṃ anappako vippaṭṭisāro*) because he thought it would ruin him:

As I do not attain that inward collectedness, bhante, it occurs to me: 'May I not waste away!'

Tassa mayhaṃ bhante taṃ samādhim appaṭilabhato evaṃ hoti no ca khvāhaṃ parihāyāmi ti.

— S.3.125

Illustrations: kukkucça

Illustration

kukkuccakā

scrupulous

When bhikkhus walked for almsfood badly behaved, those bhikkhus who were of few needs, content [with what is paltry and easily gotten], conscientious, scrupulous, and desirous of training complained, muttered, and grumbled:

ye te bhikkhū appicchā santuṭṭhā lajjino kukkuccakā sikkhākāmā te ujjhāyanti khiyanti vipācenti.

— Vin.1.44

Illustration

kukkuccāyanto

scrupulous

When a bhikkhu walking to Sāvattthī became ill, people invited him to use a vehicle. He replied:

'A vehicle is objected to by the Blessed One,' and being scrupulous, refused it.

Alaṃ āvuso paṭikkhittaṃ bhagavatā yānan ti. Kukkuccāyanto yānaṃ nābhīruhi.

— Vin.1.191

Illustration

kukkuccasmīṃ

fretting

'Anuruddha, friend, when you say "With purified divine vision surpassing that of men, I survey the thousandfold multi-universe system," that is your self-centredness.

idante mānasmiṃ

'When you say "My... mind is collected and concentrated," that is your vanity.

idante uddhaccasmīṃ

'When you say "But for all that my mind is not liberated from perceptually obscuring states through being without grasping," that is your fretting.

Yampi te āvuso anuruddha evaṃ hoti atha ca pana me na anupādāya āsavehi cittaṃ vimuccatī ti idante kukkuccasmīṃ.

— A.1.282

Illustration

kukkuccā

fretting

He should be meditative, not wandering about. He should desist from fretting.

Jhāyī na pādalolassa virame kukkuccā.

— Sn.v.925

Illustration

kukkuccāya

anxiety

Why recite these lesser and minor training rules? They only lead to anxiety, vexation, and perplexity.

kiṃ panimehi khuddisante vā sikkhāpadehi uddiṭṭhehi yāvadve kukkuccāya vihesāya vilekhāya saṃvattanti.

— Vin.4.143

Illustration

kukkuccaṃ

anxiety

Bhikkhus became anxious over various matters (*kismiñci kismiñci ṭhāne kukkuccaṃ uppajjati*), wanting to know what was permitted (*kinnu kho bhagavatā anuññātaṃ*) or forbidden (*kiṃ ananuññātan ti*) in 'various situations' (*kismiñci kismiñci ṭhāne*) (Vin.1.251).

Illustration

kukkuccassa

anxiety

There is inward unpeacefulness. Much improper contemplation in that regard is a condition that nourishes both the arising of unarisen restlessness and anxiety, and the increase and expansion of arisen restlessness and anxiety.

Atthi bhikkhave cetaso avūpasamo. Tattha ayoniso manasikārabahulikāro ayamāhāro anuppannassa vā uddhaccakukkuccassa uppādāya uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.

— S.5.103-106

Illustration

kukkuccaṃ

anxious

A certain bhikkhu having had sex with a monkey became anxious, thinking, 'The Blessed One has established a training rule. I hope I have not fallen into a pārājika offence.

aññataro bhikkhu makkaṭṭiyā methunaṃ dhammaṃ patisevi. Tassa kukkuccaṃ ahosi. Bhagavatā sikkhāpadaṃ paññattaṃ. Kacci nu kho ahaṃ pārājikaṃ āpattiṃ āpanno ti.

— Vin.3.34

Illustration

kukkuccaṃ

anxious

Once when a bhikkhu was ill the bhikkhus heated him and he died. They became anxious, thinking, 'The Blessed One has established a training rule. I hope we have not fallen into a pārājika offence.'

Tena kho pana samayena aññataro bhikkhu gilāno hoti. Taṃ bhikkhū sedesuṃ. So bhikkhu kālamakāsi tesam kukkuccaṃ ahosi. Kacci nū kho mayaṃ pārājikaṃ āpattiṃ āpannā ti.

— Vin.3.82

Illustration

kukkucca

guiltily

In a certain residence several resident bhikkhus, four or more, collect together on an Observance day. They know that there are other resident bhikkhus who have not arrived. Thinking, 'It is allowable for us to carry out the Observance, it is not unallowable,' they guiltily perform the Observance and recite the Pātimokkha.

aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā. Te jānanti atthaññe āvāsikā bhikkhū anāgatā ti. Te kappateva amhākaṃ uposatho kātuṃ? Nāmhākaṃ na kappatī ti kukkucapakatā uposathaṃ karonti. Pātimokkhaṃ uddisanti.

— Vin.1.131

Illustrations: vipphaṇisāra

Illustration

vipphaṇisāro

matter of uneasiness

The assertion that a Perfect One exists after death, or does not exist, or both exists and does not exist, or neither exists nor not exists (*Hoti tathāgato parammaraṇā ti*) is an

acquiescence in dogmatism

diṭṭhigatametaṃ

acquiescence in craving

taṇhāgatametaṃ

acquiescence in mental imagery

saññāgatametaṃ

matter of thinking in personal terms

maññitametaṃ

matter of entrenched perception

papañcitametaṃ

acquiescence in grasping

upādānagatametaṃ

and a matter of uneasiness

vippaṭisāro eso.

— A.4.68-9

Illustration

vippaṭisārī

conscience-stricken; kukkucçaṃ, anxious

A certain bhikkhu intending to have sex with a woman was conscience-stricken at the mere touch.

Tena kho pana samayena aññataro bhikkhu itthiyā methunaṃ dhammaṃ patisevissāmiti chupitamatte vippaṭisārī ahosī.

He became anxious, thinking, 'The Blessed One has established a training rule. I hope I have not fallen into a pārājika offence.'

Tassa kukkuccaṃ ahosī.

— Vin.3.37

Illustration

vippaṭisāraṃ

uneasy conscience

'It might be, Ānanda, that someone might arouse an uneasy conscience in Cunda the metalworker [by telling him]: "It is a loss for you, friend Cunda, it is unfortunate for you that the Perfect One died after taking his last meal from you!"

Siyā kho panānanda cundassa kammāraputtassa koci vippaṭisāraṃ upadaheyya tassa te āvuso cunda alābhā tassa te dulladdhaṃ yassa te tathāgato pacchimaṃ piṇḍapātaṃ bhuñjitvā parinibbuto ti.

— D.2.135-6

Illustration

avippaṭisāriṣsa

uneasy conscience

For one who is virtuous, perfect in virtue, there is no need to harbour the aspiration: 'May freedom from an uneasy conscience arise in me.'

Sīlavato bhikkhave sīlasampannassa na cetanāya karaṇīyaṃ avippaṭisāro me uppajjatū ti.

It is quite natural that one who is virtuous, perfect in virtue, freedom from an uneasy conscience arises in him.

Dhammatā esā bhikkhave yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati.

— A.5.2

Illustration

vippaṭisārino

regret

Meditate, Cunda! Do not be negligently applied [to the practice] lest you regret it later!

Jhāyatha cunda mā pamādattha. Mā pacchā vippaṭisārino ahuvattha.

— M.1.46

Illustration

anxiety and uneasiness

Illustration: anxious and uneasy

'Bhante, I am not willing to eat at a single session; for if I did, I might become anxious and uneasy about it.'

Ekāsanabhojanaṃ hi me bhante bhuñjato siyā kukkucçaṃ siyā vippaṭisāro ti.

— M.1.437-8

Illustration

anxious and uneasy

— 'I hope, Assaji, you are not anxious or uneasy about anything.'

Kacci te assaji na kiñci kukkuccaṃ na koci vippaṭisāro ti

— 'In fact, bhante, I am very anxious and uneasy.'

Taggha me bhante anappakaṃ kukkuccaṃ anappako vippaṭisāro ti

— 'I hope, Assaji, you have nothing to reproach yourself about in regard to virtue.'

Kacci pana taṃ assaji attā sīlato na upavadatī ti

— 'I have nothing, bhante, to reproach myself about in regard to virtue.'

Na kho maṃ bhante attā sīlato upavadatī ti

— 'Then, Assaji, what is there to be anxious and uneasy about?'

— 'Formerly, bhante, when I was ill I dwelt with my bodily form tranquillised. Now I do not attain that inward collectedness. As I do not attain that inward collectedness, bhante, it occurs to me: "May I not waste away!"'

Pubbeva khvāhaṃ bhante gelaññe passambhetvā kāyasaṅkhāre viharāmi. Sohaṃ taṃ samādhim nappaṭilabhāmi. Tassa mayhaṃ bhante taṃ samādhim appaṭilabhato evaṃ hoti no ca khvāhaṃ parihāyāmī ti.

— S.3.125

Illustration

remorseful and conscience-stricken

Illustration: remorseful and conscience-stricken

When a chief minister became angry with the bhikkhus, he became remorseful and conscience-stricken about it.

ahudeva kukkuccaṃ ahu vippaṭisāro.

— Vin.1.223

Illustration

remorseful and conscience-stricken

— 'Bhante, on one occasion, while the Blessed One instructed the bhikkhus with a talk on the training rules, I became impatient and irritated, thinking: 'This ascetic is too stringent.'

ahudeva akkhanti ahu appaccayo adhisallikhatevāyaṃ samaṇo ti.

Afterwards I became remorseful and conscience-stricken about it.

ahudeva kukkucçaṃ ahu vipphaṇṇasāro.

— A.1.237

Illustration

remorseful and conscience-stricken

— 'I hope, Vakkali, you are not remorseful or conscience-stricken about anything.'

Kacci te vakkali na kiñci kukkucçaṃ na koci vipphaṇṇasāro ti

— 'In fact, bhante, I am very remorseful and conscience-stricken.'

Taggha me bhante anappakaṃ kukkucçaṃ anappako vipphaṇṇasāro ti

— 'I hope, Vakkali, you have nothing to reproach yourself about in regard to virtue.'

Kacci pana taṃ vakkali attā sīlato na upavadatī ti

— 'I have nothing, bhante, to reproach myself about in regard to virtue.'

Na kho maṃ bhante attā sīlato upavadatī ti

— 'Then, Vakkali, what is there to be remorseful and conscience-stricken about?.'

No ce kira vakkali attā sīlato upavadati atha kiñca te kukkucçaṃ ko ca vipphaṇṇasāro ti?

— 'For a long time, bhante, I have wanted to come to see the Blessed One, but I haven't had strength enough to do so'

Cirapaṭikāhaṃ bhante bhagavantaṃ dassanāya upasaṅkhamitukāmo natthi ca me kāyasmīṃ tāvatikā balamattā yāvatahaṃ bhagavantaṃ dassanāya upasaṅkameyyan ti.

— S.3.121

remorseful and conscience-stricken

After having had sex Venerable Sudinna was remorseful and conscience-stricken

Atha kho āyasmato sudinnassa ahudeva kukkuccaṃ ahu vipphaṭṭhāro.

— Vin.3.19

Kulaputta

Renderings

- *kulaputta*: noble young man
- *kulaputta*: of noble ancestry
- *kulaputta*: a member of the gentry
- *kulaputta*: son of a genteel family
- *kulaputta*: son of an aristocratic family

Introduction

Kulaputta: sonship, youth, and high social background

DOP says *kulaputta* means either

1. the son of a good or noble family
2. a noble youth.

So *-putta* does not necessarily mean 'son.' We will see that it more often indicates 'youth.' In some cases it indicates a high social background ('of the genteel classes'). That *-putta* indicates youth but not boyhood is our next point.

Kulaputta: youth not boyhood, part 1

Although *-putta* means youth, it does not mean boyhood. For example, when Venerable Anuruddha is called *kulaputta* at M.1.205, he would have been at least 35 years old for the following reasons:

1. At that time he was an arahant (M.1.205).
2. Th.v.904 says it took him 30 years to overcome torpor (*middhaṃ samūhataṃ*), which is therefore

when he attained arahantship, because only arahants have completely abandoned lethargy and torpor (*thīnamiddhanīvaraṇaṃ*, S.5.327).

3. His age at ordination is uncertain, but given that his brother informed him of the duties that would fall to him if he remained a layperson, he was likely between 5-20 years old (Vin.2.180-1).

Kulaputta: youth not boyhood, part 2

That *kulaputta* means youth not boyhood is also obvious in the *Licchavikumāra Sutta*, which says this:

Mahānāma, in whatever *kulaputta* five qualities are found—whether he is a consecrated noble king, a country gentleman, an army general, a village headman, a guildmaster, or someone who exercises personal authority over various families—only growth [in spiritually wholesome factors] is to be expected for him, not a falling away [from them]. What five?

Yassa kassaci mahānāma kulaputtassa pañcadhammā saṃvijjanti yadi vā rañño khattiyassa muddhābhisittassa yadi vā raṭṭhikassa pettanikassa yadi vā senāya senāpatikassa yadi vā gāmagāmikassa yadi vā pūgagāmaṇikassa ye vā pana kulesu paccekādhipaccaṃ kārenti vuddhiyeva pāṭikaṅkhā no parihāni. Katame pañca?.

— A.3.76

If army generals and village headmen are *kulaputtas*, then *kulaputta* does not mean boyhood. We also see that *kulaputta* is associated with the gentry, which suggests the rendering 'noble young man.'

Kulaputto: of noble ancestry

Although Ambaṭṭha considered himself a brahman, the Buddha said he was in fact descended from a slavegirl (*dāsiputto* D.1.92). Ambaṭṭha's friends initially defended him, saying he was of pure ancestry (*sujāto*) and a *kulaputto*. But on discovering the truth, they said he was of impure ancestry (*dujjāto*), an *akulaputto*, descended from a slave (*dāsiputto*).

So, according to brahmans, *kulaputto* was an exalted term associated with the most prestigious members of their group, the *sujāto*, and incompatible with slavish forebears. *Kulaputta* therefore means 'of noble ancestry.'

The significance of *sujāto* can be seen in the following conversation, where it is the first quality expected of a brahman who is a master of threefold Vedic knowledge:

— 'In what way, brahman, do brahmins declare a brahman to be a master of threefold Vedic knowledge?'

Yathākathaṃ pana brāhmaṇa brāhmaṇā brāhmaṇaṃ tevijaṃ paññāpentī ti

— In this regard, Master Gotama, a brahman is of pure ancestry (*sujāto hoti*) on both sides of his family, of pure descent, unimpeachable and irreproachable with respect to birth as far back as the seventh generation.

Idha pana bho gotama brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahāyugā akkhitto anupakkuṭṭho jātivādena.

— A.1.166

Kulaputto: member of the gentry

Related to noble ancestry is gentility. When Venerable Upananda asked a certain great merchant (*aññataro seṭṭhiputto*) to give him one of his two robes, the man replied:

But, bhante, for us who are members of the gentry, it is awkward to walk around with only one piece of cloth.

Amhākaṃ kho bhante kulaputtānaṃ kismiṃ viya ekasāṭakaṃ gantuṃ.

— Vin.3.211

Comment:

We call *seṭṭhiputto* 'great merchant' not 'son of a great merchant,' taking *-putto* as pleonastic.

Kulaputto: sons of genteel families

Related to noble ancestry and gentility is a delicate upbringing. For example, Anuruddha the Sakyan had three palaces. When his brother invited him to become a bhikkhu, he complained:

But I have been delicately nurtured, I am not able to go forth from the household life into the ascetic life.

Ahaṃ kho sukhumālo. Nāhaṃ sakkomi agāasmā anagāriyaṃ pabbajituṃ.

— Vin.2.180

The Buddha helped such individuals by providing them with sufficient clothing. He reflected:

Even those in this teaching and training system who are sons of genteel families and susceptible to cold, afraid of cold, even these are able to keep themselves going with three robes.

yepi kho te kulaputtā imasmim dhammavinaye pabbajitā sītālukā sītabhīrukā tepi sakkonti ticīvarena yāpetu.

— Vin.1.288

Kulaputto: sons of aristocratic families

In relation to 'highly distinguished,' we give *kulaputtā* the meaning 'sons of the aristocratic families':

Now at that time highly distinguished sons of the aristocratic families of Magadha were living the religious life under the Blessed One.

Tena kho pana samayena abhiññātā abhiññātā māgadhakā kulaputtā bhagavati brahmacariyaṃ caranti.

— Vin.1.43

Kulaputta: spiritual nobility

When Venerables Anuruddha, Nandiya, and Kimbila were living together in the Gosinga Sāla-tree Wood, their utmost harmony was shielded by a zealous gatekeeper who so diligently defended the place against visitors, that when on one occasion the Buddha dared enter uninvited, he was told 'Do not enter this grove, ascetic! There are three *kulaputtas* here seeking their Soul. Do not disturb them!'

mā samaṇa etaṃ dāyaṃ pāvisi sant'ettha tayo kulaputtā attakāmarūpā viharanti mā tesaṃ aphāsumakāsi ti.

— M.1.206

The gatekeeper would hardly have meant this with social connotations 'There are three member of the gentry living here,' and *kulaputta* here seems to imply spiritual nobility. We have seen above that this sense is not just for bhikkhus. We render it as 'noble young man.'

Kulaputta versus moghapurisā: noble young man

That the elevated connotations of *kulaputto* extend to the spiritual sphere can be discerned when the Buddha contrasted *kulaputtā* and *moghapurisā*:

Thus do noble young men (*kulaputtā*) declare their [attainment of] arahantship. The matter is spoken of without any reference to themselves.

evaṃ kho bhikkhave kulaputtā aññaṃ vyākaronti attho ca vutto attā ca anupanīto.

(...) Yet there are some worthless men (*moghapurisā*) here who apparently declare [that they have attained] arahantship for fun.

Atha ca pana idhekacce moghapurisā hasamānakā maññe aññaṃ vyākaronti.

— A.3.359

Kulaputta versus 'persons' (*puggalā*)

Similarly, Gaṇaka Moggallāna contrasted *kulaputtā* with *puggalā*:

\a) persons (*puggalā*) without faith who have gone forth from the household life into the ascetic life merely for the sake of a livelihood

puggalā assaddhā jīvikatthā agāasmā anagāriyaṃ pabbajitā

\b) noble young men (*kulaputtā*) who have gone forth from the household life into the ascetic life out of faith

kulaputtā saddhā agāasmā anagāriyaṃ pabbajitā.

— M.3.6

Illustrations

Illustration

kulaputto

noble young man

By whatever profession a noble young man makes his living, whether counting, accountancy, calculation, farming, trading, animal husbandry, archery, or in the royal service, or whatever the profession may be, he is exposed to cold and heat.

kulaputto yena sippaṭṭhānena jīvikaṃ kappeti yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena sītassa purakkhato uṇhassa purakkhato.

— M.1.85

kulaputtānaṃ

noble young men

It is fitting for all you noble young men who have gone forth from the household life into the ascetic life to take delight [in the celibate life].

etaṃ kho anuruddhā tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe abhirameyyātha brahmacariye

As you are still endowed with the blessing of youth, black-haired young men in the prime of life, you could have been indulging in sensuous pleasures.

Yena tumhe anuruddhā bhadrena yobbanena samannāgatā paṭhamena vayasā susu kālakesā kāme paribhuñjeyyātha.

— M.1.463

Kusala; Akusala

Renderings

- *kusala*: welfare
- *kusala*: good/excellent
- *kusala*: wholesome
- *kusala*: well behaved
- *kusala*: an expert
- *kusala*: a pandit
- *kusalā*: the wise (people)
- *kusala*: proficient
- *kusala*: spiritual proficiency
- *kusala*: knowledgeable
- *kusala*: spiritually wholesome
- *kusala*: what is spiritually wholesome
- *akusala*: improficient

- *akusala*: ignorant
- *akusala*: badly behaved
- *akusala*: spiritually unwholesome
- *akusala*: what is spiritually unwholesome
- *akusala*: unwholesome

Introduction

Rendering *akusala* and *kusala*

Rendering *akusala* and *kusala* as spiritually unwholesome or wholesome is justified by their association with defilement and purity, with uninsightfulness and insightfulness, as seen in the following passages:

1. He has been struck down by unvirtuous, spiritually unwholesome factors that are defiling, and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death.

avadhiṃsu naṃ pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā (M.3.116).

2. Even so did I see the danger, degradation, and defilement in spiritually unwholesome factors, and in spiritually wholesome factors and in the practice of unsensuousness, I saw the advantage and associated purity.

Evameva kho ahaṃ bhikkhave addasaṃ akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. (M.1.115).

3. There are these three kinds of spiritually unwholesome thoughts that produce spiritual blindness, uninsightfulness, ignorance [of things according to reality], and are destructive of penetrative discernment, vexatious, and not conducive to the Untroubled. Which three?

Tayo’me bhikkhave akusalavitakkā andhakaraṇā acakkhukaraṇā aññāṇakaraṇā paññānirodhikā vighātapakkhikā anibbānasaṃvattanikā. Katame tayo? (It.82).

There are these three kinds of spiritually wholesome thoughts that produce insightful vision, knowledge [of things according to reality], lead to the development of discernment, are undistressing, and are conducive to the Untroubled. Which three?

Tayo'me bhikkhave kusalavitakkā anandhakaraṇā cakkhukaraṇā ñāṇakaraṇā paññāvuddhikā avighatapakkhikā nibbānasamvattanikā katame tayo?.

— It.82

Essence of akusala: five hindrances

The essence of *akusala* is found in the five hindrances, because:

If one were to say of anything 'a spiritually unwholesome heap,' it is about the five hindrances that one could rightly say this.

Akusalarāsi ti bhikkhave vadamāno pañcanīvaraṇe sammā vadamano vadeyya.

Each of the five hindrances is called:

a spiritual obstruction, a spiritual hindrance, a spiritual defilement, a weakener of penetrative discernment.

āvaraṇā nīvaraṇā cetaso upakkilesā paññāya dubbalikaraṇā.

— S.5.95

Essence of kusala: four bases of mindfulness

The essence of *kusala* is found in four bases of mindfulness, because:

If one were to say of anything 'a spiritually wholesome heap,' it is about the [contemplation of the] four bases of mindfulness that one could rightly say this.

Kusalarāsi ti bhikkhave vadamāno cattāro satipaṭṭhāne sammā vadamāno vadeyya.

— S.5.145-6

The [contemplation of the] four bases of mindfulness is called:

the one-destination path for the purification of beings

ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā.

— S.5.142

Kusala and akusala: conduct of body, speech, and mind

1. *Akusala* is found in conduct like frivolous speech (*samphappalāpo akusalaṃ*) and killing (*pāṇātīpāto akusalaṃ*).
2. Refraining from such conduct is *kusala* (*samphappalāpā veramaṇī kusalaṃ*).
3. *Akusala* is found in mental conduct:

Sensuous thought, unbenevolent thought, malicious thought. These are called spiritually unwholesome thoughts.

kāmasaṅkappo vyāpādasāṅkappo vihiṃsāsāṅkappo ime vuccanti thapati akusalasaṅkappā.

4. Refraining from such conduct is *kusala*:

Unsensuous thought, thought of goodwill, compassionate thought. These are called spiritually wholesome thoughts

nekkhammasāṅkappo avyāpādasāṅkappo avihiṃsāsāṅkappo ime vuccanti thapati kusalasaṅkappā.

— M.2.28

Kusala and akusala: mental states

Akusala is found in mental states:

Greed is spiritually unwholesome

abhijjhā akusalaṃ

Ill will is spiritually unwholesome

vyāpādo akusalaṃ

Wrong view [of reality] is spiritually unwholesome

micchādiṭṭhi akusalaṃ

Kusala is found in their opposites.

Non-greed is spiritually wholesome

anabhijjhā kusalaṃ

Goodwill is spiritually wholesome

avyāpādo kusalaṃ

Right perception [of reality] is spiritually wholesome

sammādiṭṭhi kusalaṃ.

— M.1.47

People and objects: not kusala or akusala

Therefore people and objects (apart from mental objects) are not spiritually wholesome or unwholesome. Neither, in themselves, are religious teachings, which instead we call 'wholesome' and 'unwholesome':

Kālāmas, if you yourselves should consider: "These teachings are wholesome... you should accept and abide by them.

Yadā tumhe kālāmā attanā'va jāneyyātha ime dhammā kusalā... atha tumhe kālāmā upasampajja vihareyyātha

— A.1.190

Kālāmas, if you yourselves should consider: "These teachings are unwholesome... you should abandon them.

Yadā tumhe kālāmā attanāva jāneyyātha ime dhammā akusalā... atha tumhe kālāmā pajaheyyātha.

— A.1.190

But the practice of religious teachings is a different matter:

Wrong view [of reality], wrong thought, wrong speech, wrong conduct, wrong means of livelihood, wrong endeavour, wrong mindfulness, wrong inward collectedness, wrong knowledge [of things according to reality], wrong liberation [from perceptually obscuring states]: this is called spiritually unwholesome.

Micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchājīvo micchāvāyāmo micchāsati micchāsamādhi micchāñāṇaṃ micchāvimutti idaṃ vuccati bhikkhave akusalaṃ.

— A.5.241

Right perception [of reality], right thought, right speech, right conduct, right means of livelihood, right endeavour, right mindfulness, right inward collectedness, right knowledge [of things according to reality], right liberation [from perceptually obscuring states]: this is called spiritually wholesome.

Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti idaṃ vuccati bhikkhave kusalan ti.

— A.5.241

Illustrations

Illustration

kusalaṃ

welfare

He asked after his comfort and welfare.

Sukhañca kusalaṃ pucchi.

— Sn.v.981

Illustration

kusalā

wholesome

These teachings which are wholesome, noble, and which lead to deliverance [from suffering] and to enlightenment.

Ye te bhikkhave kusalā dhammā ariyā niyyānikā sambodhagāmino.

— Sn.p.139

Illustration

kusalā

wholesome

Kālāmas, if you yourselves should consider: "These teachings are wholesome... you should accept and abide by them.

Yadā tumhe kālāmā attanā'va jāneyyātha ime dhammā kusalā... atha tumhe kālāmā upasampajja vihareyyātha

— A.1.190

Illustration

akusalehi

unwholesome

A person whose spiritual qualities are wholly black and unwholesome

samannāgato hoti ekanta kālakehi akusalehi dhammehi.

— A.4.11-13

Illustration

akusalā

unwholesome

Kālāmas, if you yourselves should consider: "These teachings are unwholesome... you should abandon them.

Yadā tumhe kālāmā attanāva jāneyyātha ime dhammā akusalā... atha tumhe kālāmā pajaheyyātha.

— A.1.190

Illustration

kusalaṃ

good

[He would reflect:] "Since I received something, that is alright," or "Since I received nothing, that is good."

Alatthaṃ yadidaṃ sādhu nālatthaṃ kusalaṃ iti

Being the same in either event, he [would] return to that same tree.

Ubhayeneva so tādī rukkhaṃvupanivattati.

— Sn.v.712

Illustration

kusalā

good/excellent

I would not say anything about Mahānāma the Sakyan except what is excellent and good.

mahānāma sakkaṃ na kiñci vadāmi aññatra kalyāṇā aññatra kusalā ti.

— S.5.374

COMMENT

Kalyāṇā and *kusalā* are synonyms here. Both could be rendered 'excellent' or 'good.'

Illustration

kusalā

the wise

One should not dispute. Spiritual purity is not attained thereby, say the wise.

na hi tena suddhiṃ kusalā vadanti.

— Sn.v.830

Illustration

kusalo

well behaved

Whoever in this world amongst those living the religious life has attained the [supreme] attainment, who is well behaved always, who understands the teaching, who is attached to nothing, who is liberated [from perceptually obscuring states], and in whom there are no states of repugnance, he is one of good conduct.

*Yo idha caraṇesu pattipatto kusalo sabbadā ājānāti dhammaṃ
Sabbattha na sajjati vimutto paṭighā yassa na santi caraṇavā so.*

— Sn.v.536

Illustration

kusalo

proficient

In a moment I can fashion the bodily forms of 100,000 people. I am proficient in supernormal transformations. I am master of psychic power.

Ahaṃ vikubbanāsu kusalo vasībhūtomhi iddhiyā.

— Th.v.1194

Illustration

kusalo

proficient

A meditator (*jhāyī*) can be:

proficient in attaining inward collectedness but improficient in maintaining inward collectedness

samādhismiṃ samāpattikusalo hoti na samādhismiṃ t̥hitikusalo.

proficient in maintaining inward collectedness but improficient in emerging from inward collectedness

samādhismiṃ t̥hitikusalo hoti na samādhismiṃ vuṭṭhānakusalo.

— S.3.264-269

Illustration

kusalo

proficient

Someone declares his arahantship. The Perfect One or his disciple who is a meditator, proficient in attaining inward collectedness, proficient in reading others' minds, proficient in reading the habits of others' minds, closely examines, questions and talks with him.

tathāgato vā tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanugāhati samanubhāsati.

— A.5.155

Illustration

kusalena

proficient

With [the assistance of] the enlightened kinsman of the Sun clan, who is proficient in methods of teaching, having applied myself properly [to the eightfold path] I removed my mind from states of individual existence

*Upāyakusalenāhaṃ buddhenādiccabandhunā
Yoniso paṭipajjitvā bhavē cittaṃ udabbahinti.*

— Th.v.158

Illustration

kusalaṃ

spiritually wholesome; kusalaṃ, spiritual proficiency

An individual endowed with which ten qualities is one whom I describe as being perfect in what is spiritually wholesome, of the highest spiritual proficiency, an invincible ascetic who has attained the supreme attainment?

sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ

The one possessed of the right perception [of reality] of a finished disciple... the right liberation [from perceptually obscuring states] of a finished disciple.

asekhāya sammādiṭṭhiyā samannāgato hoti... asekhāya sammāvimuttiyā samannāgato hoti.

— M.2.29

Illustration

akusala

improficient

Then that poor tailor, having kneaded mud and made bricks, erected wattle and daub walls. But because he was improficient, the piling was crooked and the wall fell down.

Atha kho so daḷiddo tunnavāyo sāmaṃ cikkhallaṃ madditvā iṭṭhakāyo cinitvā kuḍḍaṃ uṭṭhāpesi. Tena akusalakena citā vaṅkā bhitti paripati.

— Vin.2.159

Illustration

kusalo

knowledgeable

On what grounds, bhante, can a bhikkhu be called knowledgeable about elements of existence?

Kittāvatā pana bhante dhātukusalo bhikkhu ti alaṃ vacanāyā ti.

There are these eighteen elements of sensation, Ānanda:

Aṭṭhārasa kho imā ānanda dhātuyo:

The phenomenon of sight... phenomenon of advertence to the mental field.

cakkhudhātu... manoviññāṇadhātu ti

Through knowing and seeing these eighteen elements of sensation [according to reality], Ānanda, a bhikkhu can be called knowledgeable about elements of existence.

Imā kho ānanda aṭṭhārasa dhātuyo yato jānāti passati ettāvatā pi kho ānanda dhātukusalo bhikkhū ti alaṃ vacanāyā ti.

— M.3.62

Illustration

akusalo

unknowledgeable

A cowherd cannot help his herd to prosper if he does not know about bodily form, and is unknowledgeable about physical characteristics

na rūpaññū hoti na lakkhaṇa kusalo hoti.

— A.5.359

Illustration

kusalo

knowledgeable; akusalo, ignorant

'The man ignorant of the path' represents the common man.

puriso amaggakusalo ti kho tissa puthujjanassetam adhivacanam

'The man knowledgeable about the path' represents the Perfect One, the Arahant, the Perfectly Enlightened One.

Puriso maggakusalo ti kho tissa tathāgatassetam adhivacanam arahato sammāsambuddhassa.

— S.3.108-9

Illustration

kusalo

pandit

Maintaining their own dogmatic views, contentious, different [so-called] pandits say: "Whoever knows this knows Perfect Truth. Whoever rejects it is not spiritually perfected."

*Sakam sakam diṭṭhiṃ paribbasānā vigayha nānā kusalā vadanti
Yo evaṃ jānāti sa vedi dhammaṃ idaṃ paṭikkosamakevalī so.*

— Sn.v.978

Illustration

kusalo

expert

Bhante, I am well known as a charioteer, and an expert in the parts of a chariot. All the parts of a chariot are well known to me.

*Ahaṃ hi bhante rathiko saññato kusalo rathassa aṅgapaccaṅgānaṃ sabbāni me rathassa aṅgapaccaṅgāni
suviditāni.*

— M.1.395-6

Illustration

akusale

badly behaved

Bhante, a transgression overcame us, in that, foolishly, stupidly, and badly behaved, we suspended a pure bhikkhu, not an offender, without cause, without reason.

accayo no bhante accagamā yathā bāle yathā mūlhe yathā akusale ye mayaṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimha.

— Vin.1.315

Illustration

akusalaṃ

badly behaved

'A transgression overcame me, bhante, in that, foolishly, stupidly, and badly behaved, I deprived my father of life — a righteous man, a righteous king — for the sake of sovereign rulership.'

Accayo maṃ bhante accagamā yathābālaṃ yathāmūlhaṃ yathā akusalaṃ yo'haṃ pītaraṃ dhammikaṃ dhammarājānaṃ issariyassa kāraṇā jīvitaṃ voropesiṃ.

— D.1.85

Illustration

kusalesu

spiritually wholesome

Also, bhante, the Blessed One's teaching concerning spiritually wholesome factors is unsurpassed.

Aparaṃ pana bhante etadānuttariyaṃ yathā bhagavā dhammaṃ deseti kusalesu dhammesu.

That is, these spiritually wholesome factors: the [contemplation of the] four bases of mindfulness, the four modes of right inward striving, the four paths to psychic power, the five spiritual faculties, the five spiritual powers, the seven factors of enlightenment, the eightfold path.

Tatime kusalā dhammā seyyathidaṃ cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo.

— D.3.102

Illustration

kusala

spiritually wholesome; akusala, spiritually unwholesome

Three spiritually unwholesome ways of thought: sensuous thought, unbenevolent thought, and malicious thought.

Tayo akusalavitakkā: kāmavitakko vyāpādavitaṅko vihiṃsāvitakko.

Three spiritually wholesome ways of thought: unsensuous thought, benevolent thought, compassionate thought.

Tayo kusalavitakkā: nekkhammavitakko avyāpādavitaṅko avihiṃsāvitakko.

— D.3.215

Illustration

akusalehi

spiritually unwholesome

Secluded from sensuous pleasures and spiritually unwholesome factors, a bhikkhu enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

Idhāvuso visākhā bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitaṅkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

— M.1.303

Illustration

akusalā

spiritually unwholesome

In seeing a visible object via the visual sense, do not grasp its aspects and features. Since by abiding with the faculty of sight unrestrained [from attraction and repulsion, through mindfulness], greed, dejection, and unvirtuous, spiritually unwholesome factors would pursue you.

Cakkhunā rūpaṃ disvā mā nimittaggāhino ahuvattha mānuvyañjanaggāhino yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ.

— S.4.178

Illustration

kusala

spiritually wholesome

'Having gone forth [into the ascetic life] in search of what is spiritually wholesome, seeking the supreme state of sublime peace, I approached Āḷāra Kālāma.'

So evaṃ pabbajito samāno kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamiṃ.

— M.1.163

Illustration

akusala

spiritually unwholesome

How is a bhikkhu an ascetic?

Kathaṇca bhikkhave bhikkhu samaṇo hoti?

He has quieted down unvirtuous, spiritually unwholesome factors that are defiling, and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death.

Samitāssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmarañiyā.

— M.1.280

Illustration

akusala

spiritually unwholesome

There are these three kinds of spiritually unwholesome thinking (*akusalavitakkā*). Which three?

thinking concerned with not wanting to be despised;

anavaññattipaṭisaṃyutto vitakko

thinking concerned with gains, honour, and renown

lābhasakkārasilokapaṭisaṃyutto vitakko

thinking concerned with feeling sorry for others

parānuddayatāpaṭisaṃyutto vitakko.

— It.72

Illustration

kusalānaṃ

spiritually wholesome; *akusalānaṃ*, spiritually unwholesome

If, friends, one could enter and abide amidst spiritually unwholesome factors and dwell happily in this very lifetime, without distress, vexation, and anguish, and if, with the break up of the body, after death, one could expect the realm of happiness, then the Blessed One would not praise the abandonment of spiritually unwholesome factors.

Akusale cāvuso dhamme upasampajja viharato diṭṭhe ceva dhamme sukho vihāro abhavissa avighāto anupāyāso aparilāho kāyassa ca bheda parammaraṇā sugati pāṭikaṅkhā nayidaṃ bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeyya.

But because one who enters and abides amidst spiritually unwholesome factors abides in misery in this very lifetime, with distress, vexation, and anguish, and because he can expect [rebirth in] the plane of misery with the demise of the body at death, the Blessed One praises the abandonment of spiritually unwholesome factors.

Yasmā ca kho āvuso. Akusale dhamme upasampajja viharato diṭṭheva dhamme dukkho vihāro savighāto saupāyāso saparilāho kāyassa ca bheda parammaraṇā duggati pāṭikaṅkhā tasmā bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeti.

"If, friends, one who enters and abides amidst spiritually wholesome factors would abide in misery in this very lifetime, with distress, vexation, and anguish, and if, with the demise of the body at death, he could expect [rebirth in] the plane of misery, then the Blessed One would not praise the undertaking of spiritually wholesome factors.

Kusale cāvuso dhamme upasampajja viharato diṭṭhe ceva dhamme dukkho vihāro abhavissa savighāto saupāyāso saparilāho kāyassa ca bheda parammaraṇā duggati pāṭikaṅkhā nayidaṃ bhagavā kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇeyya

But because one who enters and abides amidst spiritually wholesome factors abides happily in this very lifetime, without distress, vexation, and anguish, and because he can expect the realm of happiness with the demise of the body at death, the Blessed One praises the undertaking of spiritually wholesome factors."

Yasmā ca kho āvuso kusale dhamme upasampajja viharato diṭṭhe ceva dhamme sukho vihāro avighāto anupāyāso aparilāho kāyassa ca bheda parammaraṇā sugati pāṭikaṅkhā tasmā bhagavā kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇetī ti.

— S.3.8-9

Illustration

kusalaṃ

spiritually wholesome; kusala, what is spiritually wholesome

And what is spiritually wholesome (*katamañcāvuso kusalaṃ*)?

refraining from killing is spiritually wholesome

pāṇātipātā veramaṇī kusalaṃ

refraining from stealing is spiritually wholesome

adinnādānā veramaṇī kusalaṃ

refraining from sexual misconduct is spiritually wholesome

kāmesumicchācārā veramaṇī kusalaṃ

refraining from lying is spiritually wholesome

musāvādā veramaṇī kusalaṃ

refraining from malicious speech is spiritually wholesome

pisuṇāya vācāya veramaṇī kusalaṃ

refraining from harsh speech is spiritually wholesome

pharusāya vācāya veramaṇī kusalaṃ

refraining from frivolous speech is spiritually wholesome

samphappalāpā veramaṇī kusalaṃ

non-greed is spiritually wholesome

anabhijjhā kusalaṃ

goodwill is spiritually wholesome

avyāpādo kusalaṃ

right perception [of reality] is spiritually wholesome

sammādiṭṭhi kusalaṃ

And what is the origin of what is spiritually wholesome

katamañcāvuso kusalamūlaṃ

Non-greed is an origin of what is spiritually wholesome.

alobho kusalamūlaṃ

Non-hatred is an origin of what is spiritually wholesome.

adoso kusalamūlaṃ

Discernment of reality is an origin of what is spiritually wholesome.

amoho kusalamūlaṃ.

— M.1.47

Illustration

akusalā

spiritually unwholesome; kusala, what is spiritually wholesome

When a bhikkhu is focusing on some meditation object that arouses unvirtuous, spiritually unwholesome thoughts connected with desire, hatred, and undiscernment of reality, then he should focus on some other meditation object connected with what is spiritually wholesome.

Idha bhikkhave bhikkhunā yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi tena bhikkhave bhikkhunā tamhā nimittā aññaṃ nimittaṃ manasikātabbaṃ kusalūpasamhitam.

— M.1.119

Illustration

kusalaṃ

spiritually wholesome; akusalaṃ, spiritually unwholesome

What is spiritually unwholesome?

Katamañca bhikkhave akusalaṃ

The tenfold path of wrong factors.

*micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchājīvo micchāvāyāmo micchāsati
micchāsamādhī micchāñāṇaṃ micchāvimutti.*

This is called spiritually unwholesome

Idaṃ vuccati bhikkhave akusalaṃ.

What is spiritually wholesome?

katamañca bhikkhave kusalaṃ

The tenfold path of right factors.

*sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati
sammāsamādhī sammāñāṇaṃ sammāvimutti.*

This is called spiritually wholesome

Idaṃ vuccati bhikkhave kusalaṃ ti.

— A.5.241

Illustration

kusala

spiritually wholesome

Bhikkhus, there are these four streams of merit, streams of what is spiritually wholesome, conditions that nourish happiness. What four?

puññābhisandā kusalābhisandā sukhassāhārā

In this regard, a noble disciple has unshakeable faith in the [perfection of the] Buddha's [transcendent insight]... in the [significance of the] teaching... in the [praiseworthiness of the] community of disciples' [application to the practice]... possesses the virtues dear to the Noble Ones

ariyasāvako buddhe... dhamme... saṅghe aveccappasādena samannāgato hoti... ariyakantehi sīlehi samannāgato hoti.

— S.5.391

Illustration

akusalehi

spiritually unwholesome

He is emancipated from unvirtuous, spiritually unwholesome factors that are defiling and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death.

Visaṃyutto pāpakehi akusalehi dhammehi saṅkilesikehi ponobhavikehi sadarehi dukkhavipākehi āyatiṃ jātijarāmaraṇikehi.

— A.2.12

Illustration

kusalānaṃ

spiritually wholesome

It is by the undertaking of spiritually wholesome factors that this merit increases.

Kusalānaṃ bhikkhave dhammānaṃ samādānāhetu evamidaṃ puññaṃ pavaḍḍhati.

— D.3.58

Illustration

akusalaṃ

spiritually unwholesome; kusalaṃ, spiritually wholesome

Conduct produced from, born of, due to, originated by greed, hatred, and undiscernment of reality is spiritually unwholesome and blameworthy.

yaṃ bhikkhave lobhapakataṃ... dosapakataṃ... mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ taṃ kammaṃ akusalaṃ taṃ kammaṃ sāvajjaṃ

It has unpleasant karmic consequences and leads to the [further] origination of karmically consequential conduct. It does not lead to the ending of karmically consequential conduct.

taṃ kammaṃ dukkhavipākaṃ taṃ kammaṃ kammasamudayāya saṃvattati. Na taṃ kammaṃ kammanirodhāya saṃvattati.

Conduct produced from, born of, due to, originated by non-greed, non-hatred, and discernment of reality is spiritually wholesome and blameless.

yaṃ bhikkhave alobho... adoso... amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ. Taṃ kammaṃ kusalaṃ taṃ kammaṃ anavajjaṃ

It has pleasant karmic consequences and leads to the ending of karmically consequential conduct. It does not lead to the origination of karmically consequential conduct.

taṃ kammaṃ sukhavipākaṃ taṃ kammaṃ kammanirodhāya. Na taṃ kammaṃ kammasamudayāya saṃvattati.

— A.1.263

Illustration

kusalesu

spiritually unwholesome

He was resolute in applying himself to spiritually wholesome factors... By undertaking that karmically consequential conduct, heaping it up, lavishly and abundantly, with the demise of the body at death he was reborn in the realm of happiness, in the heavenly worlds.

dalhasamādāno ahosi kusalesu dhammesu... so tassa kammassa katattā upacitattā ussannattā vipulantā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

— D.3.145-6

Kevalin

Renderings

- *kevalin*: one who is spiritually perfected
- *kevalin*: one who is fully accomplished
- *brahmacariyassa kevalin*: spiritually perfected through living the religious life

Introduction

Brahmacariyassa kevalin

In translating the genitive/dative case in *brahmacariyassa kevalin* we follow the instrumental case suggested in Norman's rendering, which at Th.v.679 is 'perfected in living the holy life.' Our solution is 'through living the religious life,' as follows:

One who has abandoned birth and death is spiritually perfected through living the religious life.

Pahīnajātimaraṇo brahmacariyassa kevalī.

— A.1.162, A.2.23

Illustrations

Illustration

kevalī

spiritually perfected

He who set rolling the Wheel of the Teaching having overcome [Māra and his army], spiritually perfected, tenderly concerned for all beings.

Yo dhammacakkaṃ abhibhuyya kevalī pavattayī sabbabhūtānukampī.

— A.2.9

Comment:

Other suttas show how *abhibhuyya* should be parenthesised:

having overcome Māra and his army

Māraṃ sasenaṃ abhibhuyya

— It.41

having overcome Māra's tie [that ties one to renewed states of individual existence].

Abhibhuyya mārasaṃyogaṃ.

— Sn.v.733

Illustration

kevalinaṃ

spiritually perfected

The one who is spiritually perfected, the great Seer, one whose *āsavas* are destroyed, whose fretting has subsided.

kevalinaṃ mahesiṃ khīṇāsavaṃ kukkuccavūpasantaṃ.

— S.1.167, Sn.v.82

Illustration

kevalī

spiritually perfected

Maintaining their own dogmatic views, contentious, different [so-called] pandits say: "Whoever knows this knows Perfect Truth. Whoever rejects it is not spiritually perfected."

*Sakaṃ sakaṃ diṭṭhiṃ paribbasānā vigayha nānā kusalā vadanti
Yo evaṃ jānāti sa vedi dhammaṃ idaṃ paṭikkosamakevalī so.*

— Sn.v.978

Illustration

kevalī

spiritually perfected

'Those who assert a doctrine different from this have strayed from spiritual purity. They are not spiritually perfected.' Non-Buddhist ascetics each say this because they are passionately attached to their own dogmatic views.

*Aññaṃ ito yābhivadanti dhammaṃ aparaddhā suddhimakevalī te
Evampi titthiyā puthuso vadanti sandiṭṭhirāgena hi tebhirattā.*

— Sn.v.891

Illustration

brahmacariyassa kevalī

spiritually perfected through living the religious life

He who knows the mind purified [of the five hindrances], who is completely freed from attachment, and who has abandoned birth and death is spiritually perfected through living the religious life.

*Cittaṃ visuddhaṃ jānāti muttaṃ rāgehi sabbaso
Pahīnajātimaraṇo brahmacariyassa kevalī.*

— M.2.144

Comment:

Mind purified [of the five hindrances] (*cittaṃ visuddhaṃ*) is justified by this quote

Having abandoned the [five] hindrances, [be] pure

nīvaraṇāni pahāya visuddho.

— Th.v.1222

Illustration

kevalino

spiritually perfected

Those who roam the world who are truly liberated [from individual existence], liberated from the perception of existence, spiritually perfected, with egos restrained.

Ye ve asattā vicaranti loke akiñcanā kevalino yatattā.

— Sn.v.490

Illustration

kevalino

spiritually perfected

Those who are liberated [from perceptually obscuring states] are spiritually perfected.

ye suvimuttā te kevalino

Those who are spiritually perfected, the round of rebirth for them is not to be discerned.

ye kevalino vaṭṭaṃ tesaṃ natthi paññāpanāya.

— S.3.63

Illustration

kevalī

spiritually perfected

A bhikkhu who has abandoned five factors and is possessed of five factors, in this teaching and training system is called spiritually perfected, one who has fulfilled [the religious life], the unexcelled person.

Pañcaṅgavippahīno bhikkhave bhikkhu pañcaṅgasamannāgato imasmiṃ dhammavinaye kevalī vusitavā uttamapuriso ti vuccati

In what way has a bhikkhu abandoned five factors?

Kathaṅca bhikkhave bhikkhu pañcaṅgavippahīno hoti

In this regard, abandoned by a bhikkhu are sensuous hankering, ill will, lethargy and torpor, restlessness and anxiety, and doubt [about the significance of the teaching]. In this way a bhikkhu has abandoned five factors.

Idha bhikkhave bhikkhuno kāmacchando pahīno hoti vyāpādo pahīno hoti thīnamiddhaṃ pahīnaṃ hoti uddhacchakukkuccaṃ pahīnaṃ hoti vicikicchā pahīnā hoti evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

In what way is a bhikkhu possessed of five factors?

Kathaṅca bhikkhave bhikkhu pañcaṅgasamannāgato hoti:

In this regard a bhikkhu is possessed of the aggregate of a finished disciple's virtuous practices, inward collectedness, penetrative discernment, liberation [from perceptually obscuring states], and the knowledge and vision that follows liberation [from perceptually obscuring states].

Idha bhikkhave bhikkhu asekkena sīlakkhandhena samannāgato hoti asekkena samādhikkhandhena samannāgato hoti asekkena paññākkhandhena samannāgato hoti asekkena vimuttikkhandhena samannāgato hoti asekkena vimuttiñāḍassanakkhandhena samannāgato hoti evaṃ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

A bhikkhu who has abandoned five factors and is possessed of five factors, in this teaching and training system is called spiritually perfected, one who has fulfilled [the religious life], the unexcelled person.

Pañcaṅgavippahīno bhikkhave bhikkhu pañcaṅgasamannāgato imasmiṃ dhammavinaye kevalī vusitavā uttamapurisoti vuccatī ti.

— A.5.16

Illustration

kevalino

fully accomplished

We are fully accomplished in whatever [knowledge] is taught by masters of threefold Vedic knowledge. We are experts in linguistics and grammar. We match our teachers in recitation.

*Tevijjānaṃ yadakkhātaṃ tatra kevalino'smase
Padakasmā veyyākaraṇā jappe ācariyasādisā.*

— Sn.v.595, M.2.196

Kovida

Renderings

- *kovida*: expert
- *kovida*: knowledgeable
- *kovida*: proficient [in discerning]
- *kovida*: proficient
- *akovida*: ignorant

Illustrations

Illustration

kovidā

experts

Experts in body marks and conformations (i.e. physiognomists)

vyañjananimittakovidā.

— D.3.152

Illustration

kovidā

knowledgeable

Knowledgeable about the fruit of conduct

kammavipākakovidā.

— Sn.v.653

Illustration

kovidam

knowledgeable

One who is knowledgeable about birth and death

jātimaraṇakovidam.

— Sn.v.484

Illustration

kovido

knowledgeable

Our teacher is knowledgeable about the Deathless.

satthā no amatassa kovido.

— Th.v.21

Illustration

kovido

knowledgeable

He is knowledgeable about the path to safety from [the danger of] bondage [to individual existence].

So yogakkhemassa pathassa kovidō ti.

— Th.v.69

Illustration

kovidam

knowledgeable

Knowledgeable about what is the Path and what is not the Path

maggāmaggassa kovidam.

— M.2.196

Illustration

kovidō

knowledgeable

The Blessed One is the knower of the Path, the finder of the Path, knowledgeable about the Path.

maggāññu maggavidū maggakovidō.

— M.3.8

Illustration

kovidā

knowledgeable

The enlightened, those knowledgeable about merit, praise this kind of sacrifice.

Yañña metaṃ pasaṃsanti buddhā puññassa kovidā.

— A.2.44

Illustration

kovido

knowledgeable

Knowledgeable about the teaching of spiritually outstanding people

sappurisadhammassa kovido.

— M.1.135

Illustration

kovido

knowledgeable

Knowledgeable about the aspects of an offence and its removal

Āpattivuṭṭhānapadassa kovido.

— Vin.1.359

Illustration

kovidā

proficient [in discerning]

Proficient [in discerning] the ways of others' minds.

cetopariyāyakovidā.

— S.1.146

Illustration

kovido

proficient [in discerning]

One who is proficient [in discerning] the telltale signs of the mind.

Cittanimittassa kovido.

— Th.v.85

Illustration

kovido

proficient

I am a master of the three final knowledges. I am an outstanding meditator, proficient in [attaining] inward calm.

Tevijjohaṃ mahājhāyī cetosamathakovido.

— Th.v.112

Illustration

kovido

proficient

Then he, proficient and knowledgeable in questions, asked me [the Boy's] Questions.

Tato pañhe apucchi maṃ pañhānaṃ kovido vidū.

— Th.v.482

Illustration

kovido

proficient

Proficient in the use of conventional expressions and vocabulary

niruttipadakovido.

— Th.v.1028

Illustration

kovido

proficient

Proficient in analysis

vibhaṅgakovido.

— Vin.1.359

Illustration

kovido

proficient

Proficient at obstructing his opponents

Paccatthikānañca visandhikovido.

— Vin.1.359

Illustration

kovidā

ignorant

I do not approve of their teachings; they are ignorant of the Buddha's teaching.

na tesam dhammaṃ rocemi na te dhammassa kovidā.

— S.1.133

Illustration

akovido

ignorant

The ignorant Everyman, who has no regard for the Noble Ones and is ignorant of and uninstructed in their teaching

assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto.

— S.4.286-7

Illustration

akovidā

ignorant

But simpletons ignorant of the teaching do not understand it even in its presence.

Santike na vijānanti magā dhammassa akovidā.

— S.4.128

Illustration

akovide

ignorant

The fire of undiscernment of reality burns those who are undiscerning of reality, who are ignorant of the noble teaching.

mohaggi pana sammūlhe ariyadhamme akovide.

— It.92

Illustration

akovidā

ignorant

Those people are ignorant of the teaching who think he is a fool, the one who is a healer of both himself and the other.

*Ubhinnaṃ tikicchantaṃ taṃ attano ca parassa ca
Janā maññanti bālo ti ye dhammassa akovidā.*

— Th.v.444

Kvacī

Renderings

- *kvaci*: anywhere
- *kvaci*: in any way

Introduction

Tautology: 'all directions anywhere'

Kvacī means 'anywhere' (PED), but it is commonly paired with another locative adverb so it becomes redundant. For instance, 'all directions anywhere':

On traversing all directions with the mind one finds no one anywhere more beloved oneself.

*Sabbā disā anuparigamma cetasā
Nevajjhagā piyataramattanā kvaci.*

— Ud.47

Tautology: 'in any place anywhere'

Or 'in any place anywhere' in the mocking, ironic, improbable verse:

If there exists any place anywhere where without work one won't decline, that indeed is the Untroubled's path.

Sace atthi akammena koci kvaci na jīvati nibbānassa hi so maggo.

— S.1.218

Emphasis: 'in any way'

Sometimes *kvaci* implies the emphasis, 'in any way':

1. Though a youth, he is not attached in any way.

yo yobbane nopanibajjhate kvaci (Sn.v.218).

2. May attachment to charming things of any kind never in any way or in any place surge within me;

Mā me kvacani katthaci kiñcana rajanīyesu dhammesu rāgo udapādi (A.3.170).

Other renderings: DOP and Bodhi

DOP seems to reject the emphatic effect of *kvacani*, because it explains it as 'somewhere, anywhere, in or regard to anything.' But Bodhi accepts it, saying 'Let no lust at all arise in me anywhere in any way regarding things provocative of lust' (NDB p.762).

Illustrations

kvacani, in any way

I am not in any way anything "belonging to anyone"

nāhaṃ kvacani kassaci kiñcanatasmim

- i. And not in any way is there anywhere anything "belonging to me."

na ca mama kvacani katthaci kiñcanatātthi ti.

— M.2.263-4, A.1.206, A.2.176-7

Comment:

The *Uposatha Sutta* (A.1.206) says the particular application of this contemplation is in personal relationships, where:

1. a man's parents know him as their son, and he knows them as his parents

ayaṃ amhākaṃ putto ti so pi jānāti ime mayhaṃ mātāpitaro ti.

2. a man's slaves and servants know him as their master, and he knows them as his slaves and servants

ayaṃ amhākaṃ ayyo ti. So pi jānāti ime mayhaṃ dāsakammakaraporisā ti.

This reflection therefore helps overcome the idea that beings possess each other.

KH

Khaya

Renderings

- *khaya*: destruction
- *parikhaya*: destruction

Illustrations

Illustration

khayo

destruction

The destruction of attachment, hatred, and undiscernment of reality: this is called the Untroubled.

Yo kho āvuso rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati nibbānan ti.

— S.4.251

Illustration

khayāya

destruction

Apply yourself to the destruction of craving

taṇhakkhayāya paṭipajjatha

For the destruction of craving, Rādha, is the Untroubled

taṇhakkhayo hi rādha nibbānan ti.

— S.3.190

Illustration

khayāya

destruction

Meditation through mindfulness with breathing if developed and cultivated leads to the destruction of perceptually obscuring states.

Ānāpānasatisamādhī bhikkhave bhāvito bahulikato āsavānaṃ khayāya saṃvattati.

— S.5.340

Illustration

parikkhayaṃ gaccheyya

destroyed

If a man let two or three drops of water fall onto a red-hot iron plate, slow might be the falling of the water drops

dandho bhikkhave udakaphusitānaṃ nipāto

but then they would be quickly destroyed and consumed

khippameva parikkhayaṃ pariyādānaṃ gaccheyya.

— S.4.190

Illustration

parikkhayā

destruction

Destroyed the first three ties to individual existence

tiṇṇaṃ saṃyojanānaṃ parikkhayā.

— A.1.234

Illustration

parikkhayā

destruction

The destruction of the spiritually fettering delight in individual existence

Nandibhavaparikkhayā.

— S.1.2

Illustration

parikkhayā

destruction

Destroyed craving for states of individual existence.

bhavataṇhāparikkhayā.

— It.44

Khila

Renderings

- *khilajāta*: hardhearted
- *khila*: hardheartedness
- *khila*: remissness in practising the teaching
- *cetokhilā*: remissness in practising the teaching

Introduction

Remissness in practising the teaching

PED says *khila* means 'waste or fallow land' and that figuratively it therefore means 'barrenness of mind.' In fact barren land is *pāpabhūmi* (S.4.315), and since 'barren' means 'unproductive,' it is hard to see how the mind could be meaningfully called 'barren.' This figurative sense is more appropriate if applied to the unproductiveness of a negligent bhikkhu, who, for various reasons does not apply himself

properly to the practice. In this sense we call *khila* 'remissness in practising the teaching,' for example in the following passage:

One whose mind does not incline to vigour, application, perseverance, and inward striving... this is the first variety of remissness in practising the teaching.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccayā padhānāya ayaṃ paṭhamo cetokhilo... ayaṃ pañcamo cetokhilo.

— D.3.237-8

Hardheartedness

The DOP says *khilo* can mean land that is hardened by lack of rain. This supports our second rendering for *khilo*, 'hardheartedness.'

With pabhindati

In both meanings, *khila* is used with the verb *pabhindati*:

He should split asunder the hardheartedness he might have towards his companions in the religious life.

sabrahmacārīsu khilaṃ pabhinde.

— Sn.v.973

Perhaps Venerable Channa has split asunder his remissness in practising the teaching.

taṃ āyasmā channo... khilaṃ pabhindi.

— S.3.134

Illustrations

Illustration

khilajātā

hardhearted

If a bhikkhunī, having given quarters to a bhikkhunī, should, being angry and displeased, throw her out or have her thrown out, it is an offence of pācittiya.

'Being angry and displeased' means being displeased, aggressive, and hardhearted

Kupitā anattamanā ti anabhiraddhā āhatacittā khilajātā.

— Vin.4.292

Illustration

khilajāto

hardhearted

If a bhikkhu gives robe material to a bhikkhu, but then, angry and displeased, snatches it back or has it snatched back, it is an offence of nissaggiya pācittiya.

'Being angry and displeased' means being displeased, aggressive, and hardhearted

Kupito anattamano ti anabhiraddho āhatacitto khilajāto.

— Vin.3.255

Illustration

khilajāto

hardhearted

If a bhikkhu, full of hatred, hateful, upset, groundlessly accuses a bhikkhu of being pārājika, thinking, 'Maybe I could make him fall from the religious life,' then, whether he is later interrogated about it or not, if the accusation is unfounded and the bhikkhu admits his iniquity, it is a saṅghādisesa offence.

'Full of hatred, hateful' means angry, displeased, displeased, aggressive, and hardhearted

Duṭṭho doso ti kupito anattamano anabhiraddho āhatacitto khilajāto.

— Vin.3.163

Illustration

khilajāto

hardhearted

If one is possessed of five factors, though one listens to the teaching it is not possible to enter the way of rightness comprised of spiritually wholesome factors. Which five? ... if one is aggressive and hardhearted towards the teacher

suñantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi pañcahi... dhammadesake āhatacitto hoti khilajāto.

— A.3.175-6

Illustration

khilaṃ

hardheartedness

When being reproved, being mindful he should welcome it.

Cudito vacibhi satimāhinande

He should split asunder the hardheartedness he might have towards his companions in the religious life.

sabrahmacārīsu khilaṃ pabhinde.

— Sn.v.973

Illustration

akhilaṃ

hardheartedness

Being free of hardheartedness towards all beings, that is the path for attaining the brahmā world

Akhilaṃ sabbabhutesu so maggo brahmapattiyā ti.

— S.4.118

Illustration

vigatakhilo

hardheartedness

Not ill-tempered, free of hardheartedness, am I, said the Blessed One,

Akkodhano vigatakhilo hamasmi.

— Sn.v.19

Illustration

khilo

hardheartedness

Those who are full of hatred dispute, of course. But some whose hearts are set on Truth also dispute. However, a sage does not enter a dispute that has arisen, therefore he is free of hardheartedness in every respect.

Tasmā muni natthi khilo kuhiñci.

— Sn.v.780

Illustration

akhilo

remissness in practising the teaching

He indeed is imperturbable, free of remissness in practising the teaching, and free of unsureness [about the significance of the teaching].

Sa ve anejo akhilo akañkho.

— Sn.v.477

Illustration

khilo

remissness in practising the teaching

Three forms of remissness in practising the teaching:

Tayome bhikkhave khilā

The remissness in practising the teaching due to attachment

rāgo khilo

The remissness in practising the teaching due to hatred,

doso khilo

The remissness in practising the teaching due to undiscernment of reality

moho khilo

This noble eightfold path should be developed for the full understanding of these three forms of remissness in practising the teaching, for the profound understanding of them, for their destruction, for their abandonment.

Imesaṃ kho bhikkhave tiṇṇannaṃ khilānaṃ abhiññāya pariññāya parikkhayāya pahānāya ayaṃ ariyo aṭṭhaṅgiko maggo bhāvetabbo ti.

— S.5.57

Illustration

vigatakhilo

remissness in practising the teaching

He meditates free of suffering and free of remissness in practising the teaching,

Vītaddaro vigatakhilo va jhāyati.

— Th.v.525-6

Illustration

cetokhilā

remissness in practising the teaching; hardhearted

Five varieties of remissness in practising the teaching

pañca cetokhilā

Five varieties of remissness in practising the teaching (*pañca cetokhilā*)

One is unsure, doubtful, undecided about, and has no faith in

idhāvuso bhikkhu satthari... dhamme... saṅghe... sikkhāya... kaṅkhati vicikicchati nādhimuccati na sampasīdati

- the [perfection of the] Teacher's [transcendent insight]
- the [significance of the] teaching
- the [praiseworthiness of the] community of disciples' [application to the practice]
- the [significance of the] training

or is angry, displeased, aggressive, and hardhearted towards one's companions in the religious life (*sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto*).

Of such the mind does not incline to vigour, application, perseverance, and inward striving.

tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya

For one whose mind is not inclined to vigorous endeavour, application, perseverance, and inward striving, this is the first variety of remissness in practising the teaching.

yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya ayaṃ paṭhamo cetokhilo.

Puna caparaṃ āvuso bhikkhu dhamme kaṅkhati vicikicchati... pe... saṅghe kaṅkhati vicikicchati... sikkhāya kaṅkhati vicikicchati...

sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto. Yo so āvuso bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya ayaṃ pañcama cetokhilo (D.3.237-8).

Illustration

khilaṃ

remissness in practising the teaching

— May Venerable Ānanda speak to me about the practice such that I might see the nature of reality.

karotu me āyasmā ānando dhammiṃ kathaṃ yathāhaṃ dhammaṃ passeyyanti.

— Even with just this I am pleased with Venerable Channa. Perhaps Venerable Channa has opened himself up and split asunder his remissness in practising the teaching.

Ettakenapi mayaṃ āyasmato channassa attamanā api nāma taṃ āyasmā channo āvī akāsi khilaṃ pabhindi.

— S.3.134

Illustration

akhilo

remissness in practising the teaching

Therefore [be] free of remissness in practising the teaching in this world. [Be] applied to inward striving. Having abandoned the [five] hindrances, [be] pure.

Tasmā akhilo idha padhānavā nīvaraṇāni pahāya visuddho.

— Th.v.1222

Illustration

akhilo

remissness in practising the teaching

Having crossed to the Far Shore he is free of remissness in practising the teaching

tiṇṇo ca pāraṃ akhilo.

— Sn.v.1059

Comment:

Arahants are incapable of being negligently applied [to the practice] (*abhabbā te pamajjitum*, S.4.125).

khilāni

states of remissness in practising the teaching

Having overcome Māra's false trails and paths, [the Blessed One] lives the religious life having split asunder his states of remissness in practising the teaching.

Ummaggapathaṃ māraṣṣa abhibhuṃya carati pabbijja khilāni.

— Th.v.1242

Khema

Renderings

- *khema*: safety
- *khema*: security
- *khema*: sure
- *khema*: place of safety
- *khemīn*: one who has reached safety from [the danger of] bondage [to individual existence] (= *yogakkhemīn*)
- *khemattaṃ*: one who has reached safety from [the danger of] bondage [to individual existence] (= *yogakkhemīn*)

Introduction

Khemīn and khematta = yogakkhemīn

Khemīn and *khematta* occur only in verses and are abbreviations for *yogakkhemīn*, meaning 'One who has reached safety from [the danger of] bondage [to individual existence].' They are dealt with under *Yogakkhema*.

Illustrations

Illustration

khemato

safety

Seeing negligence [in the practice] as danger, and diligence [in the practice] as safety.

Pamādaṃ bhayato disvā appamādañca khemato.

— Th.v.980

Illustration

khema

safety

Looking for safety sages therefore abandon possessiveness and live the religious life.

Tasmā munayo pariggahaṃ/ Hitvā acarīṃsu khemadassino.

— Sn.v.809

Illustration

khemam

safety

There will be safety; there will be danger.

khemam bhavissati bhayaṃ bhavissati.

— D.1.11

Illustration

khemo

safety

Two trains of thought often occur to the Perfect One, the Arahant, the Perfectly Enlightened One: the thought of [others'] safety and the thought of physical seclusion.

Tathāgataṃ bhikkhave arahantaṃ sammāsambuddhaṃ dve vitakkā bahulaṃ samudācaranti khemo ca vitakko paviveko ca.

— It.31

Comment:

Parenthesising 'others' is justified by the two sentences that follow:

The Perfect One takes pleasure and delight in non-hostility. In doing so, this thought often occurs: 'By this behaviour I harm no one at all, whether weak or strong.'

Avyāpajjhārāmo bhikkhave tathāgato avyāpajjharato. Tameṇaṃ bhikkhave tathāgataṃ avyāpajjhārāmaṃ avyāpajjharataṃ esova vitakko bahulaṃ samudācarati: imāyāhaṃ iriyāya na kiñci vyābādhemi tasmaṃ vā thāvaraṃ vā ti.

— It.31

Illustration

khemo

safety

For one who is imperturbable, for one who understands [the teaching], there is no accumulated merit or demerit. Abstaining from [karmically consequential] endeavours, he sees safety everywhere.

*Anejassa vijānato natthi kāci nisaṅkhiti
Virato so viyārambhā khemaṃ passati sabbadhi.*

— Sn.v.953

Illustration

khemato

safety

Seeing danger in sensuous pleasures, and safety in the practice of unsensuousness

Kāmesvādīnaṃ disvā nekkhammaṃ daṭṭhu khemato.

— Thī.v.226

Illustration

khemā

safety

[The noble eightfold path] leads to great safety

Mahākhemaṅgamo.

— Th.v.422

Illustration

khemā

safety

Disputes have but two fruits, I declare [i.e. jubilation and dejection]. Seeing this, you should not dispute. Recognise that safety is a state that is without dispute.

Etampi disvā na vivādayetha khemābhipassaṃ avivādabhūmiṃ.

— Sn.v.896

Illustration

kheme

safe

She goes somewhere safe, not dangerous

kheme appaṭibhaye gacchati.

— Vin.4.296

Illustration

khemā

safe

The River Ajakaraṇī is safe, pleasant, delightful.

Khemā ajakaraṇī sivā surammā ti.

— Th.v.310

Illustration

khemaṃ

safe

Those are not safe refuges. Those are not the supreme refuge.

Netaṃ kho saraṇaṃ khemaṃ netaṃ saraṇamuttamaṃ.

— Dh.v.189

Illustration

khemaṃ

safe

Just as a man, laden with wealth and riches, might travel on a desert road where food was scarce and danger abounded, and after a time he would cross the desert and arrive at the edge of a village, safe and free of danger.

Seyyathā pi mahārāja puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya dubbhikkhaṃ sappāṭibhayaṃ. So aparena samayena taṃ kantāraṃ nitthareyya sotthinā gāmantaṃ anupāpuṇeyya khemaṃ appaṭibhayaṃ ti.

— D.1.73

Illustration

khemino

safe [from [the danger of] bondage to individual existence]

May all creatures be happy and safe [from [the danger of] bondage to individual existence].

Sukhino va khemino hontu sabbe sattā.

— Sn.v.145

Illustration

khemam

sure

I shall follow that griefless, stainless, sure, eightfold, direct path, by which the great seers have crossed [to the Far Shore].

*Asokaṃ virajaṃ khemaṃ ariyaṭṭhaṅgikaṃ ujum
Taṃ maggaṃ anugacchāmi yena tiṇṇā mahesino.*

— Thī.v.360

Illustration

khemam

sure

The sure word which the Buddha speaks for the attainment of *nibbāna*.

Yaṃ buddho bhāsati vācaṃ khemaṃ nibbānapattiyā.

— Sn.v.454

Illustration

khemam

place of safety

In a time of peril, people migrate to places of safety

Bhaye kho pana sati manussā yena khemaṃ tena saṅkamanti.

— A.3.104

G

Gaṇḍa

Renderings

- *gaṇḍa*: carbuncle

Introduction

Carbuncles and ordination

Gaṇḍa is a serious disease that can block a bhikkhu candidate's ordination (*na bhikkhave pañcahi ābādhehi phuṭṭho pabbājetabbo*, Vin.1.73). Accordingly, it seems appropriate to call *gaṇḍa* 'carbuncle,' not 'boil,' because a carbuncle is 'somewhat like a boil, but more serious in its effects' (<http://dictionary.reference.com>). One would not expect a boil to block one's ordination.

The body as a carbuncle

The body is compared to a *gaṇḍa* with nine orifices (*nava vaṇamukhāni* A.4.386). Whatever flows out of a *gaṇḍa* is foul, foul-smelling, and disgusting (*asuciññeva pagghareyya duggandhañceva pagghareyya jegucchiyaññeva pagghareyya*). This again suggests carbuncle, not boil, because a carbuncle 'is an abscess larger than a boil, usually with one or more openings, draining pus onto the skin' (en.wiktionary.org).

The aggregates: carbuncles

The five aggregates are like five carbuncles, presumably because of the chronic misery associated with them:

Whatever phenomena are connected with the five aggregates, he sees those states... as an illness, as a carbuncle...

so yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ te dhamme... rogato gaṇḍato... samanupassati.

— M.1.435-7, A.4.422-6

For full quote, see Illustrations.

The notion "I am": carbuncle

The Buddha applied the term metaphorically to the notion "I am":

The notion "I am" is a matter of thinking in personal terms

asmī ti maññitametaṃ

'I am this' is a matter of thinking in personal terms

ayamahamasmī ti maññitametaṃ

'I will be' is a matter of thinking in personal terms

bhavissan ti maññitametaṃ

'I will not be' is a matter of thinking in personal terms

na bhavissan ti maññitametaṃ

- i. Thinking in personal terms is an illness, a carbuncle, a [piercing] arrow. Therefore train yourselves with the thought, 'We will live with minds free of thinking in personal terms'

maññitaṃ bhikkhave rogo maññitaṃ gaṇḍo maññitaṃ sallaṃ tasmātiha bhikkhave amaññamānena cetasā viharissāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ.

— S.4.203

Sensuous pleasures: carbuncle

Sensuous pleasures are called a carbuncle because they are associated with carbuncles, presumably meaning the aggregates, or even the notion "I am":

Bhikkhus, 'carbuncle' is an epithet for sensuous pleasures. Why so? Because one who is passionately attached to sensuous pleasure, fastened by fondness and attachment, is neither free of carbuncles in this lifetime, nor in the hereafter, therefore 'carbuncle' is an epithet for sensuous pleasures.

gaṇḍo ti bhikkhave kāmānametaṃ adhivacanaṃ. Kasmā ca bhikkhave gaṇḍo ti kāmānametaṃ adhivacanaṃ. Yasmā ca kāmarāgarattāyaṃ bhikkhave chandarāgavinibaddho diṭṭhadhammikāpi gaṇḍā na parimuccati samparāyikāpi gaṇḍā na parimuccati. Tasmā gaṇḍanti kāmānametaṃ adhivacanaṃ.

— A.3.310

Illustrations

Illustration

gaṇḍo

carbuncle

Bhikkhus, suppose there was a carbuncle many years old, and which had nine openings, nine orifices. Whatever oozes out of them would be foul, foul-smelling, and disgusting.

gaṇḍo anekavassagaṇiko tassassu nava vaṇamukhāni nava abhedanamukhāni tato yaṃ kiñci pagghareyya asuciññeva pagghareyya duggandhañceva pagghareyya jegucchiyaññeva pagghareyya.

A 'carbuncle' is a metaphor for this [wretched human] body made of the four great material phenomena.

'Gaṇḍo ti kho bhikkhave imasseva cātummahābhūtikassa kāyassa adhivacanaṃ

It has nine openings, nine orifices.

tassa nava vanamukhāni nava abhedanamukhāni

Whatever oozes out of them is foul, foul-smelling, and disgusting.

yaṃ kiñci paggharati asuciññeva paggharati duggandhaññeva paggharati jegucchiyaññeva paggharati.

— A.4.386

Illustration

gaṇḍaṃ

carbuncle

Whatever bhikkhunī, without having obtained permission from a community or group of bhikkhunīs, should together with a man, the one with the other, make a carbuncle or a scab that has formed on the lower part of her body burst or break, or allow it to be washed, smeared, bound up, or unbound, there is an offence of pācittiya.

Yā pana bhikkhunī pasāke jātaṃ gaṇḍaṃ vā ruhiṭaṃ vā anapaloketvā saṅghaṃ vā gaṇaṃ vā purisena saddhiṃ ekenekā bhedāpeyya vā phālāpeyya vā dhovāpeyya vā ālimpāpeyya vā bandhāpeyya vā mocāpeyya vā pācittiyaṃ ti.

— Vin.4.316

gaṇḍaṃ

carbuncle

He regards whatever phenomena there that are connected with the five aggregates, as unlasting, as existentially void, as an illness, as a carbuncle, as a [piercing] arrow, as suffering, as an affliction, as alien, as destined to decay, as void [of personal qualities], as void of personal qualities.

so yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.

— M.1.435

Gilānapaccayabhesajjaparikkhāra

Renderings

- *gilānapaccayabhesajjaparikkhāra*: necessities, remedies, and essentials [that are needed] when ill
- *gilānapaccayabhesajjaparikkhāra*: therapeutic requisites

Introduction

Full and abbreviated terms

Gilānapaccayabhesajjaparikkhāraṃ means 'necessities, remedies, and essentials [that are needed] when ill.' This is unwieldy. We usually abbreviate it to 'therapeutic requisites.'

Properly reflecting, he uses therapeutic requisites simply to ward off troublesome feelings that have arisen and for maximum freedom from affliction.

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevati yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya avyābajjhāparamatāya.

— A.3.338

Gilānapaccayabhesajjaparikkhāra: not 'medicinal requisites'

We call it 'therapeutic requisites' not 'medicinal requisites,' because its most prominent aspect is the

five nutritive substances which bhikkhus can consume in the evening:

These five remedies, that is to say ghee, fresh butter, oil, honey, molasses, are remedies and are also agreed upon as remedies, and although they serve as nutriment for people yet they cannot be reckoned as substantial food.

imāni kho pañca bhesajjāni seyyathīdaṃ sappi navanītaṃ telaṃ madhu phāṇitaṃ bhesajjāni ceva bhesajjasammatāni ca lokassa āhāratthaṇca pharanti na ca oḷāriko āhāro paññāyati.

— V.1.200

Parsing of *gilānapaccayabhesajjaparikkhāraṃ*

The correct parsing of *gilānapaccayabhesajjaparikkhāraṃ* can be judged from these quotes:

1. Now at that time monks became ill and needed remedies.

Tena kho pana samayena bhikkhu gilānā honti attho ca hoti bhesajjehi (Vin.4.100).

2. 'Give food for the sick, give food for those who nurse the sick, give remedies for the sick'

Gilānabhattaṃ detha. Gilānupaṭṭhākabhattaṃ detha. Gilānabhesajjaṃ dethā ti (Vin.1.72).

- 3a) A four-month invitation [to ask] for necessities can be accepted by a bhikkhu who is not ill.

Agilānena bhikkhunā cātumāsapaccayapavāraṇā sāditaḥbā.

— Vin.4.102

- 3b) A four-month invitation [to ask] for necessities can be accepted by a bhikkhu who is not ill means: an invitation [to ask] for necessities [that are needed] when ill may be accepted.

Agilānena bhikkhunā cātumāsappaccayapavāraṇā sāditaḥbā ti: gilānapaccayapavāraṇā sāditaḥbā.

— Vin.4.102

- 3c) If one should accept for longer than that means: there is an invitation limited to remedies, not limited to nights etc.

Tato ce uttariṃ sādīyeyyāti: atthi pavāraṇā bhesajjapariyantā na rattipariyantā.

— Vin.4.103

From these we conclude:

1. When people are ill, there is a 'need' for remedies (*attho ca hoti*).
2. *Gilānabhesajjaṃ* means 'remedies for the sick.'

3a) *Paccaya* means 'necessities'.

3b) *Gilānapaccaya* means 'necessities [that are needed] when ill.'

3c) *Gilānapaccaya* is a near synonym of *bhesajja*.

In verse: *paccaya*

In verse *gilānapaccayabhesajjaparikkhāra* is sometimes abbreviated to *paccaya*:

'Good for those of Aṅga and Magadha whose robe material, almsfood, therapeutic requisites, abodes, veneration, and homage this one enjoys. Good for them,' he said.

*Lābhā aṅgānaṃ magadhānaṃ yesāyaṃ paribhuñjati
Cīvaram piṇḍapātaṇca paccayaṃ sayanāsanaṃ
Paccuṭṭhānaṇca sāmīciṃ tesam lābhā ti cābravi.*

— Th.v.484

'Do not foster craving for robe material, almsfood, therapeutic requisites, and abodes.

Cīvare piṇḍapāte ca paccaye sayanāsane etesu taṇhaṃ mākāsi.

— Sn.v.339

Illustrations

Illustration

gilānapaccayabhesajjaparikkhārehi

therapeutic requisites

Brahmanists and householders are helpful, bhikkhus, in providing you with robe material, almsfood, abodes, and therapeutic requisites.

Bahūkārā bhikkhave brāhmaṇagahapatikā tumhākaṃ ye te paccupaṭṭhitā cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārehi.

— It.111

Guṇa

Renderings

- *guṇa*: times
- *guṇa*: spiritual quality
- *guṇa*: level of
- *guṇa*: stage of
- *guṇa*: way/manner
- *guṇa*: practice
- *guṇa*: kind of
- *guṇa*: variety
- *guṇa*: layered
- *guṇavant*: virtuous
- *saguṇam karoti*: to fold

Introduction

Guṇā: constituent parts

The only problem with *guṇa* is its use in *pañcakāmaguṇā*, which is often called 'the five strands of sense pleasure.' The word 'strand' is used because rope is made of strands, where strands are its constituent parts, says PED. If this is the case, then *guṇā* would be less confusingly called constituent parts, not strands.

Guṇā: kinds of

Norman says 'It is sometimes said that *guṇā* has no meaning in *kāmaguṇā*. It actually means "kinds of..." (Group of Discourses, p.160, note 50-51).

Guṇā: varieties of

We say 'kinds of' in the phrase 'he undertakes and practises some kind of austerity' (*aññataram vā pana tapoguṇam samādāya vattati*: M.2.36). Bodhi likewise says 'some kind of asceticism'; but we say 'varieties' in the phrase *pañcime bhikkhave kāmaguṇā*: 'five varieties of sensuous pleasure.'

The other guṇa

There are two words *guṇa*, the other one meaning 'ball, cluster, chain,' and which commonly substitutes

with *guḷa*:

the elephant that bursts all its fastenings and chains

nāgoca sandānaguṇāni chetvā.

— D.2.274

one adorned with a chain of garlands

mālāguṇaparikkhittāpi.

— M.1.286

Also *antaguṇaṃ* (mesentary), is part of this group.

Illustrations

Illustration

guṇaṃ

times

However many superhuman displays of psychic power the ascetic Gotama performs, I will perform twice (two times) as many.

iti yāvatakaṃ samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati taddiguṇaṃ taddiguṇāhaṃ karissāmī ti.

— D.3.13

Illustration

guṇaṃ

times

When some business is to be done he lets you have twice (two times) the money you ask for.

uppanne kiccakaraṇīye taddiguṇaṃ bhogaṃ anuppadeti.

— D.3.187

Illustration

guṇaṃ

two times/one time

They do not go to the Far Shore twice (two times); this [Far Shore] is not experienced [even] once (one time).

Na pāraṃ diguṇaṃ yanti na idaṃ ekaguṇaṃ mutaṃ.

— Sn.v.714

Illustration

guṇaṃ

times

However much Anopamā weighs, that daughter of yours, I will give you eight times that in gold and gems [as a dowry].

Yattakaṃ tulitā esā tuyhaṃ dhītā anūpamā.

Tato aṭṭhaguṇaṃ dassaṃ hiraṇṇaṃ ratanāni ca.

— Thī.v.153

Illustration

guṇā

times

By giving a gift to an animal, the gift may be expected to repay a hundredfold (hundred times).

tatrānanda tiracchānagate dānaṃ datvā sataguṇā dakkhiṇā pāṭikaṅkhitabbā.

— M.3.255

Illustration

saguṇaṃ katvā

to fold

Having folded them, his [outer and upper] robes are to be given to him.

Saguṇaṃ katvā saṅghāṭiyo dātabbā.

— Vin.1.46

Illustration

guṇaṃ

fold

Come, Ānanda, double up my outer robe for me; I am tired and will lie down.

catugguṇaṃ saṅghāṭi paññapehi.

— D.2.128

Comment:

The outer robe is double thickness. Folding it once makes it four thicknesses (*catugguṇaṃ*).

Illustration

guṇaṃ

fold

On a doubled-up robe I will lie down

catugguṇaṃ patthara me nipacchaṃ.

— D.2.135

Illustration

guṇaṃ

fold

Then the Blessed One having doubled up his outer robe lay down on his right side in the lion's posture

Atha kho bhagavā catugguṇaṃ saṅghāṭiṃ paññāpetvā dakkiṇena passena sīhaseyyaṃ kappesi.

— A.5.126

Illustration

guṇā

layered

I allow sandals with one layer. Bhikkhus, double-layered sandals should not be worn; triple-layered sandals should not be worn, multi-layered sandals should not be worn.

anujānāmi bhikkhave ekapālāsikaṃ upāhanaṃ. Na bhikkhave diguṇā upāhanā dharetabbā. Na tiguṇā upāhanā dharetabbā na guṇaṅguṇūpāhanā dhāretabbā.

— Vin.1.185

Illustration

guṇaṃ

layered

I allow you bhikkhus three robes: a double-layered outer robe, a single-layered upper robe, a single-layered inner robe.

anujānāmi bhikkhave ticīvaraṃ: diguṇaṃ saṅghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ ti.

— Vin.1.288

Illustration

guṇaṃ

layered

When garments are thin from use, I allow a four-layered outer robe, a double-layered upper robe, a double-layered inner robe.

anujānāmi bhikkhave... utuddhaṭānaṃ dussānaṃ catugguṇaṃ saṅghāṭiṃ dviguṇaṃ uttarāsaṅghaṃ dviguṇaṃ antaravāsakaṃ.

— Vin.1.290

Illustration

guṇā

varieties

These are the five varieties of sensuous pleasure.

Pañcime bhikkhave kāmaguṇā

Visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming.

cakkhuviññeyyā rūpā iṭṭhā kantāmanāpā piyarūpā kāmūpasamhitā rajaniyā.

and likewise for audible objects, smellable objects, tasteable objects, and tangible objects.

Illustration

guṇaṃ

kind of

He undertakes and practises some kind of austerity

aññataraṃ vā pana tapoguṇaṃ samādāya vattati.

— M.2.36

Illustration

guṇa

way/manner

Those who talk aggressively, dogmatically, arrogantly, offending in an ignoble way, seeking to expose each other's faults,

*Ye viruddhā sallapanti vinivīṭṭhā samussitā
Anariyaguṇamāsajja aññamañña vivaresino.*

— A.1.199

Illustration

guṇā

stages

Time flies by, the nights swiftly pass; the stages of life successively desert us.

Accenti kālā tarayanti rattiyo vayoguṇā anupubbaṃ jahanti.

— S.1.3

Illustration

guṇe

level

— 'Soṇa, when its strings were neither too tight nor too loose but adjusted to an even level, was your lute tuneful and good for playing?'

na accāyatā honti na atisithilā same guṇe patitṭhitā

— 'Yes, bhante' (A.3.375; Vin.1.182).

Illustration

guṇavant

virtuous

Two virtuous bhikkhunīs

dve bhikkhunīyo hi guṇavatiyo.

— Thī.v.399

Illustration

guṇavant

virtuous

He had another wife, a moral, virtuous, and glorious woman.

Tassapi aññā bhariyā sīlavatī guṇavatī yasavatī ca.

— Thī.v.445

Illustration

guṇā

practice

Thus perhaps I may drive him away from this religious life: I may drive him away from bhikkhuhood, asceticism, the aggregate of virtuous practices, the practice of austerity.

Appewanāma naṃ imamhā brahmacariyā cāveyyanti bhikkhubhāvā cāveyyaṃ samaṇadhammā cāveyyaṃ sīlakkhandhā cāveyyaṃ tapoguṇā cāveyyaṃ.

— Vin.3.163-4

Illustration

guṇā

practice

Venerable Sudinna practised these kinds of ascetic practises: dwelling in the forest, only accepting food given on almsround, wearing rag-robles, walking on uninterrupted house-to-house almsround.

āyasmā sudinno evarūpe dhutaguṇe samādāya vattati: ārañṇako hoti piṇḍapātiko paṃsukuliko sapadānacāriko.

— Vin.3.15

Illustration

guṇe

spiritual quality

He who is given to the spiritual quality of greed reviles others with his speech.

Yo lobhaguṇe anuyutto so vacasā paribhāsati añṇe.

— Sn.v.663

Illustration

guṇa

spiritual quality

Administering the community of bhikkhus though being full of despicable spiritual qualities.

Guṇahīnā pi saṅghamhi voharantā.

— Th.v.955

Illustration

guṇesu

spiritual quality

In the midst of those who are pure, well behaved, with good spiritual qualities, one should constantly guard speech and mind.

*Tasmā suci pesala sādhu guṇesu
Vācaṃ manaṃ satataṃ parirakkheti.*

— Sn.v.678

Gutta

Renderings

- *gutta*: safeguarded
- *gutta*: guarded [by mindfulness]

Introduction

Indriyesu guttadvāro: linked to mindfulness

Because *indriyesu guttadvāro* is linked to mindfulness, it implies that the sense faculties are not just 'guarded,' but guarded by mindfulness, which should therefore be parenthesised.

Come on, friend, abide with sense portals guarded [by mindfulness]. Take mindfulness as your supervisor. Be aware and mindful, and have a mind that is supervised [by mindfulness], a mind under the supervision of mindfulness.

Etha tumhe āvuso indriyesu guttadvārā viharatha ārakkhasatino nipakkasatino sārakkhitamānasā satārakkhena cetasā samannāgatāti.

— A.3.138

Indriyesu guttadvāro: linked to mindfulness via saṃvara

Indriyesu guttadvāro is sometimes linked to mindfulness via *saṃvara*, again implying that the sense faculties are not just 'guarded,' but guarded by mindfulness. These quotes show *saṃvara*'s relationship to mindfulness:

1. When a bhikkhu has developed and cultivated mindfulness of the body, the eye does not incline towards pleasing visible objects nor are displeasing visible objects loathsome... In this way there is restraint [of the sense faculties] [from attraction and repulsion, through mindfulness].

kāyagatā sati bhāvitā bahulikatā cakkhu nāviñjati manāpikesu rūpesu amanāpikassa rūpāni nappaṭikkulā honti... evaṃ kho bhikkhave saṃvaro hoti (S.4.200).

2. What is the condition that nourishes unrestraint of the sense faculties? Lack of mindfulness and full consciousness, one should reply.

Ko cāhāro indriyasaṃvarassa? Asatāsaṃpajaññaṇ tissa vacanīyaṃ (A.5.113).

3. What is the condition that nourishes restraint of the sense faculties [from attraction and repulsion, through mindfulness]? Mindfulness and full consciousness, one should reply.

Ko cāhāro indriyasaṃvarassa. Satisaṃpajaññaṇtissa vacanīyaṃ (A.5.115).

'One with sense portals unguarded [by mindfulness]': definition

—By virtue of what attributes, Master Kaccāna, is one 'with sense portals unguarded [by mindfulness]'?"

kittāvatā nu kho bho kaccāna aguttadvāro hotī ti?

—In this regard, brahman, in seeing a visible object via the visual sense, some person is intent upon an agreeable visible object and troubled by a disagreeable visible object.

Idha brāhmaṇa ekacco cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati appiyarūpe rūpe vyāpajjati

(...) He abides without having established mindfulness of the body, with a small mind, and he does not discern according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where those unvirtuous, spiritually unwholesome factors cease without remainder.

anupaṭṭhitakāyasati ca viharati parittacetaso tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappaṭjānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā na nirujjhanti

(...) It is in such a way, brahman, that one has sense portals unguarded [by mindfulness]

Evaṃ kho brāhmaṇa aguttadvāro hotī ti.

— S.4.120

'One with sense portals guarded [by mindfulness]': definition

And how is a bhikkhu one with sense portals guarded [by mindfulness]?

kathaṇca bhikkhave bhikkhu indriyesu guttadvāro hoti.

In this regard, in seeing a visible object via the visual sense, a bhikkhu does not grasp its aspects and features. Since, by abiding with the faculty of sight unrestrained [from attraction and repulsion, through mindfulness], greed, dejection, and unvirtuous, spiritually unwholesome factors would pursue him. He applies himself to the restraint of the faculty [from attraction and repulsion, through mindfulness], he supervises the faculty of sight [with mindfulness], he attains restraint of the faculty of sight [through mindfulness].

cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuyyañjanaggāhī yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati rakkhati cakkhundriyaṃ cakkhundriye saṃvaram āpajjati.

Suppose a chariot harnessed to thoroughbreds was standing ready on even ground at a crossroads, with a goad on hand. Then a proficient handler, a trainer of horses to be tamed, would mount it and, taking the reins in his left hand and the goad in his right, would drive away and return by any route he wants, whenever he wants.

So, too, a bhikkhu trains in

supervising these six sense faculties [with mindfulness]

imesaṃ channaṃ indriyānaṃ ārakkhāya sikkhati

restraining them [with mindfulness]

saṃyamāya sikkhati

taming them [with mindfulness]

damāya sikkhati

calming them [with mindfulness]

upasamāya sikkhati

In this way a bhikkhu has sense portals guarded [by mindfulness].

evaṃ kho bhikkhave bhikkhu indriyesu guttadvāro hoti.

— S.4.176

Illustrations

Illustration

gutta

guarded [by mindfulness]

To one with sense portals guarded [by mindfulness], watching shows is a thorn.

indriyesu guttadvārassa visūkadassanaṃ kaṇṭako.

— A.5.134

Illustration

guttaṃ

guarded [by mindfulness]

A mind that is guarded [by mindfulness] brings happiness.

cittaṃ guttaṃ sukhāvahaṃ.

— Dh.v.36

Illustration

gutto

guarded

The wise person, guarded by righteousness, is called righteous.

Dhammassa gutto medhāvī dhammaṭṭho ti pavuccati.

— Dh.v.257

Illustration

guttassa

guarded

The strength of a fool, they say, is the strength without strength. But there is no such rejoinder for the strength of one guarded by righteousness.

*Abalantaṃ balaṃ āhu yassa bālabalaṃ balaṃ
Balassa dhammaguttassa paṭivattā na vijjati.*

— S.1.222

Illustration

gutta

guarded [by mindfulness]

Bhikkhus, this is how Nanda has sense portals guarded [by mindfulness]

Tatiradaṃ bhikkhave nandassa indriyesu guttadvāratāya hoti

Bhikkhus, if Nanda looks at the eastern quarter, applying his whole mind to it, he looks thereat reflecting:

sace bhikkhave nandassa puratthimā disā āloketabbā hoti sabbaṃ cetasā samannāharitvā nando puratthimaṃ disaṃ āloketi

'Thus while I look to the eastern quarter, greed, dejection, and unvirtuous, spiritually unwholesome factors will not pursue me'

evaṃ me puratthimaṃ disaṃ ālokeyato na abhijjhā domanassā pāpakā akusalā dhammā anvāsavissanti ti

Thus indeed in this respect is he fully conscious

itiha tattha sampajāno hoti.

— A.4.167

Illustration

guttaṃ

safeguarded

Just as a border city is safeguarded within and without, likewise keep watch over yourself. May the [rare] opportunity [to live the religious life] not pass you by.

Nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ

Evaṃ gopetha attānaṃ khaṇo vo mā upaccagā.

— Dh.v.315

Illustration

gutto

safeguard

When a boy has grown up and has enough wisdom, then his nurse is unconcerned about him, thinking:

The boy can now safeguard himself. He will not be negligent [in looking after himself].

attaguttodāni kumāro nālaṃ pamādāyā ti.

— A.3.6

Illustration

guttā

safeguard

An acrobat told his apprentice Medakathālikā to join him on the bamboo pole and stand on his shoulders, and said:

— 'You protect me, dear Medakathālikā, and I'll protect you.

tvaṃ samma medakathālike mamaṃ rakkha. Ahaṃ tvaṃ rakkhikissāmi.

'Thus safeguarding one another, protecting one another, we'll exhibit our skills, collect our fee, and get safely off the bamboo pole.'

Evaṃ mayaṃ aññamaññaguttā aññamaññarakkhitā

Medakathālikā replied:

— 'That's not the way to do it, teacher. You protect yourself, teacher, and I'll protect myself. Thus, each safeguarding ourselves, and protecting ourselves, we'll exhibit our skills, collect our fee, and get safely off the bamboo pole.'

*na kho nāmenaṃ ācariya evaṃ bhavissati tvaṃ ācariya attānaṃ rakkha ahaṃ attānaṃ rakkhissāmi.
Evaṃ mayaṃ attaguttā attarakkhitā sippāni ceva dassessāma lābhañca lacchāma sotthinā ca
caṇḍālavaṃsā oroheṣṣāma ti.*

— S.5.168-9

Gocara

Renderings

- *gocara*: pasture
- *gocara*: hunting ground
- *gocara*: feeding ground
- *gocara*: alms resort
- *gocara*: suitable alms resort
- *gocara*: sphere of personal application
- *gocara*: sphere of activity
- *gocara*: sphere of application
- *gocarāya*: searching for food

Illustrations

Illustration

gocarāya

pasture

An unconfined deer in the forest goes where it wishes for pasture

Migo araññaṃhi yathā abaddho yenicchakaṃ gacchati gocarāya.

— Sn.v.39

Illustration

gocarāya

to find some food

Then that gentle mouse came out to find some food.

Atha kho bhikkhave mudumūsi gocarāya pakkami.

— S.2.270

Illustration

gocarāya

hunting ground

Having roared three leonine roars, he sets out for the hunting ground.

Tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkamati.

— A.2.33

Illustration

gocaro

hunting ground

Sensuous pleasures in this lifetime and in the hereafter, mental images of sensuous pleasures of this lifetime and of the hereafter, both alike are Māra's realm, Māra's domain, Māra's bait, Māra's hunting ground.

Ye ca diṭṭhadhammikā kāmā ye ca samparāyikā kāmā yā ca diṭṭhadhammikā kāmasaññā yā ca samparāyikā kāmasaññā ubhayametaṃ mārādheyyaṃ mārassesavisayo marassesanivāpo mārassesagocaro.

— M.2.261-2

Illustration

gocare

feeding ground

Suppose a man caught six animals with different domains and different feeding grounds, and tied them together with a strong rope... Then those six animals would each pull in the direction of its own feeding ground and domain. The snake would pull, thinking, 'Let me enter an anthill.' The crocodile would pull, thinking, 'Let me enter the water.' The bird would pull, thinking, 'Let me fly into the sky.' The dog would pull, thinking, 'Let me enter a village.' The jackal would pull, thinking, 'Let me enter a charnel ground.' The monkey would pull, thinking, 'Let me enter a forest.'

Seyyathā pi bhikkhave puriso chappāṇake gahetvā nānāvisaye nānāgocare dalhāya bandheyya... atha kho te bhikkhave chappāṇakā nānāvisayā nānāgocarā sakaṃ sakaṃ gocaravisayaṃ āviñjeyyūṃ. Ahi āviñjeyya vammikaṃ pavekkhāmī ti suṃsumāro āviñjeyya udakaṃ pavekkhāmī ti pakkhi āviñjeyya ākāsaṃ ḍeṣāmīti kukkuro āviñjeyya gāmaṃ pavekkhāmī ti sigālo āviñjeyya sīvathikaṃ pavekkhāmī ti makkaṭṭo āviñjeyya vanaṃ pavekkhāmī ti.

— S.4.198

Illustration

gocara

pastures; gocara, sphere of personal application

Bhikkhus, possessing eleven factors, a cowherd is incapable of keeping and rearing a herd of cattle. What eleven? Here, a cowherd... is unknowledgeable about pastures.

Ekādasahi bhikkhave aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitūṃ phātikattūṃ. Katamehi ekādasahi. Idha bhikkhave gopālako... na gocarakusalo hoti.

— A.5.348

And how is a bhikkhu unknowledgeable about the [proper] sphere of personal application? Here, a bhikkhu does not discern according to reality the [contemplation of the] four bases of mindfulness. It is in this way that a bhikkhu is unknowledgeable about the [proper] sphere of personal application.

Kathañca bhikkhave bhikkhu na gocarakusalo hoti: idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ nappajānāti.

— A.5.349

Illustration

gocarō

alms resort

One who was formerly a non-Buddhist ascetic has his alms resort amongst prostitutes, widows, fat girls, eunuchs, or bhikkhunīs.

aññatitthiyapubbo vesiyagocarō vā hoti. Vidhavagocarō vā hoti. Thullakumārikagocarō vā hoti. Paṇḍakagocarō vā hoti. Bhikkhunīgocarō vā hoti.

— Vin.1.70

Illustration

gocarō

suitable alms resorts

An incoming bhikkhu should ask about suitable and unsuitable alms resorts.

Gocarō pucchitabbo agocarō pucchitabbo.

— Vin.2.208

Illustration

agocarē

unsuitable alms resorts

In this regard a bhikkhu, properly reflecting, avoids... walking on almsround in such unsuitable alms

resorts (*yathārūpe agocare carantaṃ*), and associating with the sorts of unvirtuous friends that would make his knowledgeable companions in the religious life suspect him of unvirtuous ways of conduct (M.1.10-11).

Illustration

gocaro

sphere of personal application

Purified states known through the eye or ear are found in the Perfect One. They are my path [of practice], my sphere of personal application, but I do not regard them as endowed with personal qualities.

ye vodātā cakkhusotaviññeyyā dhammā saṃvijjanti te tathāgatassa etapathohamasmi etagocaro no ca tena tammayo ti.

— M.1.319

Illustration

gocara

sphere of personal application

Come, bhikkhu! Be virtuous. Abide restrained [in conduct] within the constraints of the rules of discipline, and be perfect in conduct and sphere of personal application, seeing danger in the slightest wrongdoing.

ehi tvaṃ bhikkhu sīlavā hohi pātimokkhasaṃvarasaṃvutā viharāhi ācāragocarasaṃpanno aṇumattesu vajjesu bhayadassāvi.

— M.3.2

Illustration

gocare

sphere of personal application

Keep to your own sphere of personal application, to your ancestral haunts. If you do so, Māra will not get his chance, his opportunity [to attack] you.

Gocare bhikkhave caratha sake pettike visaye. Gocare bhikkhave carataṃ sake pettike visaye na lacchati māro otāraṃ na lacchati māro ārammaṇaṃ

And where is a bhikkhu's sphere of personal application and ancestral haunt? It is the [contemplation of the] four bases of mindfulness.

ko ca bhikkhave bhikkhuno gocaro sako pettiko visayo yadidaṃ cattāro satipaṭṭhānā.

— S.5.147-8

Illustration

gocaro

sphere of personal application

Those people whose perceptually obscuring states are destroyed, who are not attached to existential nourishment, whose sphere of personal application is the state of refined awareness that is void [of the perception of personal qualities] and that is focused upon the unabiding [phenomena], their path of practice is as hard to emulate as that of the birds in the sky.

Yassāsavā parikkhīṇā āhāre ca anissito

Suññato animitto ca vimokkho yassa gocaro

Ākāse va sakuntānaṃ padaṃ tassa durannayaṃ.

— Dh.v.93

Illustration

gocare

sphere of personal application

The wise, recognising this special quality of diligence, rejoice in it, taking delight in the Noble People's sphere of personal application.

Etaṃ visesato ñatvā appamādamhi paṇḍitā

Appamāde pamodanti ariyānaṃ gocare ratā.

— Dh.v.22

Illustration

gocarā

sphere of personal application

Those who have profoundly understood the five aggregates, whose sphere of personal application is the seven good qualities, those spiritually outstanding people are praiseworthy, the Buddha's spiritual sons.

Pañcakkhandhe pariññāya sattasaddhammagocarā

Pāsaṃsiyā sappurisā puttā buddhassa orasā.

— S.3.83

Comment:

The seven good qualities: In this regard a bhikkhu has faith [in the perfection of the Perfect One's transcendent insight], shame of wrongdoing, a fear of wrongdoing, is learned, energetic, has mindfulness established, and is blessed with penetrative discernment.

Satta saddhammā: idhāvuso bhikkhu saddho hoti hirīmā hoti ottappī hoti bahussuto hoti āraddhaviriyo hoti upaṭṭhitasati hoti paññavā hoti.

— D.3.252

Illustration

gocarā

sphere of personal application

What should be his manner of speech? What his sphere of personal application in this world? What should be that resolute bhikkhu's observances and practices?

Kyāssa vyappathayo assu kyāssassu idha gocarā

Kāni sīlabbatānāssu pahitattassa bhikkhuno.

— Sn.v.961

Illustration

gocare

sphere of activity

Then consider fish, also, denizens of the deep, beings with water as their sphere of activity.

Tato macche pi jānātha odake vārigocare.

— Sn.v.605

Illustration

gocarāni

spheres of activity

Brahman, these five sense faculties have different domains, different spheres of activity. They do not experience each others' sphere of activity and domain. What five? The faculties of sight, hearing, smell, taste, and touch.

Pañcimāni brāhmaṇa indriyāni nānāvisayāni nānāgocarāni na aññamaññassa gocaravisayaṃ paccanunabhonti. Katamāni pañca: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ..

— S.5.218

Illustration

gocara

sphere of application

Possessed of six qualities, a bhikkhu could destroy the Himalayas, the king of mountain ranges, not to speak of vile ignorance. What six?

Chahi bhikkhave dhammehi samannāgato bhikkhu himavantaṃ pabbatarājaṃ padāleyya, ko pana vādo chavāya avijjāya

In this regard a bhikkhu is:

Idha bhikkhave bhikkhū

proficient in attaining inward collectedness

samādhissa samāpattikusalo hoti

proficient in maintaining inward collectedness

Samādhissa ṭhitikusalo hoti

proficient in emerging from inward collectedness

Samādhissa vuṭṭhānakusalo hoti

proficient in preparing for inward collectedness

Samādhissa kallitakusalo hoti

knowledgeable about the [proper] sphere of application of inward collectedness

Samādhissa gocarakusalo hoti

proficient in directing inward collectedness

Samādhissa abhinīhāraṅkusalo hoti.

— A.3.311

C

Capala

Renderings

- *capala*: fidgety
- *capala*: fluttery
- *capala*: puffed up

Introduction

Capala: two meanings

Opinion is divided regarding the meaning of *capala*.

- PED says: 'moving to and fro, wavering, trembling, unsteady, fickle.'
- Bodhi says: vain (A.3.391); personally vain (M.1.470);
- Norman says: vain (Th.v.157); unsteady (Dh.v.33).

Thus PED says movement, Bodhi says vanity, and Norman says both. And so do we, but in three words: fidgety, fluttery, and puffed up.

Introduction: uddhacca and capala

Both *uddhata* and *capala* which frequently occur together, have double meanings. See Glossary sv *Uddhacca*. Their double meanings mirror each other, and can be grouped as follows:

Group 1:

- *uddhata*: restless
- *capala*: fidgety/ fluttery

Group 2:

- *uddhata*: vain
- *capala*: puffed up

Double meanings of uddhata and capala: illustrated

The meanings of *uddhacca* and *capala* can be illustrated as follows:

uddhata, restless

When one's mind is restless it is timely to develop the enlightenment factors of tranquillity, inward collectedness, and detached awareness.

Yasmiṃ bhikkhave samaye uddhataṃ cittaṃ hoti kālo tasmīṃ samaye passaddhisambojjhaṅgassa bhāvanāya.

— S.5.115

capala, fluttery

Like a fletcher straightens an arrow, the wise man straightens up his unsteady, fluttery mind, which is hard to supervise, hard to restrain.

*Phandanaṃ capalaṃ cittaṃ durakkaṃ dunnivārayaṃ
Ujjuṃ karoti medhāvī usukāro va tejanaṃ.*

— Dh.v.33

uddhato capalo, vain, puffed up

A vain, puffed up bhikkhu clothed in rag-robles does not look glorious because of it. He is like a monkey in a lion-skin.

*Uddhato capalo bhikkhu paṃsukūlena pāruto
Kapīva sīhacammena na so tenupasobhati.*

— Th.v.1080

uddhato capalo, vain, puffed up:

Because of improper contemplation I was addicted to finery. I was vain, puffed up, and afflicted by lust for sensuous pleasure.

*Ayoniso manasikārā maṇḍanaṃ anuyuñjisaṃ
Uddhato capalo cāsiṃ kāmarāgena aṭṭito.*

— Th.v.157

Illustrations

Illustration

capalena

fidgety

When a forest-dwelling bhikkhu visits and lives with the monastic community he should not be restless and fidgety.

Āraññakenāvuso bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena.

— M.1.470

Illustration

capalā

fidgety

These bhikkhus say, "We are study bhikkhus, we are study bhikkhus," but they are restless, frivolous, fidgety, talkative, garrulous, of muddled mindfulness, not fully conscious, inwardly uncollected, mentally scattered, [and are dwelling with] their sense faculties unrestrained [from attraction and repulsion, through mindfulness].

ime pana dhammayogamhā dhammayogamhā ti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatī asampajānā asamāhitā vibbhantacittā pākatindriyā.

— A.3.355

Illustration

capalaṃ

fluttery

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— Dh.v.33

Illustration

capalo

puffed up

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capalo

puffed up

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Kapīva sīhacammena na so tenupasobhati.*

— Th.v.1080

Illustration

capalā

puffed up

With hair sleek with oil, puffed up, wearing eye-shadow, they will travel the highway clad in ivory-coloured clothing.

Telasaṇṭhehi kesehi capalā añjitakkhikā
Rathiyāya gamissanti dantavaṇṇikapārutā.

— Th.v.960

Camma

Renderings

- *camma*: fascia
- *camma*: hide
- *camma*: an animal's skin
- *camma*: leather
- *camma*: leather shield
- *camma*: leather soundboard

Introduction

Chavi and camma: human skin and fascia

Chavi and *camma* are the superficial and deep layers of human integument. In translation they are usually called 'outer skin' and 'inner skin.' We will show that in humans:

1. *chavi* is skin
2. *camma* is fascia.

Fascia lies below skin. Fascia is not skin.

Cammi: animal hide

In animals, *cammi* is equivalent to English 'hide' because it means not only the skin of the living animal, but also the leather produced from that skin. Animals do not have *chavi*. In animals, hair grows on *cammi*; in humans it grows on *chavi*.

Again, one kind of noble thoroughbred horse is not quickened nor does it acquire an earnest attitude [to its work] when it sees the shadow of the goad, nor when its hairs (*loma*) are struck by the goad, nor when its hide (*camma*) is struck by the goad. Only when its bone is struck by the goad is it quickened and it acquires an earnest attitude [to its work].

Puna ca paraṃ bhikkhave idhekacco bhadro assājāṇiyo na heva kho patodacchāyaṃ disvā saṃvijjati saṃvegaṃ āpajjati napi lomavedhaviddho saṃvijjati saṃvegaṃ āpajjati. Napi cammavedhaviddho saṃvijjati saṃvegaṃ āpajjati. Api ca kho aṭṭhivedhaviddho saṃvijjati saṃvegaṃ āpajjati.

— A.2.114

At the moment the Blessed One saw her, that extensive wound was healed, and (her thigh became covered in) healthy skin (*chavi*) with hairs (*loma*) growing on it.

Tassā sahadassanena bhagavato tāva mahāvaṇo rūlho ahosi succhavi lomajāto.

— Vin.1.218

Integumentary system

The integumentary system is the two layers that cover human bodies. The outer layer is 'skin,' and the inner layer is called by anatomists either:

1. subcutaneous tissue, or
2. hypodermis, or
3. superficial fascia.

'Skin' is comprised of epidermis and dermis. In animals, dermis, the lower part of skin, is the source of leather. Dermis rests on superficial fascia.

If skin is removed, it leaves superficial fascia (or 'hypodermis' or 'subcutaneous tissue'). This superficial fascia is the lowermost layer of the integumentary system.

Anatomical dissection of the integumentary system

In the anatomical dissection of the integumentary system, skin is first stripped from superficial fascia. Consider these quotes:

- 'Incisions will be made on the back, and four large flaps of skin will be reflected laterally, exposing an underlying fatty layer known as superficial fascia' (<http://wings.buffalo.edu/smbs/ana/first.htm>).
- 'Place the cat on its ventral surface. Massage the skin of the dorsal neck region to separate it from the underlying muscles and make a small longitudinal slit through the skin in the midline. Do not cut through the superficial fascia under the skin' (<http://core.ecu.edu/biol/singhasc/cat->

[muscles.htm](#)).

References:

http://en.wikipedia.org/wiki/Subcutaneous_tissue

http://en.wikibooks.org/wiki/Human_Physiology/Integumentary_System

Dissection of the integumentary system by Prince Pāyāsi

Prince Pāyāsi dissected the integumentary system like this:

Then I tell them to strip away the man's skin (*chaviṃ*), and perhaps we shall see his soul emerging. They do so, but we do not see any soul emerging. Then I tell them to strip away his fascia (*cammaṃ*), and perhaps we shall see his soul emerging.

Tyāhaṃ evaṃ vadāmi tena hi bho imassa purisassa chaviṃ chindatha appevanāmassa jīvaṃ passeyyāmā ti. Te tassa purisassa chaviṃ chindanti nevassa mayaṃ jīvaṃ passāma. Tyāhaṃ evaṃ vadāmi tena hi bho imassa purisassa cammaṃ chindatha appevanāmassa jīvaṃ passeyyāmā ti.

— D.2.338

Three types of fascia

Superficial fascia is the connective tissue and fat under skin. It is attached to deep fascia and visceral fascia. Fascia is therefore of three types:

1. superficial fascia: underlies skin (=hypodermis or subcutaneous tissue).
2. deep fascia: surrounds muscles, bones, nerves and blood vessels.
3. visceral fascia: suspends organs within their cavities.

Fascia has been called 'the biological fabric that holds us together.'

In this Glossary we call superficial fascia 'fascia,' because it is obvious which fascia we mean.

Reference: www.anatomytrains.com/fascia.

Leather: dermis not fascia

Like humans, animal integument has these layers:

1. epidermis (1% of integument thickness)
2. dermis (85% of integument thickness)
3. fascia (14% of integument thickness)

To produce leather:

1. The epidermis with hair and fur is removed (except by furriers).
2. The fascia is removed.
3. The dermis is processed to obtain leather.

Stripping epidermis from dermis is a complicated process.

Reference: www.leatherresource.com/whatisleather.html.

Camma: leather goods

Camma ('hide') and *cammakhaṇḍaṃ* ('piece of hide') are sometimes used as the name of leather objects. For example, *camma* can mean 'leather shield' or 'leather soundboard.' *Cammakhaṇḍa* can mean 'leather bucket' (Vin.2.122) or 'leather mat' (Vin.4.41).

Taco

Taca is practically equivalent to *chavi* (i.e. comprised of epidermis plus dermis):

this very body... covered in skin (*taca*).

imameva kāyaṃ... tacapariyantaṃ.

— A.3.323

as a snake sheds its old, worn-out skin (*tacaṃ*).

urago jiṇṇamiva tacam purāṇam.

— Sn.v.17

a bhikkhu with golden skin (*taco*) is good to look at.

Kalyāṇadassano bhikkhu kañcanasannibhattaco.

— Sn.v.551

Illustrations

Illustration

camman

fascia

When the Blessed One's body was burned, of whatever had been skin, fascia, flesh, sinews, and synovial fluid, neither soot nor ash was discernable; only bony ashes remained.

Jhāyamānassa kho pana bhagavato sarīrassa yaṃ ahosi chavī ti vā camman ti vā maṃsan ti vā naharū ti vā lasikā ti vā tassa neva chārikā paññāyittha na masi sarīrāneva avasissimsu.

— D.2.164

Illustration

cammaṃ

fascia

Suppose a strong man wrapped both one's leg with a strong horsehair rope and pulled it tight, it would cut through the skin, the fascia, the flesh, the sinews, and the bone, until it reached the marrow..

Seyyathā pi bhikkhave balavā puriso dalhāya vālarajjuyā jaṅghaṃ veṭhetvā ghaṃseyya sā chaviṃ chindeyya chaviṃ chetvā cammaṃ chindeyya cammaṃ chetvā maṃsaṃ chindeyya maṃsaṃ chetvā nahāruṃ chindeyya nahāruṃ chetvā aṭṭhiṃ chindeyya aṭṭhiṃ chetvā aṭṭhimiṇjaṃ āhacca tiṭṭheyya.

— S.2.238

Illustration

cammaṃ

fascia

Love for sons, bhante, cuts through the skin, the fascia, the flesh, the sinews, and the bone, till it reaches the marrow.

Puttapemaṃ bhante chaviṃ chindati. Chaviṃ chetvā cammaṃ chindati. Cammaṃ chetvā maṃsaṃ chindati. Maṃsaṃ chetvā nahāruṃ chindati. Nahāruṃ chetvā aṭṭhiṃ chindati. Aṭṭhiṃ chetvā aṭṭhimiṇjaṃ āhacca tiṭṭhati..

— Vin.1.83

Illustration

cammaṃ

hide

A bull's hide stretched with a hundred stakes so it is wrinkle-free.

āsabhacammaṃ saṅkusatena suvihataṃ vigatavalikaṃ.

— M.3.105

Illustration

camma

hide

Having removed the hide and then covered the cow again with the same hide, he might say 'This cow is joined to the hide just as it was before.'

vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ paṭicchādetvā evaṃ vadeyya tathevāyaṃ gāvī saṃyuttā imināva cammenā ti.

— M.3.274-5

Illustration

cammaṃ

hide

Then that unvirtuous lay-follower, having slaughtered that calf, having skinned it ('removed its hide'), gave it to that unvirtuous bhikkhu.

Atha kho so pāpūpāsako taṃ vacchakaṃ vadhitvā cammaṃ vidhunitvā tassa pāpabhikkhuno pādāsi.

— Vin.1.193

Illustration

camma

skin

Eighty-four thousand chariots with upholstery of lion skins, tiger skins, leopard skins

Caturāsīti rathasahassāni adāsi sīhacammaṃparivārāni vyagghacammaṃparivārāni dīpicammaṃparivārāni.

— A.4.393

Illustration

camma

skin

Now at that time the Group-of-Six bhikkhus thinking, "High beds and luxurious covers are objected to by the Blessed One," used large skins: a lion's skin, a tiger's skin, a leopard's skin

Mahācammāni dhārenti. Sīhacammaṃ byagghacammaṃ dīpicammaṃ.

— Vin.1.192

Illustration

cammaṃ

leather shield

The robber Angulimala, having grabbed his sword and leather shield

coro aṅgulimālo asicammaṃ gahetvā.

— M.2.99

Illustration

cammaṃ

leather soundboard

'This lute, sire, consists of numerous components, a great many components, and it gives a sound when its numerous components are played upon; that is, in dependence on the body, the leather soundboard, the stem, the pegbox, the strings, the plectrum, and the appropriate effort of the musician.

ayaṃ kho bhante viṇā nāma anekasambhārā mahāsambhārā anekehi sambhārehi samāradhā vadati seyyathidaṃ doṇiṇca paṭicca cammaṇca paṭicca daṇḍaṇca paṭicca upaveṇaṇca paṭicca tantiyo ca paṭicca koṇaṇca paṭicca purisassa ca tajaṃ vāyāmaṃ paṭicca.

— S.4.197

Comment:

The first guitar-like instrument was the tanbur. It was built of polished cedar, had a soundboard made of leather, and resembled a crude guitar. [http:// gibsonguitarek.wikispaces.com/](http://gibsonguitarek.wikispaces.com/)

Citta

Renderings

- *citta*: mind
- *citta*: mental state
- *citta*: idea
- *citta*: minded
- *citta*: attitude
- *citta*: mentality
- *citta*: inward
- *citta*: spiritually
- *citta*: spiritually
- *citta*: disposition
- *cetasā*: mind
- *cetasā*: attitude
- *cittuppāda*: mental state
- *adhicitta*: the higher mental states
- *cittasamādhī*: inward collectedness based on reflection

Introduction

Citta: mind

Citta can usually be called 'mind':

He sees women there lightly attired and lust invades his mind

rāgo cittaṃ anuddhaṃseti.

— S.2.231

Through being without grasping his mind was liberated from perceptually obscuring states

anupādāya āsavehi cittaṃ vimuttan ti.

— M.3.30

He purifies his mind of lethargy and torpor.

thīnamiddhā cittaṃ parisodheti.

— D.1.71

When one's mind is free of these five defilements

Yato ca kho bhikkhave cittaṃ imehi pañcahi upakkilesehi vippamuttaṃ hoti.

— A.3.16-17

His mind becomes settled, calm, concentrated, and collected.

ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

— M.3.89

The four paths to psychic power

The four paths to psychic power are:

- *chandasamādhi-padhānasaṅkhārasamannāgataṃ iddhipādaṃ*
- *viriyasamādhi-padhānasaṅkhārasamannāgataṃ iddhipādaṃ*
- *cittasamādhi-padhānasaṅkhārasamannāgataṃ iddhipādaṃ*
- *vīmaṃsāsamādhi-padhānasaṅkhārasamannāgataṃ iddhipādaṃ*

Developing the four paths to psychic power

The *Chanda Sutta* (S.5.268) says that to develop these four paths one must first develop the four *samādhis*:

- *chandasamādhī*
- *viriyasamādhī*
- *cittasamādhī*
- *vīmaṃsāsamādhī*

Cittasamādhī = dhammasamādhī

The *Pāṭaliya Sutta* (S.4.350-2) shows that *cittasamādhī* is synonymous with *dhammasamādhī*

'This is *dhammasamādhī*. If you were to obtain *cittasamādhī* in this way, you would abandon that state of unsureness.'

Ayaṃ kho so gāmaṇi dhammasamādhī tatra ce tvaṃ cittasamādhim paṭilabheyyāsi evaṃ tvaṃ imaṃ kaṅkhādhammaṃ pajaheyyāsi.

— S.4.352

Cittasamādhī: inward collectedness based on reflection

The *Pāṭaliya Sutta* (S.4.351-2) concerns the development of *dhammasamādhī* through reflecting on one's virtue. See Illustrations below. Therefore our renderings are:

- *dhammasamādhī*: inward collectedness based on righteous reflection
- *cittasamādhī*: inward collectedness based on reflection

Citta = ceto

In some of the illustrations we take for granted the equivalence of *citta* and *ceto*, as confirmed in PED sv *ceto*.

Illustrations

Illustration

cittuppādaṃ

mental state; cetasā, mind

Fostering what mental states do spiritually unwholesome factors fade and spiritually wholesome factors flourish?

Kathaṃrūpaṃ bhante cittuppādaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti

In this regard, some person is

not greedy and abides with an ungreedy mind.

anabhijjhālū hoti anabhijjhāsahagatena cetasā viharati

benevolent and abides with a benevolent mind

Avyāpādavā hoti avyādapādasahagatena cetasā viharati

compassionate and abides with a compassionate mind.

Avihesavā hoti avihesāsahagatena cetasā viharati.

— M.3.51

Comment:

PED sv *cittuppāda*: 'state of consciousness.'

Illustration

citto

mind

In seeing a visible object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it.

Rūpaṃ disvā sati muṭṭhā piyaṃ nimittaṃ manasikaroto

Sārattacitto vedeti tañca ajjhosa tiṭṭhati.

— Th.v.98, S.4.76

Illustration

citta

mind; citto, mental state

And how does a bhikkhu abide contemplating the nature of the mind

Kathaṇca bhikkhave bhikkhu citte cittānupassī viharati?

In this regard a bhikkhu discerns

a mental state with attachment as just that

sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ ti pajānāti

a mental state without attachment as just that

vītarāgaṃ vā cittaṃ vītarāgaṃ cittaṃ ti pajānāti

a mental state with hatred as just that

sadosaṃ vā cittaṃ sadosaṃ cittaṃ ti pajānāti

a mental state without hatred as just that

vītadosaṃ vā cittaṃ vītadosaṃ cittaṃ ti pajānāti

a mental state with undiscernment of reality as just that

samohaṃ vā cittaṃ samohaṃ cittaṃ ti pajānāti

a mental state without undiscernment of reality as just that

vītamohaṃ vā cittaṃ vītamohaṃ cittaṃ ti pajānāti

a contracted mental state as just that

saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittaṃ ti pajānāti

a distracted mental state as just that

vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃ ti pajānāti

an exalted mental state as just that

mahaggataṃ vā cittaṃ mahaggataṃ cittaṃ ti pajānāti

an unexalted mental state as just that

amahaggataṃ vā cittaṃ amahaggataṃ cittaṃ ti pajānāti

a surpassed mental state as just that

sauttaraṃ vā cittaṃ sauttaraṃ cittaṃ ti pajānāti

an unsurpassed mental state as just that

anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ ti pajānāti

a collected mental state as just that

samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ ti pajānāti

an uncollected mental state as just that

asamāhitaṃ vā cittaṃ asamāhitaṃ cittaṃ ti pajānāti

a liberated mental state as just that

vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ ti pajānāti

an unliberated mental state as just that

avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ ti pajānāti.

— M.1.59

Illustration

cittassa

spiritual; cetaso, mind

Fondness and attachment regarding the visual sense... the mental sense is a spiritual defilement;

Yo bhikkhave cakkhusmiṃ... manasmīṃ chandarāgo cittasse'so upakkilesa

In so far as one abandons the spiritual defilement in these six cases, his mind inclines to the practice of unsensuousness.

Yato kho bhikkhave bhikkhuno imesu chasu ṭhānesu cetaso upakkilesa pahīno hoti nekkhammaninnaṃ cassa cittaṃ hoti.

— S.3.232

Illustration

citto

-minded; citto, spiritually

The noble disciple, Kālāmas, who is so friendly-minded, so unhostile-minded, so spiritually undefiled, and so spiritually purified, is one by whom four sources of comfort are found in this very lifetime.

Sa kho so kālāmā ariyasāvako evaṃ averacitto evaṃ avyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto. Tassa diṭṭheva dhamme cattāro assāsā adhigatā honti.

— A.1.192

Illustration

cittassa

inward

When my husband died, he rose amongst the deities and he revealed himself to me in his former bodily form, but I do not recall any inward disquiet on that account.

Na kho panāhaṃ bhante abhijānāmi tatonidānaṃ cittassa aññathattan ti.

— A.4.66

Illustration

citta

mental

Perception and sense impression are mental activity

saññā ca vedanā ca cittasaṅkhāro ti.

— M.1.301

Illustration

adhicitta

the higher mental states

What is the training in the higher mental states?

Katamā ca bhikkhave adhicittasikkhā

In this regard, secluded from sensuous pleasures and spiritually unwholesome factors, a bhikkhu enters and abides in first jhāna... fourth jhāna.

Idha bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ... catutthaṃ jhānaṃ upasampajja viharati.

— A.1.235

Illustration

cittaṃ

idea

"Did you earlier have the idea, 'I will go to the monastery,' and after you arrived at the monastery, was the corresponding idea quelled?" "Yes, sir."

Ahosi te pubbe cittaṃ āramaṃ gamissāmī ti. Tassa te āramagatassa yaṃ tajaṃ cittaṃ taṃ paṭippassaddhanti. Evaṃ bho.

"It is exactly the same, brahman, with a bhikkhu who is an arahant:

He earlier had the idea to attain arahantship, and when he attained arahantship, the corresponding idea was quelled.

Yaṃ pubbe cittaṃ ahosi arahattappattiyā arahatte patte yaṃ tajaṃ cittaṃ taṃ paṭippassaddhaṃ.

— S.5.273

Illustration

cittasamādhīṃ

inward collectedness based on reflection

A headman said he was unsure which religious doctrine was true. The Buddha told him he should overcome unsureness through the inward collectedness attained by reflecting on virtuousness as follows:

— 'I harm no one at all, whether weak or strong. In both respects I have made a lucky throw: since I am restrained in conduct of body, speech, and mind, and since, with the demise of the body at death, I will be reborn in the realm of happiness, in the heavenly worlds.'

sohaṃ na kiñci vyābādhemi tasmaṃ vā thāvaraṃ vā. Ubhayamettha kaṭaggāho yañcamhi kāyena saṃvuto vācāya saṃvuto manasā saṃvuto yañca kāyassa bhedaṃ parammaraṇā sugatiṃ saggamaṃ lokaṃ upapajjissāmi ti.

'[As he reflects thus] gladness arises. In one who is glad, rapture arises. For one whose mind is rapturous, his body grows tranquil. His body tranquil, he experiences physical pleasure. Experiencing physical pleasure, his mind becomes collected.

tassa pāmojjaṃ jāyati pamuditassa pīti jāyati pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vediyati sukhino cittaṃ samādhīyati

'This, headman, is inward collectedness based on righteous reflection.

Ayaṃ kho so gāmaṇi dhammasamādhī.

'If you were to obtain inward collectedness based on reflection in this way, you would abandon that state of unsureness.

Tatra ce tvaṃ cittasamādhīṃ paṭilabheyyāsi evaṃ tvaṃ imaṃ kaṅkhādhammaṃ pajaheyyāsi.

— S.4.351-2

Illustration

citto

thought

Bhikkhus, a bhikkhu might approach families with the thought:

Yo hi koci bhikkhave bhikkhu evaṃcitto kulāni upasaṅkamati

'May they give to me, not hold back. May they give much, not little.' (S.2.200).

Illustration

citta

attitude

One should develop an unhostile, beneficent attitude which leads to the world of the devas

Avyāpajjhaṃ hitaṃ cittaṃ devalokāya bhāvaye.

— A.3.213

Illustration

citto

attitude

If a bhikkhu takes from village or wilderness by what is reckoned as theft, something not given... he is pārājika, no longer in communion.

Yo pana bhikkhu gāmā vā araññā vā adinnaṃ theyyasaṅkhātāṃ ādiyeyya... ayampi pārājiko hoti asaṃvāso.

Word Commentary says:

- by what is reckoned as theft (*theyyasaṅkhātan ti*): a thieving attitude (*theyyacitto*), a stealing attitude (*avaharaṇacitto*).

Illustration

cittaṃ

attitude

How about if I developed [unlimited, all-encompassing] goodwill further?

yannūnāhaṃ uttariṃ mettaṃ bhāveyyanti.

Then for seven years the teacher Sunetta developed a mind of [unlimited, all-encompassing] goodwill.

Atha kho bhikkhave sunetto satthā sattavassāni mettaṃ cittaṃ bhāvesi.

— A.4.104

Illustration

cittaṃ

attitude

— Being not tenderly concerned for their welfare, would he have a mind of [unlimited, all-encompassing] goodwill or of enmity?

ahitānukampissa mettaṃ vā tesu cittaṃ paccupaṭṭhitaṃ hoti sapattakaṃ vā ti

— Of enmity, reverend Gotama.

Sapattakaṃ bho gotama.

— D.1.228

Illustration

cetasā

attitude; cittaṃ mind

In this regard a bhikkhu focuses on the mental image of light, concentrates on the mental image of day. As by day, so by night; as by night, so by day.

bhikkhu ālokasaññaṃ manasikaroti divāsaññaṃ adhiṭṭhāti. Yathā divā tathā rattiṃ yathā rattiṃ tathā divā

Thus with an attitude open and unclouded, he makes his mind radiant.

iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

— A.3.323-6

Illustration

citto

attitude

He listens to the teaching with an appreciative attitude, not looking for weak spots

Anupārambhacitto dhammaṃ suṇāti na randhagavesi.

— A.4.27

Comment:

1. *randhagavesi*: seeking weak spots
2. *anupārambhacitto* \cong *tuṭṭhena cittena*, appreciative attitude (Th.v.360-4).

Illustration

citta

disposition

If Ānanda were to die not free of attachment, by virtue of his faithful disposition, he would rule as Lord of the Devas seven times

Sace udāyi ānando avītarāgo kālaṃ kareyya tena cittappasādena sattakkhattuṃ devesu devarajjaṃ kareyya.

— A.1.228

Illustration

cittaṃ

mentality

He develops a doglike mentality fully and uninterruptedly;

kukkuracittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ

he develops a doglike way of behaviour fully and uninterruptedly.

kukkurākappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ

Having done so, with the demise of the body at death, he reappears in the company of dogs (M.1.387-8).

Cittaṃ pariyādāya tiṭṭhati

Renderings

- *cittaṃ pariyādāya tiṭṭhati*: to plague the mind
- *cittaṃ pariyādāya tiṭṭhati*: obsess the mind

Introduction

Pariyādāti and pariyādiyati

Pariyādāti means 'to exhaust,' 'to consume,' 'to destroy,' and 'to overcome.' See Illustrations.

Pariyādiyati is the passive of *pariyādāti*, but both verbs have an active sense. Thus PED says both mean 'to exhaust.'

Cittaṃ pariyādāya tiṭṭhati

Knowing the meaning of *pariyādāti* is of no avail in the search for the meaning of *cittaṃ pariyādāya tiṭṭhati*, which is to be discerned through context. We use two phrases:

1. 'plague the mind'
2. 'obsess the mind'

We regard mental states as 'plaguing' the mind, and sensations as 'obsessing' it.

Illustrations: pariyādāti, pariyādiyati

Pariyādāti: to exhaust

Our limited provisions are finished and exhausted.

amhākaṃ kho yā parittā sambalamattā sā parikkhīṇā pariyādinṇā.

— S.2.98

Pariyādāti: to overcome

One who is attached, overpowered, and overcome by attachment, misconducts himself by way of body, speech, and mind.

Ratto kho āvuso rāgena abhibhūto pariyādinnacitto kāyena duccharitaṃ carati vācāya duccharitaṃ carati manasā duccharitaṃ carati.

— A.1.216

Pariyādiyati: to consume

They rapidly consumed all the grass, wood and greenstuff

khippameva pariyādiyati tiṇakatṭhodakaṃ haritakapaṇṇaṃ.

— D.2.342

Pariyādiyati: to destroy

And how is the perception of the unlastingness [of the five aggregates] developed and cultivated so that it destroys all attachment to sensuous pleasure.

kathaṃ bhāvitā ca bhikkhave aniccasaññā kathaṃ bahulikatā sabbaṃ kāmarāgaṃ pariyādiyati.

— S.3.157

Illustrations: cittaṃ pariyādāya tiṭṭhati

Illustration

cittaṃ pariyādāya tiṭṭhati

plague the mind

Lethargy and torpor plague my mind.

Thīnamiddhañca me cittaṃ pariyādāya tiṭṭhati.

— A.3.69

Illustration

cittaṃ pariyādāya tiṭṭhanti

plague the mind

The bodily form of the ignorant Everyman changes and alters. With the change and alteration of bodily form, his mind is preoccupied with the change

Tassa taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti.

Distress and other mental states born of this preoccupation plague his mind.

Tassa rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

— S.3.16

Illustration

cittaṃ pariyādāya ṭhassatī

plague the mind

Disgruntlement [with the celibate life] plagues my mind

arati cittaṃ pariyādāya ṭhassatī ti.

— D.3.280

Illustration

cittaṃ pariyādāya ṭhassatī

plague the mind

If the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill is developed and cultivated, it is impossible, out of the question, that ill will would plague your mind.

Aṭṭhānametaṃ āvuso anavakāso yaṃ mettāya cetovimuttiyā bhāvitāya... atha ca panassa vyāpādo cittaṃ pariyādāya ṭhassatī ti netaṃ ṭhānaṃ vijjati.

— D.3.248

Illustration

cittaṃ pariyādāya ṭhassatī

plague the mind

If the notion "I am" has vanished, and one does not regard anything as "[in reality] what I am," it is impossible, out of the question, that the arrow of doubt and uncertainty [about the significance of the teaching] would plague your mind.

aṭṭhānametaṃ āvuso anavakāso yaṃ asmī ti vigate ayamahamasmī ti asamanupassato atha ca panassa vicikicchākathaṅkathāsallaṃ cittaṃ pariyādāya ṭhassatī ti.

— D.3.250

Illustration

cittaṃ na pariyādāya ṭhassanti

obsess the mind

Just as space is not established anywhere, Rāhula, likewise develop the meditation on space; for when you do so, arisen pleasing and displeasing sensations will not obsess your mind

seyyathā pi rāhula ākāso na katthaci patiṭṭhito evameva kho tvaṃ rāhula ākāsasamaṃ bhāvanaṃ bhāvehi. Ākāsasamaṃ hi te rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

— M.1.423

cittaṃ pariyādāya tiṭṭhati

obsess the mind

His mind is obsessed by acquisition. His mind is obsessed by loss... prestige... imprestige... criticism... praise... pleasure... pain.

Tassa lābho pi cittaṃ pariyādāya tiṭṭhati alobho pi cittaṃ pariyādāya tiṭṭhati yaso pi cittaṃ pariyādāya tiṭṭhati ayaso pi cittaṃ pariyādāya tiṭṭhati nindā pi cittaṃ pariyādāya tiṭṭhati pasamsā pi cittaṃ pariyādāya tiṭṭhati. Sukham pi cittaṃ pariyādāya tiṭṭhati dukkham pi cittaṃ pariyādāya tiṭṭhati.

— A.4.157

Cetanā; Ceteti

Renderings

- *cetanā*: intentionality
- *cetanā*: aspiration
- *cetanā*: intention
- *ceteti*: to be intent upon
- *ceteti*: to act intentionally
- *ceteti*: to aspire
- *cetayitvā*: in applying intention

Introduction

Intention and intentionality

Cetanā can mean either intention or intentionality.

- Intention means not 'action' but 'delayed action.' 'Intending to act' means acting later, if at all.
- Intentionality concerns the application of intention.

The difference between intention and intentionality is crucial in relation to *kamma*, where it is said:

Intentionality is karmically consequential conduct, I declare.

Cetanāhaṃ bhikkhave kammaṃ vadāmi.

— A.3.415

Having the intention to make merit or demerit is action by way of the mind only, whereas intentionality concerns all three modes: body, speech, and mind.

Ceteti: to act intentionally

This quote illustrates *ceteti*'s meaning 'to act intentionally.'

— When pacing back and forth one brings about the death of many small beings. What karmic consequence does the Nigaṇṭha Nātaputta describe for this?

so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. Imassa pana gahapati nigaṇṭho nātaputto kaṃ vipākaṃ paññāpeti ti

— The Nigaṇṭha Nātaputta does not declare what is unintentional as greatly blameworthy.

Asañcetanikaṃ bhante nigaṇṭho nātaputto no mahāsāvajjaṃ paññāpeti ti.

— But what if one does it intentionally?

Sace pana gahapati ceteti ti.

— Then it is greatly blameworthy.

Mahāsāvajjaṃ bhante hoti ti.

— But under which [of the three categories] does the Nigaṇṭha Nātaputta place intentionality?

Cetanaṃ pana gahapati nigaṇṭho nātaputto kismiṃ paññāpeti ti.

— Under the mental category, bhante.

Manodaṇḍasmiṃ bhante ti.

— M.1.377

On absolutes

Cetayitvā is an absolute, the most common connective in Pāli, being almost equivalent to the word 'and,' says Duroiselle. It usually denotes one action completed before another, and so may be translated by the word 'having' followed by a past participle, for example *gantvā*, 'having gone' (PGPL, para 618, i).

But the absolutive can sometimes be treated as a present participle. For example: *idha āgantvā ahaṃ coraṃ passiṃ* whilst coming here I saw a thief (PGPL, para 618, vi). The present participle may generally be translated by 'while, whilst,' thereby expressing contemporaneity of action (PGPL, para 619, i). For example, consider this quote:

The Buddha does not sit while grasping his chin with his hand

na ca pāṇinā hanukaṃ upādiyivā nisīdati.

— M.2.138

Upādiyivā must be treated as a present participle, otherwise the sentence reads 'He sits down having not grasped his chin with his hand.'

Cetayitvā

The word *cetayitvā* occurs just once in the scriptures: *cetayitvā kammaṃ karoti kāyena vācāya manasā* (A.3.415). Taken as a present participle, it reads:

- In applying intention, one undertakes karmically consequential conduct by way of body, speech, or mind.

But if taken as a classical 'having' absolutive, the sentence says:

- Having intended, one undertakes conduct by way of body, speech, or mind.

This would suggest that deeds follow a preceding intention, which is not necessarily so. Having intended, one may not act accordingly. 'I intended to make merit' does not mean I actually did so. Therefore *cetayitvā* means 'in applying intention,' as we have said.

Illustrations

Illustration

cetanā

intentionality

What, Puṇṇa, is conduct that is neither-dark-nor-bright with neither-dark-nor-bright karmic consequences that leads to the destruction of karmically consequential conduct?

kammaṃ akaṇhaṃ asukkaṃ akaṇhāsukkavipākaṃ kammakkhayāya saṃvattati

Where, Puṇṇa, there is the intentionality to abandon karmically consequential conduct that is dark with dark karmic consequences, or bright with bright karmic consequences, or dark-and-bright with dark-and-bright karmic consequences

yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ tassa pahānāya yā cetanā... sukkaṃ sukkavipākaṃ tassa pahānāya yā cetanā... kaṇhasukkaṃ kaṇhasukkavipākaṃ tassa pahānāya yā cetanā

(...) is called conduct that is neither-dark-nor-bright with neither-dark-nor-bright karmic consequences that leads to the destruction of karmically consequential conduct.

idaṃ vuccati puṇṇa kammaṃ akaṇhaṃ asukkaṃ akaṇhāsukkavipākaṃ kammakkhayāya saṃvattati.

— M.1.391

Comments:

Horner: 'Where, Puṇṇa, there is the will to get rid of that deed that is dark... bright... dark-and-bright... .' Horner's rendering of tatra is crucial.

Bodhi: 'Therein, the volition to abandon the kind of action that is dark... bright... dark-and-bright... .'

Illustration

cetanā

intentionality; cetayitvā, in applying intention

Intentionality is karmically consequential conduct, I declare. In applying intention, one undertakes karmically consequential conduct by way of body, speech, or mind.

Cetanāhaṃ bhikkhave kammaṃ vadāmi cetayitvā kammaṃ karoti kāyena vācāya manasā.

— A.3.415

Illustration

cetanā

intentionality

When bhikkhus suffered nocturnal emissions they asked the Buddha whether this was also an offence, pointing out that 'intentionality is to be found there also' (*atthi cettha cetanā labbhā ti*). The Buddha agreed but said it was not subject to the rule (Vin.3.112).

Illustration

cetanā

intentionality

Sense impression, perception, intentionality, sensation, and the paying of attention, are called 'denomination.'

vedanā saññā cetanā phasso manasikāro idaṃ vuccatāvuso nāmaṃ.

— M.1.53

Illustration

cetanā

intentionality; sañcetanā, intentionality

What are intentional activities?

katame ca bhikkhave saṅkhārā

The aggregate of intentionality is sixfold:

chayime bhikkhave cetanākāyā

intentionality concerning visible objects

rūpasañcetanā

intentionality concerning audible objects

saddasañcetanā

intentionality concerning smellable objects

gandhasañcetanā

intentionality concerning tasteable objects

rasasañcetanā

intentionality concerning tangible objects

phoṭṭhabbasañcetanā

intentionality concerning mentally known objects

dhammasañcetanā.

— S.3.60

Illustration

cetanā

intention

The man's

- intention (*cetanā*) would be to get away [from a red-hot charcoal pit],
- his desire (*patthanā*) would be to get away,
- his resolve (*paṇidhi*) would be to get away.

Atha kho bhikkhave tassa purisassa ārakāvassa cetanā ārakā patthanā ārakā paṇidhi.

— S.2.99-100

Illustration

ceteti

is intent upon

When the noble disciple is intent upon going forth from the household life into the ascetic life, he is nearly in leaf, like the celestial coral tree of the Tāvatiṃsa devas.

yasmim samaye ariyasāvako agāasmā anagāriyaṃ pabbajjāya ceteti paṇḍupalāso bhikkhave ariyasāvako tasmim samaye hoti devānaṃva tāvatiṃsānaṃ pāricchattako koviḷāro.

— A.4.118

Illustration

cetayamānassa

intentionality; ceteyyaṃ, intent upon

Poṭṭhapāda, once the bhikkhu is possessed of that preliminary state of refined awareness, he proceeds from stage to stage till he reaches the highest state of refined awareness.

Yato kho poṭṭhapāda bhikkhu idha sakasaññī hoti so tato amutra tato amutra anupubbena saññaggaṃ phusati.

Then, remaining in the highest state of refined awareness it occurs to him, 'Intentionality is worse for me, being free of intentionality is better.

Tassa saññagge ṭhitassa evaṃ hoti cetayamānassa me pāpiyo acetayamānassa me seyyo

If I were to be intent upon or to aim [at anything further], these states of refined awareness that I have attained would cease and less refined states of refined awareness would arise in me.

Ahañceva kho pana ceteyyaṃ abhisañkhareyyaṃ imā ca me saññā nirujjheyyaṃ aññā ca oḷārikā saññā uppajjeyyaṃ.

How about if I were not to be intent upon or to aim [at anything further]?'

Yannūnāhaṃ na ceva ceteyyaṃ na cābhisāṅkhareyyaṃ ti.

So he is neither intent [upon anything], nor aims [at anything further].

So na ceva ceteti na cābhisāṅkharoti.

And then, being not intent [upon anything], nor aiming [at anything further], in him just these states of refined awareness cease, and other less refined states of refined awareness do not arise.

Tassa acetayato anabhisāṅkharoto tā ceva saññā nirujjhanti aññā ca oḷārikā saññā na uppajjanti.

— D.1.183-4

Illustration

ceteti

to be intent upon

Bhante, the bhikkhu Vakkali is intent upon deliverance [from perceptually obscuring states].

vakkali bhante bhikkhu vimokkhāya ceteti ti.

— S.3.121

Illustration

ceteti

to be intent upon

And how does a spiritually outstanding person think?

Kathaṇca bhikkhave sappuriso sappurisacintī hoti

In this regard a spiritually outstanding person is not intent upon his own harm, the harm of others, the harm of both.

idha bhikkhave sappuriso nevattavyābādhāya ceteti na paravyābādhāya ceteti na ubhayavyābādhāya ceteti.

— M.3.21

Illustration

ceteti

to be intent upon

Those people who were of little faith [in the perfection of the Perfect One's transcendent insight], spoke thus: The ascetic Gotama is extravagant and is intent upon extravagance.

Samaṇo pana gotamo bāhuliko bāhullāya cetetī ti.

— Vin.2.197

Illustration

cetanāya

aspiration

For one who is virtuous, perfect in virtue, there is no need to harbour the aspiration: 'May freedom from an uneasy conscience arise in me.'

śīlavato bhikkhave śīlasampannassa na cetanāya karaṇīyaṃ avippaṭisāro me uppajjatū ti.

It is quite natural that this should happen.

dhammatā esā bhikkhave yaṃ śīlavato śīlasampannassa avippaṭisāro uppajjati.

— A.5.3

Illustration

ceteti

to aspire

With sensation one experiences, with sensation one perceives, with sensation one aspires.

Phuṭṭho bhikkhave vedeti phuṭṭho sañjānāti phuṭṭho ceteti.

— S.4.68

Cetovimutti; Paññāvimutti

Renderings

- *cetovimutti*: liberation [from perceptually obscuring states]
- *cetovimutti*: liberation [from attachment through inward calm]
- *paññāvimutti*: liberation [from uninsightfulness] through penetrative discernment

Introduction

Cetovimutti (when without paññāvimutti)

In contexts without *paññāvimutti*, *cetovimutti* means 'liberation [from perceptually obscuring states].'
This can be demonstrated in two steps:

1. *Cetovimutti* means freedom from attachment, hatred, and undiscernment of reality.

Now that unshakeable liberation [from perceptually obscuring states] is void of attachment, void of hatred, void of undiscernment of reality.

sā kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena.

— S.4.296-7

2. Freedom from attachment, hatred, and undiscernment of reality means liberation from perceptually obscuring states:

The elimination of attachment, hatred, and undiscernment of reality: the destruction of perceptually obscuring states is spoken of in that way.

rāgavinayo dosavinayo mohavinayo ti āsavānaṃ khayō tena vuccatī ti.

— S.5.8

Cetovimutti: often not arahantship

Cetovimutti usually does not mean arahantship:

If the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill is developed and cultivated, it is impossible, out of the question, that ill will would plague your mind.

Aṭṭhānametaṃ āvuso anavakāso yaṃ mettāya cetovimuttiyā bhāvitāya bahulikatāya... atha ca paṇassa vyāpādo cittaṃ pariyādāya ṭhassatī ti.

— D.3.248

Where it does mean arahantship, it is called unshakeable (*akuppā cetovimutti*). See next paragraph.

Cetovimutti: temporary or permanent

Cetovimutti may mean temporary or permanent liberation [from perceptually obscuring states]:

Then Venerable Godhika, abiding diligently, vigorously, and resolutely applied [to the practice] attained temporary liberation [from perceptually obscuring states]. But then Venerable Godhika fell away from that temporary liberation [from perceptually obscuring states].

Atha kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmayaikaṃ cetovimuttiṃ phusi. Atha kho āyasmā godhiko tāya sāmayaikāya cetovimuttiyā parihāyi.

— S.1.120

Which one thing should be realised? Unshakeable liberation [from perceptually obscuring states].

Katamo eko dhammo sacchikātabbo? Akuppā cetovimutti.

— D.3.272-3

Cetovimutti plus paññāvimutti

When *cetovimutti* occurs with *paññāvimutti* it has a different meaning. *Paññāvimutti* never occurs without *cetovimutti*, so has a single meaning. Here we will consider their meanings when they occur together, in the light of the eleventh *Bālavaggo* sutta, where they correspond to *samatha* and *vipassanā*:

Two things are conducive to insightfulness into reality. Which two? Inward calm and insightfulness.

Dve me bhikkhave dhammā vijjābhāgiyā. Katame dve? Samatho ca vipassanā ca.

When inward calm is developed, what benefit accrues? The mind is developed.

Samatho bhikkhave bhāvito kamatthamanubhoti? Cittaṃ bhāvīyati.

When the mind is developed, what benefit accrues? Attachment is abandoned.

Cittaṃ bhāvitaṃ kamatthamanubhoti? Yo rāgo so pahīyati.

When insightfulness is developed, what benefit accrues? Penetrative discernment is developed.

Vipassanā bhikkhave bhāvitā kamatthamanubhoti? Paññā bhāvīyati.

When penetrative discernment is developed, what benefit accrues? Uninsightfulness into reality is abandoned.

Paññā bhāvitā kamatthamanubhoti? Yā avijjā sā pahīyati.

The mind that is defiled by attachment is not liberated [from perceptually obscuring states].

Rāgupakkiliṭṭhaṃ vā bhikkhave cittaṃ na vimuccati.

Penetrative discernment that is defiled by uninsightfulness into reality is not developed.

Avijjupakkiliṭṭhā vā paññā na bhāvīyati.

Therefore the liberation [from attachment] by [developing] the mind [in inward calm] is due to the fading away of attachment.

Iti kho bhikkhave rāgavirāgā cetovimutti

And the liberation [from uninsightfulness] by [developing] penetrative discernment is due to the fading away of uninsightfulness into reality.

avijjāvirāgā paññāvimuttī ti.

— A.1.61

On the basis of this sutta this we render the terms as:

- *Cetovimutti*: liberation [from attachment through inward calm]
- *Paññāvimutti*: liberation [from uninsightfulness] through penetrative discernment

Cetovimuttiṃ plus paññāvimuttiṃ: not necessarily arahantship

The combination of *cetovimuttiṃ* and *paññāvimuttiṃ* may or may not imply arahantship:

Some person is unvirtuous but he discerns according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where that unvirtuousness ceases without remainder.

Idha panānanda ekacco puggalo dussīlo hoti tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yathassa taṃ dussīlyaṃ aparisesaṃ nirujjhati.

— A.5.139

He, in this very lifetime, through the destruction of perceptually obscuring states, enters upon and abides in the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, realising it for himself through transcendent insight.

So āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati

— A.1.234, M.1.34

Ubhatobhāgavimutto; Paññāvimutto; Paññāvimuttin; Cetovimuttin

For discussion of these terms see Glossary sv *Ubhatobhāgavimutto*.

- *ubhatobhāgavimutto*: one who is liberated [from perceptually obscuring states] both through [penetrative discernment and through attaining the immaterial states of awareness]
- *paññāvimutto*: one who is liberated [from perceptually obscuring states] through penetrative discernment
- *paññāvimuttin*: one who is liberated [from uninsightfulness] through penetrative discernment
- *cetovimuttin*: one who is liberated [from attachment through inward calm]

Illustrations: cetovimutti plus paññāvimutti

Illustration

cetovimuttiṃ paññāvimuttiṃ

liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment

We shall so enter and abide in the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment,

yañca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato

that the illusion of personal identity, the illusion of personal ownership, and the proclivity to self-centredness do not exist

ahaṅkāramamaṅkāramānānusayā na honti

That is how you must train yourselves

Evaṃ hi vo sārīputta sikkhitabbaṃ.

— A.1.133

Illustration

cetovimuttiṃ paññāvimuttiṃ

liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment,

And how is there unrestraint [of the sense faculties]?

Katañcava bhikkhave asaṃvaro hoti.

In this regard, in seeing a visible object via the visual sense, a bhikkhu is intent upon an agreeable visible object and troubled by a disagreeable visible object.

Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati appiyarūpe rūpe vyāpajjati

He abides without having established mindfulness of the body, with a small mind, and he does not discern according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where those unvirtuous, spiritually unwholesome factors cease without remainder.

anupaṭṭhitakāyasati ca viharati parittacetaso tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

— S.4.190

Illustration

cetovimuttiṃ paññāvimuttiṃ

the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment

Some person is virtuous and he discerns according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where that virtuousness ceases without remainder.

Idha panānanda ekacco puggalo sīlavā hoti tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati.

— A.5.141

Illustration

cetovimuttiṃ paññāvimuttiṃ

the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment

Some person is full of attachment but he discerns according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where that attachment ceases without remainder.

Idha panānanda ekacco puggalo tibbarāgo hoti tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa so rāgo apariseso nirujjhati.

— A.5.141

Illustration

cetovimuttiṃ paññāvimuttiṃ

the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment

Some person is ill-tempered but he discerns according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where that anger ceases without remainder.

Idha panānanda ekacco puggalo kodhano hoti tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa so kodho apariseso nirujjhati.

— A.5.142

Illustration

cetovimuttiṃ paññāvimuttiṃ

the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment

Some person is full of restlessness but he discerns according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where that restlessness ceases without remainder.

Idha panānanda ekacco puggalo uddhato hoti tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati.

— A.5.142

Illustration

cetovimutti

liberation [from attachment through inward calm]; paññāvimutti, liberation [from uninsightfulness] through penetrative discernment

Bhikkhus, these five practices if developed and cultivated have liberation [from attachment through inward calm], and liberation [from uninsightfulness] through penetrative discernment as their fruit and benefit. Which five?

Pañcime bhikkhave dhammā bhāvitā bahulikātā cetovimuttiphālā ca honti cetovimuttiphālānisamsā ca. Paññāvimuttiphālā ca honti paññāvimuttiphālānisamsā ca. Katame pañca?

The perception of the unlastingness [of the five aggregates], the perception that what is unlasting is existentially void, the perception that what is existentially void is void of personal qualities, the perception of the abandonment [of sensuous thoughts, unbenevolent thoughts, malicious thoughts, and unvirtuous, spiritually unwholesome factors], the perception of the passing away [of originated phenomena], the perception of the ending [of originated phenomena].

Aniccasaññā anicce dukkhasaññā dukkhe anattasaññā pahānasaññā virāgasaññā nirodhasaññā.

— A.3.85

Illustrations: cetovimutti

Illustration

cetovimuttiyā

liberation [from perceptually obscuring states]

If the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill is developed and cultivated, it is impossible, out of the question, that ill will would plague your mind.

Aṭṭhānametaṃ āvuso anavakāso yaṃ mettāya cetovimuttiyā bhāvitāya bahulikatāya... atha ca panassa vyāpādo cittaṃ pariyādāya ṭhassatī'ti

If the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] compassion is developed and cultivated, it is impossible, out of the question, that maliciousness would plague your mind.

Aṭṭhānametaṃ āvuso anavakāso yaṃ karuṇāya cetovimuttiyā bhāvitāya bahulikatāya... atha ca panassa vihesā cittaṃ pariyādāya ṭhassatī'ti

If the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] joy is developed and cultivated, it is impossible, out of the question, that disgruntlement [with the celibate life] would plague your mind.

Aṭṭhānametaṃ āvuso anavakāso yaṃ muditāya cetovimuttiyā bhāvitāya bahulikatāya... atha ca panassa arati cittaṃ pariyādāya ṭhassatī'ti

If the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] detached awareness is developed and cultivated, it is impossible, out of the question, that attachment would plague your mind. There is no such possibility. For this is the liberation from attachment, namely the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] detached awareness

Aṭṭhānametaṃ āvuso anavakāso yaṃ upekkhāya cetovimuttiyā bhāvitāya bahulikatāya... atha ca panassa rāgo cittaṃ pariyādāya ṭhassatī'ti.

— D.3.248-250

Illustration

cetovimutti

liberation [from perceptually obscuring states]

And what, bhante, is the liberation [from perceptually obscuring states] through the perception of nonexistence?

Katamā ca bhante ākiñcaññā cetovimutti

In this regard, by completely transcending the state of awareness of boundless mental consciousness, a bhikkhu enters and abides in the state of awareness of nonexistence, where one perceives that there is [nowhere] anything at all.

Idha bhante bhikkhu sabbaso viññāṇaṅcāyatanaṃ samatikkamma natthi kiñcī ti ākiñcaññāyatanaṃ upasampajja viharati.

— S.4.296

Illustration

cetovimutti

liberation [from perceptually obscuring states]

And what, bhante, is the liberation [from perceptually obscuring states] through the [perception of the] absence [of personal qualities]?

Katamā ca bhante suññatā cetovimutti

In this regard a bhikkhu, gone to the wilderness, or the root of a tree, or a solitary abode, reflects thus: 'This is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood.'

Idha bhante bhikkhu arañṇagato vā rukkhamūlagato vā suññāgārāgato vā itipaṭisaṃcikkhati suñṇamidaṃ attena vā attaniyena vā.

— M.1.297-8

CH

Chanda

Renderings

- *chanda*: fondness
- *chanda*: desire
- *chanda*: hankering
- *chanda*: favoritism
- *chanda*: aspiration
- *chanda*: eagerness
- *chanda*: eagerness [to understand the teaching]
- *chandikata*: eager
- *chanda*: consent
- *chandataṃ*: partiality
- *chandasā*: preferentially
- *chandakaṃ*: voluntary donations

Introduction

Fondness vs. desire

One of the major divisions in meaning here is between fondness and desire. We present fifteen or more examples of each to illustrate this division.

Chandasamādhī

Chandasamādhī means inward collectedness based on desire. The idea that inward collectedness can arise according to one's wishes is widely acknowledged in the scriptures:

Attain at will, without difficulty or trouble, the four jhānas, the higher mental states which are pleasant states of meditation in this lifetime

catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchālābhī akasiralābhī ti.

— M.1.33

Whenever we want... we enter and abide in first jhāna

yāvadeva ākaṅkhāma... paṭhamam jhānam upasampajja viharāma.

— M.1.207

A bhikkhu wields power over his mind; his mind does not wield power over him; whatever abiding he wants to abide in in the morning, he does so.

bhikkhu cittaṃ vasaṃ vatteti no ca bhikkhu cittassa vasena vattati. So yāya vihārasamāpattiyā ākaṅkhati pubbanhasamayaṃ viharituṃ tāya vihārasamāpattiyā pubbanhasamayaṃ viharati.

— M.1.214

Chando: eagerness [to understand the teaching]

We parenthesise 'to understand the teaching' on the basis of the following quote:

— 'But what quality is most helpful for enthusiastically applying oneself [to the teaching]?'

Ussāhassa pana bho gotama katamo dhammo bahukāro?

— 'Eagerness [to understand the teaching]. If eagerness [to understand the teaching] did not arise, one wouldn't enthusiastically apply oneself [to the teaching].'

Ussāhassa kho bhāradvāja chando bahukāro. No cetaṃ chando jāyetha nayidaṃ ussaheyya.

— 'But what quality is most helpful for eagerness [to understand the teaching]?'

Chandassa pana bho gotama katamo dhammo bahukāro?

— 'The teaching receiving one's considered approval. If this did not happen, eagerness [to understand the teaching] wouldn't arise.'

Chandassa kho bhāradvāja dhammanijjhānakkhanti bahukārā. No cetaṃ dhammanijjhānam kameyyuṃ nayidaṃ chando jāyetha.

— M.2.173

Illustrations: fondness

Illustration

chandaṃ

fondness

Do not, sir, die filled with longing. To die filled with longing is unpleasant and blameworthy. Of your eighty-four thousand cities, Kusāvātī is the chief.

Abandon fondness for them. Harbour no longing for life.

ettha deva chandaṃ pajaha. Jīvite apekkhaṃ mākāsi.

— D.2.192

Illustration

chandaṃ

fondness for

Desiring seclusion [from sensuous pleasures and spiritually unwholesome factors] you entered the woods, yet your mind gushes outwardly. Eliminate, man, your fondness for people; then you'll be truly happy, free of attachment.

Jano janasmiṃ vinayassu chandaṃ tato sukhī hohisi vītarāgo.

— S.1.197

Illustration

chanda

fondness

All things stem from fondness.

chandamūlakā āvuso sabbe dhammā.

— A.4.339

These five grasped aggregates stem from fondness

Ime kho bhikkhu pañcupādānakkhandhā chandamūlakā ti.

— S.3.100-1

Illustration

chanda

fondness for

People are ensnared by objects of attachment, by what is seen, heard, sensed, and cognised. Dispel fondness for these. Be imperturbable.

*Upadhīsu janā gathitāse diṭṭhasute paṭighe ca mute ca
Ettha vinodaya chandamanejo.*

— S.1.186

Illustration

chando

fondness

Whatever fondness, clinging, attraction, and cleaving there is within these five grasped aggregates is the origin of suffering.

Yo imesu pañcasupādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo.

— M.1.191

Illustration

chanda

fondness

In this regard, Hemaka, in regards to pleasant things which are seen, heard, sensed, or cognised, the dispelling of fondness and attachment is the Untroubled, the Unshakeable State.

*Idha diṭṭhasutamutaviññātesu piyarūpesu hemaka
Chandarāga vinodanaṃ nibbānapadamaccutaṃ.*

— Sn.v.1091

Illustration

chanda

fondness

Those people in Uruvelakappa for whom grief etc. would arise in me (*uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā*) if they were executed, imprisoned, fined, or criticised are those for whom I have fondness and attachment.

atthi me tesu chandarāgo.

— S.4.329

Illustration

chanda

fondness

Neither is grasping the same as the five grasped aggregates, nor is it separate.

Na kho bhikkhu taññeva upādānaṃ te pañcupādānakkhandhā na pi aññatra pañcupādānakkhandhehi upādānaṃ

Whatever there is the fondness and attachment, that is the grasping.

api ca yo tattha chandarāgo taṃ tattha upādānaṃ ti.

— S.3.100-1

Illustration

chanda

fondness

How does one revive the past?

kathañcāvuso atītaṃ anvāgacchati

One remembers how one's visual sense and visible objects were in the past and one's mind is bound there by fondness and attachment.

iti me cakkhuṃ ahosi atītamaddhānaṃ iti rūpāni tattha chandarāgapāṭibaddhaṃ hoti viññāṇaṃ.

— M.3.195-6

Illustration

chanda

fondness

Because of search, acquisition

pariyesanaṃ paṭicca lābho

Because of acquisition, examination

lābhaṃ paṭicca vinicchayo

Because of examination, fondness and attachment

vinicchayaṃ paṭicca chandarāgo

Because of fondness and attachment, cleaving

chandarāgaṃ paṭicca ajjhosaṇaṃ.

— A.4.401, D.2.58-9

Illustration

chando

fondness

As he abides contemplating the nature of the body, whatever fondness he has for the body is abandoned.

Tassa kāye kāyānupassino viharato yo kāyasmiṃ chando so pahīyati.

Because fondness is abandoned, the Deathless is realised.

Chandassa pahānā amataṃ sacchikataṃ hoti.

— S.5.182

Illustration

chando

fondness

— 'What do you think, headman? Before you saw Ciravāsi's mother or heard about her, did you have any fondness, attachment, or love for her?'

adiṭṭhā āsi assutā ahosi ciravāsissa mātuyā chando vā rāgo vā pemaṃ vā ti

— 'No, bhante'.

— S.4.329-330

Illustration

chandaṃ

fondness

"As is this one, so is that one. As is that one, so is this one."

Yathā idaṃ tathā etaṃ yathā etaṃ tathā idaṃ

[If one understood this] one would discard fondness for the body, both internally and externally.

Ajjhattaṇca bahiddhā ca kāye chandaṃ virājaye.

— Sn.v.203

Illustration

chanda

fondness

How does fondness arise based on past bases of fondness and attachment?

Kathañca bhikkhave atīte chandarāgaṭṭhānīye dhamme ārabba chando jāyati:

Based on past bases of fondness and attachment, he thinks and ponders.

atīte bhikkhave chandarāgaṭṭhānīye dhamme ārabba cetasā anuvitakketi anuvicāreti.

For him, thinking and pondering on past bases of fondness and attachment, fondness arises.

Tassa atīte chandarāgaṭṭhānīye dhamme ārabba cetasā anuvitakkayato anuvicārayato chando jāyati.

With the arising of fondness, he is tethered to those things.

Chandajāto tehi dhammehi saṃyutto hoti.

— A.1.264

Illustration

chando

fondness

In the past I was fond of the teachings in verse so long as I had not realised non-attachment [to originated phenomena].

Ahu pure dhammapadesu chando yāva virāgena na samāgamimha.

— S.1.203

Illustrations: desire and hankering

Illustration

chandaṃ

hankering

When, like an elephant wandering free of attachment, shall I obliterate hankering for the varieties of sensuous pleasure?

Kadā nu nāgo va asaṅgacārī padālaye kāmaguṇesu chandaṃ.

— Th.v.1105

Illustration

chandassa

hankering

There is the quality of loveliness. Much improper contemplation in that regard is a condition that nourishes both the arising of unarisen sensuous hankering, and the increase and expansion of arisen sensuous hankering.

Atthi bhikkhave subhanimittaṃ. Tattha ayoniso manasikārabahulikāro ayamāhāro anuppannassa vā kāmacchandassa uppādāya uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya.

— S.5.64

Illustration

chando

hankering

Bhikkhus, by much contemplating things that are a basis for attachment to sensuous pleasure, unarisen sensuous hankering arises, and arisen sensuous hankering increases and expands.

Kāmarāgaṭṭhānīyānaṃ bhikkhave dhammānaṃ manasikārabahulikārā anuppanno ceva kāmacchando uppajjati uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṃvattati.

— S.5.84

Illustration

chando

hankering

When a bhikkhu has entered first jhāna, sensuous hankering is abandoned.

idhāvuso paṭhamam jhānam samāpannassa bhikkhuno kāmacchando pahīno hoti.

— M.1.295

Illustration

chandaṃ

hankering

The world's attractive things are not sensuous yearning. The sensuous yearning of a man is his thoughts bound up with attachment. The world's attractive things remain as they are. The wise eliminate their hankering for them.

*Na te kāmā yāni citrāni loke saṅkapparāgo purisassa kāmo
Tiṭṭhanti citrāni tatheva loke athettha dhīrā vinayanti chandaṃ.*

— S.1.23

Illustration

chando

hankering

Having abandoned hankering for past sensuous pleasures, bhante,

Atītesu me bhante kāmesu kāmacchando pahīno.

Having got rid of hankering for future sensuous pleasures....

Anāgatesu me kāmesu kāmacchando vigato.

— S.5.315

Illustration

chando

hankering

In this regard, if sensuous hankering is present in him, he knows that it is present. Or if not present, he knows that it is not present.

Idha bhikkhave bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ atthi me ajjhataṃ kāmacchando ti pajānāti asantaṃ vā ajjhataṃ kāmacchandaṃ natthi me ajjhataṃ kāmacchando ti pajānāti.

— D.2.300

Illustration

chando

desire

Because of mental imagery of visible objects, thought of visible objects arises

Rūpañāṇaṃ paṭicca uppajjati rūpañkappa

Because of thought of visible objects, desire for visible objects arises

Rūpañkappaṃ paṭicca uppajjati rūpacchando

Because of desire for visible objects, passion for visible objects arises

Rūpacchandaṃ paṭicca uppajjati rūpapaṇiḥāho.

— S.2.144

Illustration

chanda

desire

Because of diversity in thought there is diversity in desire.

saṅkappanānattaṃ paṭicca uppajjati chandanānattaṃ

Because of diversity in desire there is diversity in passion.

chandanānānattaṃ paṭicca uppajjati paṭilāhanānattaṃ

Because of diversity in passion there is diversity in quests

paṭilāhanānattaṃ paṭicca uppajjati pariyesanānānattaṃ.

— D.3.289

Illustration

chanda

desire

Possessed of five factors a bhikkhu should not be selected as a food steward: he goes astray from desire, hatred, undiscernment of reality, fear, and knows not a ration from what is not.

chandāgatiṃ gacchati dosāgatiṃ gacchati mohāgatiṃ gacchati bhayāgatiṃ gacchati uddiṭṭhānuddiṭṭhaṃ na jānāti.

— A.3.274

Illustration

chanda

desire

When a bhikkhu is focusing on some meditation object that arouses unvirtuous, spiritually unwholesome thoughts connected with desire, hatred, undiscernment of reality, then he should focus on some other meditation object connected with what is spiritually wholesome.

yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi tena bhikkhave bhikkhunā tamhā nimittā aññaṃ nimittaṃ manasikātabbaṃ kusalūpasamhitaṃ.

— M.1.119

Illustration

chando

desire

Seeing even Taṇhā, Arati, and Rāgā aroused in me no desire for sexual intercourse.

Disvāna taṇhaṃ aratiṃ rāgañca nāhosi chando api methunasmim.

— Sn.v.835

Illustration

chanda

desire

A bhikkhu whose āsavas are destroyed is incapable of acting wrongly through desire, hatred, undiscernment of reality, fear.

*Abhabbo khīṇāsavo bhikkhu chandāgatiṃ gantuṃ abhabbo khīṇāsavo bhikkhu dosāgatiṃ gantuṃ
abhabbo khīṇāsavo bhikkhu mohāgatiṃ gantuṃ abhabbo khīṇāsavo bhikkhu bhayāgatiṃ gantuṃ.*

— D.3.133

Illustration

chando

desire

And what is desire that is too lax?

Katamo ca bhikkhave atilino chando.

It is desire accompanied by indolence, conjoined with indolence

yo bhikkhave chando kosajjasahagato kosajjasampayutto ayaṃ vuccati bhikkhave atilino chando.

And what is desire that is too strained?

Katamo ca bhikkhave atipaggahito chando.

It is desire accompanied by restlessness, conjoined with restlessness. This is called desire that is too strained.

yo hi bhikkhave chando uddhaccasahagato uddhaccasampayutto ayaṃ vuccati bhikkhave atipaggahito chando.

And what is desire that is constricted internally?

Katamo ca bhikkhave ajjhattaṃ saṅkhitto chando

It is desire accompanied by lethargy and torpor, conjoined with lethargy and torpor. This is called will constricted internally.

yo hi bhikkhave chando thīnamiddhasahagato thīnamiddhasampayutto ayaṃ vuccati bhikkhave ajjhattaṃ saṅkhitto chando.

And what is desire that is disturbed externally?

Katamo ca bhikkhave bahiddhā vikkhitto chando

It is desire that is repeatedly distracted externally, repeatedly disturbed, because of the five varieties of sensuous pleasure. This is called desire that is distracted externally.

yo hi bhikkhave chando bahiddhā pañcakāmaguṇe ārabbhā anuvikkhitto anuvisaṭo ayaṃ vuccati bhikkhave bahiddhā vikkhitto chando.

— S.5.277

Illustration

chandaṃ

desire

There is no offence to restore a bhikkhunī... if she restores her knowing that it is the desire of the group

gaṇassa chandaṃ jānitvā.

— Vin.4.232

Illustration

chando

desire

The Buddha: Things are agreeable and wanted in the world on account of desire. Desire is also the source of the expectation and hope that a man has for the hereafter.

Chandānidānāni piyāni loke ye cā pi lobhā vicaranti loke

Āsā ca niṭṭhā ca itonidānā ye samparāyāya narassa honti

Questioner: What is the source of desire in the world? And from where do dogmatic opinions come from, anger, lies, uncertainty [about the significance of the teaching], and other such things spoken of by the Ascetic?

Chando nu lokasmiṃ kutonidāno vinicchayā cā pi kutopahūtā

Kodho mosavajjaṇca kathaṅkathā ca ye vāpi dhammā samaṇena vuttā

The Buddha: Desire arises in the world dependent on what they call 'pleasing' and 'displeasing.'

Sātaṃ asātanti yamāhu loke tamupanissāya pahoti chando.

— Sn.v.866-8

Illustration

chando

desire

What is agreeable and disagreeable have desire as their basis and origin, object of genesis and production. When there is desire they arise, without desire they do not arise.

Piyāppiyaṃ kho devānaminda chandanidānaṃ chandasamudayaṃ chandajātikaṃ chandappabhavaṃ chande sati piyāppiyaṃ hoti chande asati piyāppiyaṃ na hotī ti.

Desire has thought as its basis, origin, object of genesis and production. When there is thought it arises, without thought it does not arise.

Chando kho devānaminda vitakkanidāno vitakkasamudayo vitakkajātiko vitakkapabhavo. Vitakke sati chande hoti vitakke asati chando na hotī ti.

— D.2.277

Illustration

chandā

desire

Master Gotama, we have such yearnings, desires, and aspirations (*evaṃ kāmā evañchandā evaṃ adhippāyā*) as these: 'May we dwell in a home crowded with children! May we enjoy Kāsian sandalwood! May we wear garlands, fragrances, and perfumes! May we receive gold and silver! With the demise of the body at death, may we be reborn in the realm of happiness, in the heavenly worlds!' (S.5.353).

Illustration

chandā

desire

Bhikkhus, for the most part beings have such yearnings, desires, and aspirations

yebhuyyena bhikkhave sattā evaṃ kāmā evaṃ chandā evaṃ adhippāyā

'If only unlikeable, unloveable, and displeasing things would diminish and likeable, loveable, and pleasing things would increase!'

aho vata aniṭṭhā akantā amanāpā dhammā parihāyeyyūṃ iṭṭhā kantā manāpā dhammā abhivaḍḍheyyunti.

— M.1.309

Illustrations: other

Illustration

chanda

favoritism

How can the lady Thullanandā ordain a sikkhamānā by showing favoritism to bhikkhus placed on probation.

kathaṃ hi nāma ayyā thullanandā pārivāsikachandadānena sikkhamānaṃ vuṭṭhāpessatī ti.

— Vin.4.335

Comment:

Thullanandā arranged an ordination ceremony with the help of bhikkhus on probation.

Illustration

chandāya

favoritism

Dabba the Mallian distributes abodes and meals though favoritism.

chandāya dabbo mallaputto senāsanaṃ paññāpeti chandāya ca bhattāni uddisatīti.

Illustration

chando

aspiration

The aspiration to spiritually wholesome factors is hard to come by in the world

kusaladhammacchando dullabho lokasmiṃ.

— A.3.441

Illustration

chanda

aspiration

For a bhikkhu this is the foretoken and preindication of the arising of the noble eightfold path, namely, perfection in the aspiration [to abandon spiritually unwholesome factors and acquire spiritually wholesome factors].

ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ yadidaṃ chandasampadā

When a bhikkhu is perfect in the aspiration [to abandon spiritually unwholesome factors and acquire spiritually wholesome factors], it is to be expected that he will develop and cultivate this noble eightfold path.

Chandasampannassetam bhikkhave bhikkhuno pāṭikaṅkham ariyam aṭṭhaṅgikaṃ maggaṃ bhāvēssati ariyam aṭṭhaṅgikaṃ maggaṃ bahulīkarissatī ti.

— S.5.30

Commentary: *Chandasampadā ti kusalakattukamyatāchando.*

Illustration

chandā

aspiration

'Consent that I may go forth from the household life into the ascetic life.' Then the parents of those boys consented, thinking:

'All these boys have the same aspiration. They are bent on what is virtuous.'

sabbepi me dārakā samānacchandā kalyāṇadhippāyā ti.

— Vin.1.77-8

Illustration

chanda

aspiration

If one such as he ends up going forth [into the ascetic life], the practice of unsensuousness being his aspiration and delight, being prudent, best of men he'll be, peerless, never more to be reborn.

Nekkhammachandābhirato.

— D.3.147

Illustration

chanda

eager [to understand the teaching]

One should be eager and determined [to understand the teaching]. One should suffuse [one's body] with the [pure and clean] mind [of fourth jhāna].

Chandaḍātā avasāyī manasā ca phuṭhā siyā.

— Thī.v.12

Illustration

chanda

eager

One should be eager [to realise] the Indescribable.'

Chandaḍāto anakkhāte.

— Dh.v.218

Illustration

chando

eagerness

One who was formerly a non-Buddhist ascetic has no eagerness for the recitation and interrogation, nor of developing the higher virtue, the higher mental states, and the higher penetrative discernment.

aññatitthiyapubbo na tibbacchando hoti uddeso paripucchāya adhisīle adhicitte adhipaññāya.

— Vin.1.70

Illustration

chando

eager

A bhikkhu is keenly eager to undergo the training and his dedication to this does not dwindle away in the course of time.

bhikkhū sikkhāsamādāne tibbacchando hoti āyatiñca sikkhāsamādāne avigatapemo.

— A.4.15

Illustration

chando

eagerness

Bhikkhus, one who does not know and see old age and death according to reality should stir up eagerness to know this according to reality.

Jarāmaraṇaṃ bhikkhave ajānatā apassatā yathābhūtaṃ jarāmaraṇe yathābhūtaṃ ñāṇāya chando karaṇīyo.

— S.2.131

Illustration

chandaṃ

consent

— 'Gather together bhikkhus, the community of bhikkhus will carry out a formal act.'

— 'Sir there is a bhikkhu who is ill. He has not come.'

— 'I allow you bhikkhus to convey the consent from a bhikkhu who is ill.'

anujānāmi bhikkhave gilaṇena bhikkhunā chandaṃ dātuṃ.

— Vin.1.121

Illustration

chanda

consent

Bhikkhus, if a disciplinary issue is settled thus, and if one who carries it out opens it up again, in opening up there is an offence of *pācittiya*

Evaṃ vūpasantañce bhikkhave adhikaraṇaṃ kārako ukkoṭeti ukkoṭanaṃ pācittiyaṃ

If one who has given his consent criticises it, in criticising there is an offence of *pācittiya*.

Chandadāyako khīyati khīyanaṃ pācittiyaṃ.

— Vin.2.94

Illustration

chandaṃ

consent

The community of bhikkhus came to be convened on some business or other. The Group-of-Six bhikkhus making robes gave their consent to one bhikkhu.

Chabbaggiyā bhikkhu cīvarakammaṃ karontā ekassa chandaṃ adaṃsu.

— Vin.4.152

Illustration

chandataṃ

partiality

In former lives the Perfect One made himself beloved through the four bases for winning over a following (*cattāri saṅgahavatthūni*): generosity, agreeable speech, beneficial conduct, and impartiality

(*dānena peyyavajjena atthacariyāya samānattatāya*: see A.4.219). About this it is said:

Through giving and through beneficial conduct

Dānampi catthacariyatañca

Agreeable speech and impartiality ('equal partiality')

Piyavadanañca samānachandataṃ ca

Of benefit to all, he at death to heaven went. (D.3.153).

Illustration

chandasā

preferentially

He who preferentially gives clothes, bed, food, drink and various requisites to upright men

yo ujjubhūtesu dadāti chandasā

Acchādanaṃ sayanamathannapānaṃ nānappakārāni ca paccayāni.

— A.3.50

Comment:

Giving 'in a timely way' includes giving the first-fruits of field and orchard to the virtuous (*sīlavantesu patiṭṭhāpeti*, (A.3.41).

Illustration

chandakaṃ

voluntary donations

Lay followers having collected voluntary donations for robe material for a community of bhikkhunīs, laid aside the support in a certain cloth store

tena kho pana samayena upāsikā bhikkhunī saṅghassa cīvaratthāya chandakaṃ saṃharitvā aññatarassa pāvārikassa ghare parikkhāraṃ nikkhipitvā.

— Vin.4.250

J

Jahāti orapāraṃ

Renderings

- *jahāti orapāraṃ*: he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it

Introduction

The dictionaries: orapāra

The dictionaries (sv *Ora*) render *orapāra* as follows:

- PED: 'the lower and higher worlds.'
- DOP: 'the nearer and the farther shore.'

We will now explain our support of PED.

Pāra and Apāra: then Pāra means nibbāna

Where *pāra* means the Far Shore (i.e. *nibbāna*), then the Near Shore is called *apāra*:

1. going from the Near Shore to the Far Shore

apārā pāraṃ gamanāyāti (A.5.4).

2. He would go from the Near Shore to the Far Shore if he developed the Supreme Way.

Apārā pāraṃ gaccheyya bhāvetto maggamuttamaṃ (Sn.v.1130).

When *pāra* is linked to *apāra*, it always means *nibbāna*. It does not mean the far side of something. We can discount the single exception at Ud.90, where people wanted to go to the far side of the Ganges: *apārā pāraṃ gantukāmā* (Ud.90). This can be regarded as a misquote because it is contradicted by other versions of the same story:

orā pāraṃ gantukāmā (D.2.89)

orā pāraṃ gantukāmā (Vin.1.230).

Pāra and Ora: then Pāra does not mean nibbāna

When *pāra* is paired with *ora*, then *pāra* means the far side of something, or further from the observer than something:

1. Unsatisfied with this side of the ocean, he would desire the other side as well.

Oraṃ samuddassa atittarūpo pāraṃ samuddassapi patthayetha (M.2.72).

The same relationship is seen with cognate words:

1. The foolish cowherd makes the cows cross 'without examining the near shore (*orimaṃ tīraṃ*) or the far shore (*pārimaṃ tīraṃ*) of the river Ganges'

asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ asamavekkhitvā pārimaṃ tīraṃ (M.1.225).

2. The village called Setakaṇṇika is in the southern direction. Beyond that (*parā*) are border districts, nearer than that (*orato*) are middle (districts).

dakkhiṇāya disāya setakaṇṇikaṃ nāma nigamo. Tato parā paccantimā janapadā orato majjhe (Vin.1.197).

3. Having taken the robe in one hand, and wiped the robe-rail or robe-cord with the other hand, having got the edges away from him (*parato*), and the fold towards him (*orato*), the robe should be laid aside.

Cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ (Vin.2.209).

Pāraṃ in the Uruga Sutta does not mean nibbāna

Translators of the *Uruga Sutta* usually say that the bhikkhu 'abandons the near and far shore'. For example, Norman says:

That bhikkhu... leaves this shore and the far shore as a snake leaves its old, worn-out skin.

So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ.

— Norman, Sn.v.1

Because 'far shore' implies *nibbāna*, we disagree with this translation for two reasons:

1. *nibbāna* is nowhere else said to be left or abandoned.
2. in combination with *oraṃ*, *pāraṃ* means the far side of something, or further from the observer than something, which are nowhere in the suttas said to be qualities of *nibbāna*.

Verse 15: key to the meaning of orapāraṃ

The key to the meaning of *orapāraṃ* is found in verse 15 which concerns the non-returner. The verse says this:

He in whom there is nothing born of suffering which is a cause for returning to the low plane of existence (*oraṃ*), that bhikkhu sheds *orapāraṃ*, as a snake sheds its old, worn-out skin.

Yassa darathajā na santi keci oraṃ āgamanāya paccayāse
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ.

— Sn.v.15

Here, in *oraṃ*'s first occurrence its meaning is clear: 'the low plane of existence.' So let us now discuss the three planes of existence.

The three planes of existence

Each universe is comprised of three planes of existence (*dhātu*), which are named according to two systems:

System 1)

the low plane of existence, the middle plane of existence, and the high plane of existence

hīnadhātu majjhimadhātu paṇītadhātu.

— D.3.215

System 2)

the sensuous plane of existence, the refined material plane of existence, and the immaterial plane of existence

kāmadhātu... rūpadhātu... arūpadhātu.

— A.1.224

Once-returners return once to this [low] plane of existence' (*sakideva imaṃ lokaṃ āgantvā*, meaning the low plane of existence, *hīnadhātu*) because they have not abandoned the five ties to individual existence in the low plane of existence (*orambhāgiyāni saṃyojanāni*). Note that we render both *hīna* and *oraṃ* as 'low.'

Non-returners do not return from 'that world' (*anāvattidhammo tasmā lokā*, A.1.245) meaning the two higher planes of existence: the refined material plane of existence (*rūpadhātu*) and the immaterial plane of existence (*arūpadhātu*), because that is where they are reborn, either in the Pure Abodes (M.1.81; A.4.73), or as Brahmās (S.1.149), or as immaterial beings (A.2.127).

So *oraṃ* in the phrase *orambhāgiyāni saṃyojanāni* stands for *hīnadhātu*, i.e. where non-returners do not return to. Therefore in *orapāraṃ*, *pāraṃ* stands for *majjhimadhātu* and *paññadhātu*. If shedding *oraṃ* means abandoning the low plane of existence, then shedding *pāraṃ* means shedding the middle and high planes of existence. This, then, gives us the meaning of *jahāti orapāraṃ*:

- He sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it.

The commentary explains *orapāra* in several ways, one of which is: *Oraṃ kāmadhātu, pāraṃ rūpārūpadhātu*. This confirms our explanation.

Parenthesis: '[ties to individual existence in the]'

Norman translation says:

That bhikkhu... leaves this shore and the far shore as a snake leaves its old, worn-out skin.

So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ.

— Norman, Sn.v.1

But one cannot rationally say one leaves what one does not have, in this case the far shore. The commentary to verse 1 says it means *saṃyojanāni* is abandoned:

- *So bhikkhu jahāti orapāranti so evaṃ kodhaṃ vinento bhikkhu yasmā kodho tatiyamaggena sabbaso pahīyati, tasmā orapārasaññitāni pañcorambhāgiyasamyojanāni jahātīti veditabbo*

We parenthesise accordingly.

Illustrations

Illustration

jahāti orapāraṃ

he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it

He in whom there is nothing born of suffering which is a cause for returning to the low plane of existence, that bhikkhu sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yassa darathajā na santi keci oraṃ āgamanāya paccayāse
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ.*

— Sn.v.15

Illustration

jahāti orapāraṃ

he sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it

He in whom there is no inward anger, and who has transcended [craving for] honour and renown, that bhikkhu sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yassantarato na santi kopā itibhavābhavatañca vītivatto
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ.*

— Sn.v.6

Jāneyyāti

Renderings

- *jāneyyāti*: could gauge
- *jāneyyāti*: should understand
- *jāneyyāti*: could comprehend

- *jāneyyāti*: would recognise
- *jāneyyāti*: should consider
- *jāneyyāti*: might consider
- *jāneyyāti*: could know
- *jāneyyāti*: knew
- *jāneyyāti*: would know
- *jāneyyāti*: might know

Introduction

Kālāma Sutta: yadā attanāva jāneyyātha

The *Kālāma Sutta*'s notoriety as the 'freethinker's kit to truth' is partly due to a frequent mistranslation of the prominent phrase in the sutta by ignoring the optative tense, thus:

When you know for yourselves: 'These things are unwholesome... then you should abandon them.

Yadā tumhe kālāmā attanāva jāneyyātha ime dhammā akusalā... atha tumhe kālāmā pajaheyyātha.

— A.1.190

This flawed instruction would only be valid if the Buddha trusted an untrained disciple to know for himself what is unwholesome and wholesome. But if he could be trusted in this way, it would negate the rationale for a religious training system. We propose that the excerpt is more accurately and more rationally translated with 'should consider.' The context obliges one to translate *yadā* as 'if' not 'when':

Kālāmas, if you yourselves should consider: "These teachings are unwholesome... you should abandon them.

Yadā tumhe kālāmā attanāva jāneyyātha ime dhammā akusalā... atha tumhe kālāmā pajaheyyātha.

— A.1.190

Saṅkhitta Sutta: jāneyyāsi

In the *Saṅkhitta Sutta* *jāneyyāsi* is a synonym of *dhāreyyāsi*, both words in the optative tense, and both with the meaning 'to consider,' not 'to know'.

Gotamī, things of which you might consider: 'These things lead to non-attachment [to originated phenomena], not to attachment to originated phenomena... you can definitely consider this is [in accordance with] the teaching

ye ca kho tvaṃ gotami dhamme jāneyyāsi ime dhammā virāgāya saṃvattanti no sarāgāya... ekaṃsena gotami dhāreyyāsi eso dhammo.

— A.4.280

Illustrations

Illustration

jāneyyāti

could gauge

Who am I, sir, to gauge the ascetic Gotama's accomplishment in wisdom? Surely, he would be his equal who could gauge the ascetic Gotama's accomplishment in wisdom.

Ko cāhaṃ bho ko ca samaṇassa gotamassa paññāveyyattiyaṃ jānissāmi. Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyaṃ jāneyyāti.

— M.1.175

Illustration

jāneyyāsi

should understand

Should you not understand the meaning of what is said by me, you should ask me further about it: 'How is this, Master Udena? What is the meaning of this?'

yassa ca pana me bhāsitassa attha na jāneyyāsi mamaṃyeva tattha uttariṃ paṭipuccheyyāsi: idaṃ bho udena kathaṃ imassa kvattho ti.

— M.2.158

Illustration

jāneyyāsi

could comprehend

My dear and noble friend, if you could comprehend the Blessed One's virtue and knowledge [of things according to reality], you would never think that he should be abused and reviled.

Sace tvaṃ tāta bhadramukha tassa bhagavato sīlapaññāṇaṃ jāneyyāsi na tvaṃ tāta bhadramukha taṃ bhagavantaṃ akkositabbaṃ paribhāsitabbaṃ maññeyyāsi ti.

— M.2.210

Illustration

jāneyyāsi

would recognise

But, bhikkhu, have you ever seen that Blessed One? And if you saw him, would you recognise him?

Diṭṭhapubbo pana te bhikkhu so bhagavā. Disvā ca pana jāneyyāsi'ti.

— M.3.238

Illustration

jāneyyāsi

should consider

If, on reflection, you should consider that this act of body which I wish to do would lead my own harm, to the harm of others, or to the harm of both, that it is spiritually unwholesome, has an unpleasant result, and unpleasant karmic consequences, as far as possible you should avoid this type of bodily act.

Sace tvaṃ rāhula paccavekkhamāno evaṃ jāneyyāsi: yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idamme kāyakammaṃ attavyābādhāyapi saṃvatteyya paravyābādhāyapi saṃvatteyya ubhayavyābādhāyapi saṃvatteyya akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākanti. Evarūpaṃ te rāhula kāyena kammaṃ sasakkaṃ na karaṇīyaṃ.

— M.1.415

Illustration

jāneyyātha

should consider

Kālāmas, if you yourselves should consider:

Yadā tumhe kālāmā attanāva jāneyyātha

"These teachings are unwholesome;

ime dhammā akusalā

these teachings are blameworthy;

ime dhammā sāvajjā

these teachings are denounced by the wise;

ime dhammā viññugarahitā

when followed and taken up

ime dhammā samattā samādinna

these teachings lead to harm and suffering,"

ahitāya dukkhāya saṃvattantīti

you should abandon them.

atha tumhe kālāmā pajaheyyātha.

— A.1.190

Illustration

jāneyyāsi

might consider

Gotamī, things of which you might consider

ye ca kho tvaṃ gotamī dhamme jāneyyāsi

These things lead to non-attachment [to originated phenomena], not to attachment to originated phenomena

ime dhammā virāgāya saṃvattanti no sarāgāya

lead to emancipation [from individual existence], not bondage [to individual existence]

visaṃyogāya saṃvattanti no saṃyogāya

lead to a dwindling away of the five grasped aggregates, not to a proliferation of the five grasped aggregates

apacayāya saṃvattanti no ācayāya

lead to fewness of needs, not abundance of needs

appicchatāya saṃvattanti no mahicchatāya

lead to contentment, not to discontentment

santuṭṭhiyā saṃvattanti no asantuṭṭhiyā

lead to physical seclusion, not to gregariousness

pavivekāya saṃvattanti no saṅgaṇikāya

lead to right effort, not to indolence

viriyārambhāya saṃvattanti no kosajjāya

lead to being easy to support, not to being difficult to support

subharatāya saṃvattanti no dubbharatāyā

You can definitely consider

ekaṃsena gotami dhāreyyāsi

this is [in accordance with] the teaching

eso dhammo

this is [in accordance with] the discipline

eso vinayo

this is [in accordance with] the Teacher's training system

etaṃ satthusāsanā ti.

— A.4.280

Illustration

jāneyyaṃ

could know

Is there any absorption unabandoned in myself that might so preoccupy my mind that I could not know or see things according to reality?

atthi nu kho me taṃ pariyuṭṭhānaṃ ajjhataṃ appahīnaṃ yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyanti.

— M.1.323

Illustration

jāneyyātha

knew

Nigaṇṭhas, friends, if you knew that you existed in the past, and that you did not not-exist... that being so, then it would be fitting for the venerable Nigaṇṭhas to declare... all suffering will be exhausted.

Sace tumbhe āvuso nigaṇṭhā jāneyyātha ahuvamheva mayaṃ pubbe na nāhuvamhā ti. evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kalamassa veyyākaraṇāya... sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī ti.

— M.2.215

Illustration

jāneyyāsi

would know

If a fire was burning in front of you, would you know this fire was burning in front of you?

sace te purato aggi jāleyya jāneyyāsi tvaṃ ayaṃ me purato aggi jalatīti?.

— M.1.486-7

Illustration

jāneyyāsi

might know

Māgandiya, you do not have noble vision by which you might know [spiritual] health and see the Untroubled.

Taṃ hi te māgandiya ariyaṃ cakkhuṃ natthi yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi nibbānaṃ passeyyāsi ti.

— M.1.510

Jāla; Jālin

Renderings

- *jāla*: web
- *jāla*: net
- *jāla*: entanglement
- *jālin*: entangling

Introduction

PED's terms for Jāla and Jālin

PED (sv *Jāla*) says: 'a net; netting, entanglement (lit. or fig.): snare, deception.'

PED (sv *Jālin*) says:

\a) adj: "having a net," ensnaring, deceptive

\b) noun: a fisherman, ensnarer, witch

Taṇhā: entanglement

We call *taṇhā* an entanglement not a net for two reasons:

1. *Taṇhā* is a synonym of *saṅghāṭa*, which is 'a weft, tangle, mass,' says PED, and means literally 'binding together.'

The bhikkhu Sāti, son of a fisherman, is caught in the vast entanglement of craving, in the tangle of craving.

Sātiṃ pana bhikkhuṃ kevaṭṭaputtaṃ mahātaṇhājāla taṇhā saṅghāṭa paṭimukkan ti.

— M.1.271

2. Because *taṇhā* is the reason that this world is 'tangled up like string, a knotted ball of thread, a twisted mass of reeds and rushes':

I will explain to you the craving that entangles, that floats along, that is far-flung, that is sticky, by which this world [of beings] is blanketed, smothered, tangled up like string, a knotted ball of thread, a twisted mass of reeds and rushes.

Taṇhaṃ vo bhikkhave desissāmi jāliniṃ saritaṃ visaṭaṃ visattikaṃ yāya ayaṃ loko uddhasto pariyaṇaddho tantākulakajāto gulāguṇḍikajāto muñjababbajabhūto.

— A.2.212-3

Venerable Surādha's 'entanglement'

Venerable Surādha said:

Birth is destroyed by me. The Conqueror's training system has been fulfilled. What is considered 'the entanglement' has been abandoned [by me]. The conduit to renewed states of individual existence has been abolished.

*Khīṇā hi mayhaṃ jāti vusitaṃ jinasāsaṇaṃ
Pahīno jālasaṅkhāto bhavanetti samūhatā.*

— Th.v.135

Jālasaṅkhāto ("considered 'the entanglement'") could be pointing to *mohajālaṃ* (S.3.83), *maccuno jālaṃ* (Sn.v.357), or *taṇhājālo* (Th.v.308). But the association with *bhavanetti* means *taṇhājālo* is likely meant, because *taṇhā* is part of *bhavanetti*:

The fondness, attachment, spiritually fettering delight, craving, clinging, grasping, obstinate adherence, stubborn attachment, and identification in regards to bodily form: this is called the conduit to renewed states of individual existence.

rūpe kho rādha yo chando yo rāgo yā nandi yā taṇhā ye upayūpādānā cetaso adhiṭṭhānābhinivesānusayā ayaṃ vuccati bhavanetti.

— S.3.191

Although *taṇhā* is usually 'destroyed' or 'obliterated,' it is also said to be 'abandoned':

1. *Yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā* (S.3.10).
2. *Taṇhā hissa dutiyā sāssa pahīnā* (S.4.37).

Illustrations

Illustration

jālaṃ

web

A spider on its self-spun web

sayamaṅkataṃ makkaṭakova jālaṃ.

— Dh.v.347

Illustration

jālaṃ

net

He destroyed the strong, extensive net of deceitful death.

Acchidā maccuno jālaṃ tataṃ māyāvino dalhaṃ.

— Sn.v.357

Illustration

jālaṃ

net

Like a fish breaching a net in the water

jālabhettvā salilambucārī.

— Sn.v.62

Illustration

jālaṃ

net

The wind is not bound by a net

vāto va jālamhi asajjamāno.

— Sn.v.71

Illustration

jālaṃ

net

Like birds escaped from a net

Sakunto jālamutto va.

— Dh.v.174

Illustration

jālaṃ

entanglement

The entanglement of undiscernment of reality is obliterated

mohajālaṃ padālitaṃ.

— S.3.83

Illustration

jālaṃ

entanglement

There is no entanglement like undiscernment of reality

Natthi mohasamaṇ jālaṃ.

— Dh.v.251

Illustration

jālo

entanglement

The entanglement of craving has been done away with.

taṇhājālo samūhato.

— Th.v.308

Illustration

jāla

entanglement

[Most folk] are blinded by sensuous yearning, wrapped in the entanglement [of craving], enfolded in the cloak of craving.

Kāmandhā jālapacchannā taṇhāchadanachāditā.

— Th.v.297

Illustration

jāliniṃ

entangling

Usabha destroyed the entangling origin of suffering.

Usabhacchidā jāliniṃ dukkhamūlaṃ.

— M.3.70

Illustration

jālinī

entangling

He for whom entangling and sticky craving no more exists to lead him anywhere.

Yassa jālinī visattikā taṇhā natthi kuhiñci netave.

— S.1.107

JH

Jhāyati; Jhāna

Renderings

- *jhāyati*: to meditate
- *jhāyati*: to practise
- *jhāyati*: to apply oneself (to a practice)
- *jhāyati*: to mope
- *jhāyati*: to burn
- *jhāna*: meditation
- *jhāna*: jhāna

Introduction

Meditation and burning: different roots

Jhāyati is two words, meditation and burning. These are from different roots and cannot be used to explain each other.

Jhāna 'never means vaguely meditation': untrue

PED concludes that *jhāna* 'never means vaguely meditation. It is the technical term for a special religious experience, reached in a certain order of mental states. It was originally divided into four such states. These may be summarized [as the four jhānas].' We will show in the illustrations that this statement is untrue.

Illustrations

Illustration

jhāyino

meditate

A consideration came to the ascetic, the bhikkhu Pārāpariya, while he was seated alone, meditating in seclusion.

*Samaṇassa ahu cintā pārāpariyassa bhikkhuno
Ekakassa nisinnassa pavivittassa jhāyino.*

[He asked himself this:] '[By means of] what training, what practice, what conduct, would a man fulfil his duty to himself, and not do any harm?

*Kimānupubbaṃ puriso kiṃ vataṃ kiṃ samācāraṃ
Attano kiccakirissa na ca kiñci viheṭṭhaye*

[He reflected thus:] 'The sense faculties of men are for their welfare or harm. Unsupervised [by mindfulness] they are for their harm; supervised [by mindfulness] they are for their welfare.

*Indriyāni manussānaṃ hitāya ahitāya ca
Arakkhitāni ahitāya rakkhitaṇi hitāya ca.*

'By supervising and keeping watch over one's sense faculties, one would fulfil one's duty to oneself and not do any harm.

*Indriyāneva sārakkhaṃ indriyāni ca gopayaṃ
Attano kiccakārissa na ca kiñci viheṭṭhaye.*

— Th.v.726-8

Illustration

jhāyetha

meditate

The wise man intent on meditation would be delighted in the woods.

Sa jhānapasuto dhīro vanante ramito siyā

He would meditate at the root of a tree, being completely content within himself.

Jhāyetha rukkhamūlasmiṃ attānamabhitosayaṃ.

— Sn.v.709

Illustration

jhāyati

meditate

Having attained to the Imperturbable she meditates at the root of a tree.

Anejaṃ upasampajja rukkhamūlamhi jhāyati.

— Thī.v.362

Illustration

jhāyeyya

meditate

They go to different countries, wandering unrestrained. If they lose their inward collectedness, what good will this international travelling do? Therefore one should eliminate [such] harmful conduct. One should meditate unaccompanied.

Tasmā vineyya sārambhaṃ jhāyeyya apurakkhato ti.

— Th.v.37

Illustration

jhāyatha

meditate

Meditate, Cunda! Do not be negligently applied [to the practice] lest you regret it later!

Jhāyatha cunda mā pamādattha. Mā pacchā vippaṭṭisārino ahuvattha.

— M.1.46

Illustration

jhāyasi

meditate

With a motionless body, steady, lovely, how beautifully you meditate, bhikkhu!

aniñjamānena ṭhiteṇa vaggunā sucārurūpaṃ vata bhikkhu jhāyasi.

— S.1.180

Illustration

jhānaṃ jhāyati

practise meditation

He who abides in solitary retreat for the four months of the Rains, practising the meditation on [unlimited, all-encompassing] compassion, sees Brahmā.

yo vassike cattāro māse paṭisalliyati karuṇaṃ jhānaṃ jhāyati so brahmānaṃ passati.

— D.2.237

Illustration

jhānaṃ jhāyeyyan

practise meditation

How about if I practised the breathingless meditation? So I stopped the in-breaths and out-breaths through my nose and mouth.

yannūnāhaṃ appāṇakaṃ jhānaṃ jhāyeyyan ti.

— M.1.243

Illustration

jhāyantaṃ

applying myself

While I was nearby the Nerañjara River, resolutely applied to inward striving, applying myself with all my strength to the attainment of safety from [the danger of] bondage [to individual existence].

*Taṃ maṃ padhānapahitattaṃ nadiṃ nerañjaraṃ pati
Viparakkamma jhāyantaṃ yogakkhemassa pattiyā.*

— Sn.v.425-6

Illustration

jhāyiṃ

apply himself; jhāyī, meditating

— 'How should he apply himself so sensuous mental images are kept at bay and fail to grip him?'

Kathaṃ jhāyiṃ bahulaṃ kāmasaññā paribāhirā honti aladdha yo tan ti

(The Blessed One:)

— 'Tranquil in body, with his mind liberated [from perceptually obscuring states],

Passaddhakāyo suvimuttacitto

Free of karmically consequential conduct, mindful, free of worldliness,

asaṅkhārāno satimā anoko

Having understood the teaching, meditating thought-free,

Aññāya dhammaṃ avitakkajhāyī

He does not shake, or drift, or stiffen.

na kuppati na sarati na thīno.

— S.1.126

Illustration

jhāyasi

mope; jhāyami, meditate

[Māra:] + — 'Is it because you are overcome by grief that you mope in the woods?'

Sokāvatiṇṇo nu vanamhi jhāyasi

[The Buddha:] + — 'Having extirpated the origin of grief entirely, free of evil deeds, I meditate free of grief.'

Sokassa mūlaṃ palikhāya sabbaṃ anāgu jhāyāmi asocamāno.

— S.1.122

Illustration

jhāyanti

mope

Those who have neither lived the religious life nor, in their youth, accumulated savings, mope [in their declining years] like old herons beside a lake without fish.

Acaritvā brahmacariyaṃ aladdhā yobbane dhanam

Jiṇṇakoṇcā va jhāyanti khīṇamacche va pallale.

— Dh.v.155

Illustration

jhāyati

mope

As the carter who abandoned the highway, a road with an even surface, and entered upon a rugged bypath, mopes [mournfully] indeed with a broken axle

Yathā sākaṭiko patthaṃ samaṃ hitvā mahāpathaṃ

Visamaṃ maggamāruyha akkhacchinno va jhāyati.

So the fool, having left the teaching to follow a way opposed to the teaching, mopes like [the carter] with a broken axle when he falls into the mouth of Death.

Evaṃ dhammā apakkamma adhammamanuvattiya

Mando maccumukhaṃ patto akkhacchinno va jhāyatī ti.

— S.1.57

Illustration

jhāyati

mope

The unbroken colt, Sandha, when tied up at the feeding trough mopes 'Fodder! Fodder!' For what reason? Because it never occurs to him 'I wonder what task the trainer will set me today? What can I do for him in return?

Assakhaluṅko hi sandha doṇiyā baddho yavasam yavasanti jhāyati.

— A.5.323

Illustration

jhāyanti

mope

These shaven-headed ascetics who claim to be meditators, with shoulders drooping, heads down as if drugged, they mope, brood, ruminate, and cogitate.

ime pana muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā jhāyinosmā jhāyinosmā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.

Just as an owl on a branch waiting for a mouse mopes, broods, ruminates, and cogitates.

Seyyathā pi nāma ulūko rukkhasākhāya mūsikaṃ magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati.

— M.1.334

Illustration

jhāno

meditation

Venerable Revata said the bhikkhu who would illuminate the Gosinga Sāla-tree Grove would be one who:

takes pleasure and delight in solitary retreat

paṭisallāṇārāmo hoti paṭisallāṇarato

is given to inward calm

ajjhataṃ cetosamathanuyutto

does not neglect meditation

anirākatajjhāno

possesses insightfulness

vipassanāya samannāgato

is devoted to solitary abodes

brūhetā suññāgārānaṃ.

— M.1.213

Illustration

jhāna

meditation

That the Bamboo Grove is delightful, quiet, undisturbed by voices, with a quiet atmosphere, remote from people, suitable for solitary retreat, is because of the Venerables who meditate there and are given to meditation.

yathā taṃ bhavantehi jhāyīhi jhānasīlīhi.

— M.3.13

Illustration

jhānaṃ

meditation; jhānaṃ, jhāna

What type of meditation did the Blessed One not praise?

Kathaṃrūpaṇca brāhmaṇa so bhagavā jhānaṃ na vaṇṇesi.

In this regard, brahman, some person abides with a mind absorbed in and overcome by attachment to sensuous pleasure and he does not discern according to reality the deliverance from arisen attachment to sensuous pleasure.

Idha brāhmaṇa ekacco kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena. Uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti.

While he thus cultivates attachment to sensuous pleasure within, he mopes, broods, ruminates, and cogitates.

So kāmarāgaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

And likewise for the other five hindrances:

- *Vyāpādapariyuṭṭhitena cetasā viharati*
- *Vicikicchāpariyuṭṭhitena cetasā viharati*

And what type of meditation did the Blessed One praise?

Kathaṃ rūpaṇca brāhmaṇa so bhagavā jhānaṃ vaṇṇesi.

- First jhāna,
- Second jhāna,
- Third jhāna,
- Fourth jhāna.

Idha brāhmaṇa bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati.

— M.3.13-14

Illustration

jhānaṃ

jhāna

There is no jhāna for one without penetrative discernment. There is no penetrative discernment for one who does not meditate.

Natthi jhānaṃ apaññassa paññā natthi ajjhāyato

Whoever has jhāna together with penetrative discernment is right in the presence of the Untroubled.

Yamhi jhānañca paññā ca sa ve nibbānasantike.

— Dh.v.372

Illustration

jhānāni

jhāna

Abandoning the five hindrances, ever energetic, he enters the jhānas. His mind is concentrated. He is aware and mindful.

Pañcanīvaraṇe hitvā niccaṃ āradhaviṛiyo

Jhānāni upasampajja ekodi nīpako sato.

— A.3.354

Illustration

jhāyantī

burning

There are lights burning in the round pavilion

Ete maṇḍalamāle dīpā jhāyantī ti.

— D.1.50

Comment:

Meditation and burning are both *jhāyati* but come from different roots and cannot be used to explain each other.

Illustration

jhāyamānassa

burnt

When the Blessed One's body had been burnt

Jhāyamānassa kho pana bhagavato sarīrassa.

— D.2.164

Illustration

jhāyamānassa

burnt

Just as when butter or oil is burnt.

Seyyathā pi nāma sa pi'ssa vā telassa vā jhāyamānassa.

— D.2.164

Ñ

Ñatvā

Renderings

- *ñatvā*: knowing
- *ñatvā*: knowing [according to reality]
- *ñatvā*: recognising

Introduction

Ñatvā: usual meanings

Ñatvā is the absolutive of *jānāti*, to be rendered as either:

1. knowing, or having known.
2. recognising, or having recognised.

Ñatvā+yathābhūtaṃ

Sometimes *ñatvā* is linked to *yathābhūtaṃ*, thus implying insightful knowing:

[For one] knowing this according to reality, the Untroubled is happiness supreme.

Etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ.

— Dh.v.203

Knowing the world [of phenomena] according to reality

Lokaṃ ñatvā yathābhūtaṃ.

— A.4.238

Having in this way known things according to reality, his mind is completely liberated [from perceptually obscuring states].

Evaṃ ñatvā yathābhūtaṃ... sammācittaṃ vimuccati.

— A.3.354

Ñatvā+parenthesis: 'knowing [according to reality]'

Where *ñatvā* means knowing insightfully, and where *yathābhūtaṃ* is missing, it needs to be parenthesised:

1. One who knows the All in every way [according to reality] is not attached to anything.

Yo sabbam sabbato ñatvā sabbatthesu na rajjati (It.4).

2. Knowing the arising of nonexistence [according to reality], and knowing that spiritually fettering delight is a tie to individual existence, knowing this thus, then he sees this matter [according to reality].

*Ākiñcaññasambhavaṃ ñatvā nandi saṃyojanaṃ iti
Evametaṃ abhiññāya tato tattha vipassati* (Sn.v.1115).

Illustrations

Illustration

ñatvā

knowing

In knowing a mentally known object with mindfulness muddled...

Dhammaṃ ñatvā sati muṭṭhā.

— S.4.76

Illustration

ñatvā

knowing

Knowing wrongdoing as wrongdoing, and innocence as innocence.

Vajjañca vajjato ñatvā avajjañca avajjato.

— Dh.v.319

Illustration

ñatvā

knowing

Knowing that his foe is angry

Paraṃ saṅkupitaṃ ñatvā.

— S.1.162

Illustration

ñatvā

knowing

Knowing the body as perishable, and consciousness as perishable,

Kāyaṅca bhiduraṃ ñatvā viññāṇaṅca pabhaṅguṇaṃ.

— It.69

Illustration

ñatvā

knowing

Knowing that everything in the world is untrue [to itself]

sabbaṃ vitathamidanti ñatvā loke.

— Sn.v.9

Illustration

ñatvā

recognising

'Brahmanic sacrifices glorify sights and sounds also flavours, sensuous pleasures, and women.

*Rūpe ca sadde ca atho rase ca
Kāmitthiyo cābhivadanti yaññā*

'Recognising that this was a spiritual stain amidst objects of attachment I lost my taste for sacrifices and offerings.'

*Etaṃ malan ti upadhīsu ñatvā
Tasmā na yiṭṭhe na hute arañjin ti.*

— Vin.1.37

Illustration

ñatvā

recognising

Seeing sensuous pleasures as [dangerous as] a blazing [grass torch being carried against the wind], and gold pieces as [dangerous as a sharp] knife, and life from the time of conception as suffering, and great danger in the [possibility of the] hells,

*Kāme ādittato disvā jātarūpāni satthato
Gabbhavokkantito dukkhaṃ nirayesu mahabbhayaṃ.*

Recognising this danger, I was filled with an earnest attitude [to the practice].

Etaṃādīnavaṃ ñatvā saṃvegaṃ alabhiṃ tadā.

— Th.v.791

Illustration

ñatvā

recognising

The wise, recognising this special quality of diligence, rejoice in it, taking delight in the Noble People's sphere of personal application.

*Etaṃ visesato ñatvā appamādamhi paṇḍitā
Appamāde pamodanti ariyānaṃ gocare ratā.*

— Dh.v.22

Illustration

ñatvā

recognising

[All of] this is bondage [to individual existence]. Here there is little enjoyment and much suffering. Recognising it as a hook, the intelligent man should live the religious life as solitarily as a rhinoceros horn.

*Saṅgo eso parittamettha sokhyaṃ appassādo dukkhamettha bhiyyo
Gaḷo eso iti ñatvā mutimā eko care khaggavisāṇakappo.*

— Sn.v.61

Illustration

ñatvā

recognising

'They give food, strength, a good appearance, and thus pleasure. Recognising this good reason, they did not kill cows.

*Annadā baladā cetā vaṇṇadā sukhadā tathā
Etamatthavaśaṃ ñatvā nāssu gāvo haniṃsu te.*

— Sn.v.297

Illustration

ñatvā

recognising

'Recognising the wretchedness of all this, the sage for his whole life resolutely lives the religious life by himself. He does not pursue sexual intercourse.

*Etamādīnavaṃ ñatvā muni pubbāpare idha
Ekacariyaṃ daḷhaṃ kayirā na nisevetha methunaṃ.*

— Sn.v.821

Illustration

ñatvā

knowing [according to reality]: the nature of reality

'A person for whom there is no attachment, who, knowing the nature of reality [according to reality], is not attached

Yassa nissayatā natthi ñatvā dhammaṃ anissito.

— Sn.v.856

Illustration

ñatvā

knowing [according to reality]

Knowing commonplace opinions [according to reality], he remains indifferent to them, thinking, "Let other people adopt them [if they wish]."

Ñatvā ca so sammutiyo puthujjā upekkhatī uggahaṇanti maññe.

— Sn.v.911

Illustration

ñatvā

knowing [according to reality]

Knowing the world's unlastingness [according to reality], they put an end to suffering.

Loke aniccatam ñatvā dukkhassantaṃ akaṃsu te.

— S.1.61

Illustration

ñatvā

knowing things [according to reality]

Knowing things [according to reality] he would achieve states of great distinction.

Ñatvā ca dhammesu visesī assa.

— Th.v.372

Ñāṇa

Renderings

- *ñāṇa*: knowledge
- *ñāṇa*: knowledge [of things according to reality]
- *ñāṇa*: perception (*Poṭṭhapāda Sutta*)
- *aññāṇa*: ignorance
- *aññāṇa*: ignorance [of things according to reality]
- *aññāṇa*: incomprehension

Introduction

Ñāṇa: factual knowledge or insightful knowledge

Ñāṇa is derived from *jānāti* and means either factual knowledge or insightful knowledge. Factual knowledge is the knowledge of someone looking into a well and knowing, 'There is water' (*tassa udakan ti hi kho ñāṇaṃ assa* S.2.118). Insightful knowledge is knowing, for example, old age and death according to reality (*jarāmaraṇe yathābhūtaṃ ñāṇāya* S.2.132).

Thus to indicate insightful knowledge, *yathābhūtaṃ* is used, at least sometimes. Where it is missing, it should be parenthesised.

Aññāṇa: lack of factual knowledge or insightful knowledge

Correspondingly, there are the opposites: lack of factual knowledge and lack insightful knowledge. The former is the ignorance (*aññāṇa*) that a bhikkhu might have of a Pātimokkha rule, and who exclaims 'Only now do I realise! This regulation, it seems, is handed down as a Pātimokkha rule' (Vin.4.144). The latter is, for example, of the first noble truth: ignorance of suffering [according to reality] (*dukkhe aññāṇaṃ* S.5.430).

Here we have parenthesised [according to reality] to indicate insightful knowledge. This is clearly justified because in other suttas, *yathābhūtaṃ* is associated with the formula: *So idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti* (S.5.199).

Parenthesising: association of terms

Our parenthesis is also justified because of the association of *ñāṇa* with terms where we have explained that a similar parenthesis is used:

1. *dassana*: vision [of things according to reality].

He has knowledge and vision of all phenomena [according to reality],

Sabbesu dhammesu ca ñāṇadassī (Sn.v.478).

See Glossary sv *Dassana*.

2. *ñatvā*: knowing [according to reality].

One who is uncertain [about the significance of the teaching] should train in the path of knowledge [of things according to reality], [for these] things have been spoken of by the Ascetic having [likewise] known them [according to reality].

Kathaṅkathī ñāṇapathāya sikkhe ñatvā pavuttā samaṇena dhammā (Sn.v.868).

See Glossary sv *Ñatvā*.

Poṭṭhapāda Sutta: unusual

The use of *ñāṇaṃ* in the *Poṭṭhapāda Sutta* is unusual. It will be discussed in the Illustrations.

Illustrations: unparenthesised

Illustration

ñāṇaṃ

knowledge

For this, bhikkhu, is the highest penetrative discernment, namely knowledge of the complete destruction of suffering.

Esā hi bhikkhu paramā ariyā paññā yadidaṃ sabbadukkhakkhaye ñāṇaṃ.

— M.3.245

Illustration

ñāṇaṃ

knowledge

For him thus knowing and seeing, his mind is liberated [from perceptually obscuring states].

Tassa evaṃ jānato evaṃ passato kāmāsavā pi... avijjāsavā pi cittaṃ vimuccati.

Being liberated [from perceptually obscuring states], the knowledge arises that he is [thus] liberated.

Vimuttasmiṃ vimuttami ti ñāṇaṃ hoti.

— M.3.108

Illustration

ñāṇan

knowledge

Some ascetic or Brahmanist says 'All those who kill... will be reborn in the realm of happiness, in the heavenly worlds.'

So evamāha yo kira bho pāṇātipātī... micchādīṭṭhi sabbo so kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

And says: 'Those who know thus, know rightly; those who know otherwise, their knowledge is wrong.'

Ye evaṃ jānanti te sammā jānanti ye aññathā jānanti micchā tesaṃ ñāṇan ti.

— M.3.210

Illustration

ñāṇaṃ

knowledge

Suppose, friend, there was a well along a desert road, but it had neither a rope nor a bucket. Then a man came, oppressed by the heat, tired, parched, and thirsty.

He would look into the well and would have the knowledge, 'There is water,' but he would not be able to make bodily contact with it.

So taṃ udapānaṃ olokeyya. Tassa udakan ti hi kho ñāṇaṃ assa na ca kāyena phusitvā vihareyya.

— S.2.118

Illustration

ñāṇaṃ

knowledge

The three final knowledges.

Tisso vijjā

the final knowledge: the knowledge through recalling of past lives

pubbenivāsānussati ñāṇaṃ vijjā

the final knowledge: the knowledge of the transmigration of beings

sattānaṃ cutūpapāte ñāṇaṃ vijjā

the final knowledge: the knowledge of the destruction of perceptually obscuring states.

āsavānaṃ khaye ñāṇaṃ vijjā.

— D.3.275

Illustration

ñāṇaṃ

knowledge

As regards the past, the Perfect One has knowledge of past lives. He can remember as far back as he wishes.

Atītaṃ kho cunda addhānaṃ ārabha tathāgatassa satānusāri ñāṇaṃ hoti. So yāvatakaṃ ākaṅkhati tāvatakaṃ anussarati.

As for the future, this knowledge, born of enlightenment, arises in him 'This is the last birth; there will be no renewed states of individual existence.'

Anāgatañca kho addhānaṃ ārabha tathāgatassa bodhijaṃ ñāṇaṃ uppajjati ayamantimā jāti natthidāni punabbhavo ti.

— D.3.134

Illustration

ñāṇaṃ

knowledge

Two kinds of knowledge

dve ñāṇāni

knowledge of destruction

khaye ñāṇaṃ

knowledge of non-rearising

anuppāde ñāṇaṃ.

— D.3.274

Illustration

ñāṇaṃ tathaṃ

knowledge of things according to reality

Knowing the arising of nonexistence [according to reality], and knowing that spiritually fettering delight is a tie to individual existence,

Ākiñcaññasambhavaṃ ñatvā nandi saṃyojanaṃ iti

knowing this thus, then he sees this matter [according to reality].

Evameva abhiññāya tato tattha vipassati

This is the knowledge of things according to reality of the Brahman who has perfected the religious life

Evaṃ ñāṇaṃ tathaṃ tassa brāhmaṇassa vusīmato ti.

— Sn.v.1115

Illustration

yathābhūtaṃ ñāṇāya

knowledge of old age and death according to reality

One who does not know and see old age and death according to reality should vigorously endeavour [to attain] knowledge of old age and death according to reality

Jarāmarañam bhikkhave ajānatā apassatā yathābhūtaṃ jarāmarāṇe yathābhūtaṃ ñāṇāya ātappaṃ karaṇīyaṃ.

— S.2.132

Illustrations: parenthesised

Illustration

ñāṇam

knowledge [of things according to reality]

In one of right inward collectedness, right knowledge [of things according to reality] comes into being.

sammāsamādhissa sammāñāṇam pahoti

In one of right knowledge [of things according to reality], right liberation [from perceptually obscuring states] comes into being.

sammāñāṇassa sammāvimutti pahoti.

— M.3.71-77

Illustration

ñāṇa

knowledge of bodies [according to reality]

As he abides contemplating the nature of the body internally he becomes perfectly inwardly collected and perfectly serene. Being thus perfectly inwardly collected and perfectly serene, he arouses knowledge and vision externally of others' bodies [according to reality].

So tattha sammā samāhito sammāvippasanno bahiddhā parakāye ñāṇadassanaṃ abhinibbatteti.

— D.2.216

Illustration

ñāṇa

knowledge [of things according to reality]; aññāṇa, ignorance [of things according to reality]

By destroying the origin of ignorance [of things according to reality], [the eightfold path] is a destroyer of the operation of the karmic mechanism.

Aññāṇamūlabhedāya kammayantavighāṭano

It causes the thunderbolt of knowledge [of things according to reality] to fall on thoughts which have been taken hold of.

Viññāṇānaṃ pariggahe ñāṇavajīranipātino.

— Th.v.419

Illustration

ñāṇa

knowledge of it [according to reality]; aññāṇa, ignorance of it [according to reality]

Neutral sense impression: knowledge of it [according to reality] is pleasant, ignorance of it [according to reality] is unpleasant.

adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhā ti.

— M.1.302

Illustration

ñāṇamhi

knowledge [of things according to reality]

What difference does womanhood make when the mind is well-collected, when knowledge [of things according to reality] exists in one who rightly sees the nature of reality?

Itthibhāvo kiṃ kayirā cittaṃhi susamāhite

Ñāṇamhi vattamānamhi sammā dhammaṃ vipassato.

— S.1.129

Illustrations: aññāṇa

Illustration

aññāṇaṃ

ignorance of it [according to reality]; ñāṇaṃ knowledge of it [according to reality]

Bhikkhus, ignorance of suffering [according to reality], the origin of suffering, the ending of suffering, the practice leading to the ending of suffering, is called uninsightfulness into reality, and it is on account of this quality that one lacks insight into reality.

Yaṃ kho bhikkhu dukkhe aññāṇaṃ dukkhasamudaye aññāṇaṃ dukkhanirodhe aññāṇaṃ dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ ayaṃ vuccati bhikkhu avijjā ettāvatā ca avijjāgato hoti.

Bhikkhus, whatsoever is the knowledge of suffering [according to reality], of the origin of suffering, the ending of suffering, and of the practice leading to the ending of suffering, is called insightfulness into reality, and it is on these grounds that one is possessed of insight into reality.

Yaṃ kho bhikkhu dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ ayaṃ vuccati bhikkhu vijjā ettāvatā ca vijjāgato hoti.

— S.5.430

Illustration

aññāṇa

ignorance [of things according to reality]

These three kinds of spiritually unwholesome thoughts produce spiritual blindness, uninsightfulness, ignorance [of things according to reality], are destructive of penetrative discernment, vexatious, and not conducive to the Untroubled. Which three? Sensuous thought, unbenevolent thought, and malicious thought.

Kāmaṇīyaṃ... Vyāpādaṇīyaṃ... Vihīṇasāvaṇīyaṃ bhikkhave andhakaraṇo acakkhukaraṇo aññāṇakarano paññānīrodhiko vighatapakkhiko anibbānaṣṇavattaniko.

— It.82

Illustration

aññāṇa

ignorance

If a bhikkhu, while the half-monthly Pātimokkha is being recited, says "Only now do I realise! This regulation, it seems, is handed down as a Pātimokkha rule, is included as a Pātimokkha rule, and comes up for recitation every half-month." If other bhikkhus know that this bhikkhu has already sat through two or three recitations of the Pātimokkha, if not more:

there is no acquittal for that bhikkhu due to ignorance,

na ca tassa bhikkhuno aññāṇakena mutti.

— Vin.4.144

Illustration

aññāṇa

incomprehension

Vacchagotta asked the Buddha where an arahant was reborn after death. The Buddha said one cannot say he is either reborn or not reborn. Vacchagotta exclaimed:

'I have fallen into incomprehension and bewilderment.'

Etthāhaṃ bho gotama aññāṇamāpādiṃ ettha sammohamāpādiṃ.

— M.1.487

Illustrations: Poṭṭhapāda Sutta

Illustration

ñāṇaṃ

perception (Poṭṭhapāda Sutta)

The use of *ñāṇaṃ* in the *Poṭṭhapāda Sutta* is unusual. The Buddha tells Poṭṭhapāda that:

'A state of refined awareness arises first, perception [of that state] afterwards. From the arising of a state of refined awareness comes the perception [of that state]. Thus one knows that perception has a specific and necessary condition.'

Saññā kho potṭhapāda paṭhamam uppajjati pacchā ñāṇam. Saññuppādā ca pana ñāṇuppādo hoti. So evam pajānāti idappaccayā kira me ñāṇam udapādī ti.

— D.1.185

COMMENT

Potṭhapāda's question stemmed from the Buddha's explanation of how various states of refined awareness (*saññā*) arise, and how there is a 'subtle but true perception' of those states (*sukhumasaccasaññā tasmim samaye hoti*). Thus *saññā* has two meanings: state of refined awareness, and perception of that state. For example:

Further, Potṭhapāda, with the overcoming in every way of the state of awareness of boundless space, a bhikkhu enters and abides in the state of awareness of boundless mental consciousness, where one perceives that mental consciousness is boundless.

Puna ca param potṭhapāda bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇan ti viññāṇañcāyatanaṃ upasampajja viharati.

(...) And for him the previous subtle but true perception (*saññā*) of the state of awareness of boundless space ceases. And at that time there is a subtle but true perception (*saññā*) of the state of awareness of boundless mental consciousness. He is one with a subtle but true perception of the state of awareness of boundless mental consciousness.

Tassa yā purimā ākāsānañcāyatanasukhumasaccasaññā sā nirujjhati. Viññāṇañcāyatanasukhumasaccasaññā tasmim samaye hoti. Viññāṇañcāyatanasukhumasaccasaññī yeva tasmim samaye hoti.

(...) In this way one state of refined awareness (*saññā*) arises through the training, and one state of refined awareness (*saññā*) ceases through the training.

Evampi sikkhā ekā saññā uppajjati. Sikkhā ekā saññā nirujjhati

— D.1.183-4

Now, following the Buddha's explanation, Potṭhapāda wanted to know the relationship between states of refined awareness and perception of those states. This was because he had recently attended discussions on the 'thorough ending of states of refined awareness' (*abhisaññānirodhe*) in which philosophers had explained the relationship between the two. For instance, one philosopher said states of refined awareness (*saññā*) arise and cease without indispensable or necessary conditions (*ahetū*

appaccayā purisassa saññā uppajjanti pi nirujjhanti pi). When they arise, one is perceptive [of them] (*Yasmiṃ samaye uppajjanti saññā tasmīṃ samaye hoti*), when they disappear, one is unperceptive [of them] (*Yasmiṃ samaye nirujjhanti asaññā tasmīṃ samaye hoti ti*). But in asking which comes first, states of refined awareness or perception of those states, Poṭṭhapāda would have needed to ask, 'Which comes first, *saññā* or *saññā*?' To avoid this situation, he called perception '*ñāṇaṃ*.' The Buddha accepted this substitution and gave the answer above, adding that perception has a specific and necessary condition (*idappaccayā kira me ñāṇaṃ udapādī*).

Ñāya

Renderings

- *ñāya*: the noble practice
- *ñāya*: the correct approach
- *ñāya dhamma*: the noble practice
- *ariya ñāya*: the noble practice
- *ariya ñāya*: the noble doctrine

Introduction

Ñāya: noble practice

Ñāya occurs either alone or with *ariyo* or *dhamma*. These words mean:

- *ñāya*: 'noble practice'
- *ariyo*: 'noble'
- *dhamma*: 'practice'

Therefore any combination of these words usually means 'the noble practice.' But if *ñāya* means 'noble practice,' and *dhamma* means 'practice,' then *dhamma* is redundant.

He explained the noble practice which is of benefit to devas and men

Hitam devamanussānaṃ ñāyaṃ dhammaṃ pakāsayi.

— A.2.37

He fulfils the noble practice that is spiritually wholesome.

ārādhako hoti ñāyaṃ dhammaṃ kusalan ti.

— S.5.19

Bodhi incorporates the redundancy by using a comma:

He revealed the Dhamma, the method, for the benefit of devas and humans

Hitaṃ devamanussānaṃ ñāyaṃ dhammaṃ pakāsayi.

— Bodhi, A.2.37

He attains the method, the Dhamma that is wholesome.

ārādhako hoti ñāyaṃ dhammaṃ kusalan ti.

— Bodhi, S.5.19

The noble practice: definition

The noble practice means 'practices that are virtuous and spiritually wholesome':

He applies himself to the welfare and happiness of the manyfolk.

bahujanahitāya paṭipanno hoti bahujanasukhāya

(...) By him are many folk established in the noble practice, namely in the aggregate of practices that are virtuous and spiritually wholesome.

bahu'ssa janatā ariye ñāye paṭiṭṭhāpitā yadidaṃ kalyāṇadhammatā kusaladhammatā.

— A.2.36

Comments:

1. The -tā suffix denotes multitude, collection (PGPL: para 581).
2. Whatever there is in my family that is suitable for offering, all that I share unreservedly with those who are virtuous and of a virtuous moral nature.

Yaṃ kho pana kiñci kule deyyadhammaṃ sabbaṃ taṃ appaṭivibhattaṃ silavantehi kalyāṇadhammehi ti (S.5.397).

Ñāya: 'correct approach'

A different meaning for *ñāya* is indicated in the story about Medakathālikā, the acrobat's apprentice (S.5.168) where it means 'correct approach.' See Illustrations.

Ariyo ñāyo: the noble doctrine

Ariyo ñāyo in reference to dependent origination (*paṭiccasamuppāda* S.2.70) means 'noble doctrine':

'the noble doctrine that one has clearly seen and correctly penetrated by penetrative discernment'

ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho

Ñāyo is properly called 'doctrine' because it is equivalent to *dhamma* that the Buddha used, again in reference to dependent origination:

It is through not fathoming, not penetrating this doctrine that this generation is tangled up like string

etassa ānanda dhammassa ananubodhā appaṭivedhā evamayaṃ pajā tantākulakajāṭā

In both cases dependent origination is a doctrine to be penetrated.

Illustrations

Illustration

ñāya

noble practice

The community of the Blessed One’s disciples is applied to an excellent practice,

supaṭipanno bhagavato sāvakasaṅgho

The community of the Blessed One’s disciples is applied to the correct practice,

ujupaṭipanno bhagavato sāvakasaṅgho

The community of the Blessed One’s disciples is applied to the noble practice.

ñāyapaṭipanno bhagavato sāvakasaṅgho

The community of the Blessed One’s disciples is applied to a proper practice.

sāmīcipaṭipanno bhagavato sāvakasaṅgho.

— S.5.343

Illustration

ñāyassa

noble practice

This is the one-destination path... for acquiring the noble practice, for realising the Untroubled, namely, the [contemplation of the] four bases of mindfulness.

ekāyano ayaṃ bhikkhave maggo... ñāyassa adhigamāya nibbānassa sacchikiriya. Yadi daṃ cattāro satipaṭṭhānā.

— S.5.142

Illustration

ñāya

noble practice

If anyone told a follower of that teaching: 'Certainly the Venerable is applying himself to the noble practice, and will fulfil the noble practice,'

Yo kho cunda evarūpaṃ sāvakaṃ evaṃ vadeyya addhāyasmā ñāyapaṭipanno ñāyamārādhessatī ti

(...) the one who praises, the person who was praised, and the one who, on hearing such praise, should make still greater efforts, would all beget much merit. Why?

yo ca paṣaṃsati yañca paṣaṃsati yo ca paṣaṃsito bhiyyo somattāya viriyaṃ ārabhati sabbe te bahuṃ puññaṃ pasavanti. Taṃ kissa hetu?

(...) Because the teaching and discipline are well explained, well expounded, and lead to deliverance [from suffering], and to inward peace.

Evaṃ hetaṃ cunda hoti svākkhāte dhammavinaye suppavedite niyyānike upasamaṣaṃvattanike.

— D.3.121

Illustration

ñāyaṃ dhammaṃ

the noble practice

He explained the noble practice which is of benefit to devas and men, hearing and understanding which the manyfolk gain faith [in the perfection of the Perfect One's transcendent insight].

Hitam devamanussānaṃ ñāyaṃ dhammaṃ pakāsayī

Yaṃ ve disvā ca sutvā ca pasīdati bahujjano.

— A.2.37

Illustration

ñāyaṃ dhammaṃ

the noble practice

These four kinds of religious life without consolation have been declared, wherein a wise man certainly would not live the religious life, or if he should live it, would not fulfil the noble practice that is spiritually wholesome.

cattāri ca anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya vasanto vā na ārādheyya ñāyaṃ dhammaṃ kusalan ti.

— M.1.514

Illustration

ñāyaṃ dhammaṃ

the noble practice

If, brahman, anyone from a clan of *khattiyas* goes forth from the household life into the ascetic life, and, after encountering the teaching and discipline proclaimed by the Perfect One, he abstains from killing, stealing, celibacy... he fulfils the noble practice that is spiritually wholesome.

ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

— M.2.181

Illustration

ñāyaṃ dhammaṃ

the noble practice

Whether it is a layperson or one gone forth [into the ascetic life] who applies himself to wrong practice, because of doing so he does not fulfil the noble practice that is spiritually wholesome.

Gihī vā bhikkhave pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu nārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

— S.5.19

Illustration

ñāyo

correct approach

An acrobat told his apprentice Medakathālikā to join him on the bamboo pole and stand on his shoulders, and told him:

— 'You protect me, dear Medakathālikā, and I'll protect you.

tvaṃ samma medakathālike mamaṃ rakkha. Ahaṃ tvaṃ rakkhikissāmi.

(...) Thus safeguarding one another (*aññamaññaguttā*), protecting one another (*aññamaññarakkhitā*), we'll exhibit our skills, collect our fee, and get safely off the bamboo pole.'

Medakathālikā replied:

— 'That's not the way to do it, teacher. You protect yourself, teacher, and I'll protect myself.

na kho nāmenaṃ ācariya evaṃ bhavissati tvaṃ ācariya attānaṃ rakkha ahaṃ attānaṃ rakkhissāmi

(...) Thus, each safeguarding ourselves (*attaguttā*), and protecting ourselves (*attarakkhitā*), we'll exhibit our skills, collect our fee, and get safely off the bamboo pole.'

The Buddha praised Medakathālikā, saying:

— 'That's the correct approach: it's just as the apprentice Medakathālikā told his teacher.

So tattha ñāyo ti bhagavā avoca yathā medakathālikā antevāsī ācariyaṃ avoca.

— S.5.168-9

Illustration

ñāyo

doctrine

"And what is the noble doctrine that he has clearly seen and correctly penetrated by penetrative discernment?

Katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho?

The noble disciple carefully and properly contemplates dependent origination thus:

Idha gahapati ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yonisomanasikaroti

'When there is this, that comes to be. With the arising of this, that arises. Without this, that does not come to be. With the ending of this, that ceases.

iti imasmiṃ sati idaṃ hoti imassuppādā idaṃ uppajjati imasmiṃ asati idaṃ na hoti imassa nirodhā idaṃ nirujjhati.

— S.2.70

Comment:

Dependent origination is elsewhere called *dhamma*:

It is through not fathoming, not penetrating this doctrine that this generation is tangled up like string

Etassa ānanda dhammassa ananubodhā appaṭivedhā evamayaṃ pajā tantākulakajātā.

— D.2.55

ṬH

Ṭhāna

Renderings

- ṭhāna: possible
- ṭhāna: likely
- ṭhāna: stage
- ṭhāna: matter
- ṭhāna: thing
- ṭhāna: way
- ṭhāna: mode
- ṭhāna: on the spot
- ṭhāna: feature
- ṭhāna: base
- ṭhāna: basis
- ṭhāna: reason
- ṭhāna: case
- ṭhāna: place
- ṭhāna: situation
- ṭhāna: way of conduct

Illustrations

Illustration

ṭhānaṃ

possible

It would be impossible for that faculty of physical-plus-psychological neutral experience to arise without grounds, without a source, without originative factors, without necessary conditions.

Taṃ vata animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ upekkhindriyaṃ uppajjissatī ti netam ṭhānaṃ vijjati.

— S.5.215

Illustration

ṭhānaṃ

possible

it is possible that one will go to one of two places of rebirth: either hell or the animal realm.

ṭhānametaṃ vijjati yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ gaccheyya nīrayaṃ vā tiracchānayaṇiṃ vā.

— S.4.168

Illustration

ṭhānaṃ

possible

Now it is possible, Ānanda, that non-Buddhist ascetics might speak thus

Ṭhānaṃ kho panetaṃ ānanda vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ.

— S.4.220

Illustration

ṭhānaṃ

likely

If a bhikkhu who is applied to the higher mental states focuses exclusively on the practice of inward collectedness, his mind will likely fall into indolence

Sace bhikkhave adhicittamanuyutto bhikkhu ekantaṃ samādhinimittaññeva manasikareyya ṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyya.

— A.1.256

Illustration

ṭhāne

stage

There is the endeavour to attain the as-yet-unattained. When that stage has been reached, there is also sense impression arises due to that.

Appattassa pattiya atthi vāyāmaṃ tasmimpi ṭhāne anuppatte tappaccayāpi vedayitaṃ ti.

— S.5.13

Illustration

ṭhānaṃ

matter

For beings who take pleasure and delight in clinging, finding satisfaction in clinging, this were a matter difficult to see, that is to say dependent origination with specific conditionality

ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ idappaccayatāpaṭiccasamuppādo.

— M.1.167

Illustration

ṭhāne

matter

Through lack of investigation and penetration (*ananuvicca अपariyogāhetvā*) a foolish, incompetent, ordinary person exhibits

faith in a matter that is not worthy of faith

appasādaniye ṭhāne pasādaṃ upadaṃseti

lack of faith in a matter that is worthy of faith

pasādaniye ṭhāne appasādaṃ upadaṃseti.

— A.1.90

Illustration

ṭhānāni

things

A bhikkhu who is an arahant... is intent on six things

yo so bhante bhikkhu arahaṃ... so chaṭṭhānāni adhimutto hoti

he is intent on the practice of unsensuousness

nekkhammādhimutto hoti

he is intent on physical seclusion

pavivekādhimutto hoti

he is intent on freedom from hostility

avyāpajjhādhimutto hoti

he is intent on the destruction of grasping

upādānakkhayādhimutto hoti

he is intent on the destruction of craving

taṇhakkhayādhimutto hoti

he is intent on freedom from undiscernment of reality

asammohādhimutto hoti.

— A.3.377

Illustration

ṭhānehi

ways

The ignorant Everyman conducts himself wrongly in three ways: by body, speech, and mind.

assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati kāyena vācāya manasā.

— S.2.151

Illustration

ṭhānesu

ways of conduct

Properly reflecting, he avoids sitting in the sorts of unsuitable seats, wandering to the sorts of unsuitable places, and associating with the sorts of unvirtuous friends that would make his knowledgeable companions in the religious life suspect him of unvirtuous ways of conduct.

viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ.

— M.1.10-11

Illustration

ṭhānaṃ

mode

There are five modes of meditation

pañca bhante anussatiṭṭhānāni ti

1. Practising the first three jhānas: this mode of meditation when developed and cultivated leads to pleasant states of meditation in this lifetime.

Idaṃ bhante anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahūlikataṃ diṭṭha dhammasukhavihārāya saṃvattati.

2. Focusing on the mental image of light, concentrating on the mental image of day (*ālokasaññaṃ manasikaroti divāsaññaṃ adhiṭṭhāti*): this mode of meditation when developed and cultivated leads to the attainment of knowledge and vision [of things according to reality].

idaṃ bhante anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ ñāḍadassanapaṭilābhāya saṃvattati.

3. Reflecting on the body, covered in skin and full of various foul things (*nānappakāraṣa asucino*): this mode of meditation when developed and cultivated leads to the abandonment of attachment to sensuous pleasure

idaṃ bhante anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ kāmarāgassa pahānāya saṃvattati

4. Considering a corpse cast away in a charnel ground and remembering that this [wretched human] body has the same nature and constitution (*ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃ anatīto ti*): This mode of meditation when developed and cultivated leads to completely uprooting self-centredness.

Idambhante anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ asmimānasamugghātāya saṃvattati.

5. Practising fourth jhāna: this mode of meditation when developed and cultivated leads to the understanding of the countless elements.

Idaṃ bhante anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulīkataṃ anekadhātu paṭivedhāya saṃvattati

6. In this regard, Ānanda, a bhikkhu sets out mindfully, returns mindfully, stands mindfully, sits mindfully, lies down mindfully, concentrates on his activities mindfully.

Idhānanda bhikkhu satova abhikkamati satova paṭikkamati satova tiṭṭhati satova nisīdati satova seyyaṃ kappeti satova kammaṃ adhiṭṭhāti.

This mode of meditation when developed and cultivated leads to mindfulness and full consciousness

Idaṃ ānanda anussatiṭṭhānaṃ evaṃbhāvitaṃ evaṃ bahulīkataṃ satisampajaññāya saṃvattatī ti.

— A.3.323-6

Illustration

ṭhāna

on the spot

Did you think out these verses beforehand, Vaṅḡsa, or did they occur to you on the spot?

Kinnu te vaṅḡsa imā gāthāyo pubbe parivitakkitā udāhu ṭhānasova taṃ paṭibhantī ti.

— S.1.193

Illustration

ṭhānehi

features

By three features a person with faith and confidence in the Perfect One is to be known. What three?

tīhi bhikkhave ṭhānehi saddho pasanno veditabbo

1. He wants to see virtuous people

sīlavantānaṃ dassanakāmo hoti

2. He wants to listen to the true teaching

saddhammaṃ sotukāmo hoti

3. he lives at home with a mind unblighted by stinginess

vigatamalamaccherena cetasā agāraṃ ajjhāvasati (A.1.150).

Illustration

ṭhānāni

base

Six bases of meditation

cha anussatiṭhānāni

Meditation on the [perfection of the] Buddha's [transcendent insight], on the [significance of the] teaching, on the [praiseworthiness of the] community of disciples' [application to the practice], on [the impeccability of one's own] virtue, on [the ungrudgingness of one's own] generosity, and on [one's own] deva-like accomplishments [in faith, virtue, learning, generosity, and wisdom].

buddhānussati dhammānussati saṅghānussati silānussati cāgānussati devatānussati.

— D.3.250

Illustration

ṭhānā

basis

Liquor, wines, and intoxicants which are bases of negligence [in the practice].

surāmerayamajjapamādaṭṭhānā.

— M.3.170

Illustration

ṭhānaṃ

reason

Do you see a reason, Vappa, due to which perceptually obscuring states productive of unpleasant sense impression should flow in upon him at some future time?

Passasi no tvaṃ vappa taṃ ṭhānaṃ yato nidānaṃ purisaṃ dukkhavedanīyā āsavā assaveyyuṃ abhisamparāyanti.

— A.2.196-7

Illustration

ṭhānesu

cases

Fondness and attachment regarding the visual sense is a spiritual defilement; the auditory sense, the olfactory sense, the gustatory sense, the tactile sense, the mental sense.

Yo bhikkhave cakkhusmiṃ... manasmiṃ chandarāgo cittasse'so upakkilesa

In so far as one abandons the spiritual defilement in these six cases, his mind inclines to the practice of unsensuousness.

Yato kho bhikkhave bhikkhuno imesu chasu ṭhānesu cetaso upakkilesa pahīno hoti nekkhammaninnaṃ cassa cittaṃ hoti.

— S.3.232

Illustration

ṭhānaṃ

places [of pilgrimage]

There are four places [of pilgrimage] that fill one with an earnest attitude [to the practice]

and should be seen by a noble young man who has faith [in the perfection of the Perfect One's transcendent insight]

Cattārimāni bhikkhave saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni

Where the Perfect One was born... fully awakened to unsurpassed, complete enlightenment... set in motion the Wheel of the Teaching... passed away to the Untroubled-without-residue is a place [of pilgrimage] that fills one with an earnest attitude [to the practice], and should be seen by a noble young man who has faith [in the perfection of the Perfect One's transcendent insight].

Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto ti bhikkhave saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ.

— D.2.140

Illustration

ṭhānāni

situations

Five impossible situations

Pañca abhabbatṭhānāni

It is impossible (*abhabbo*) for an arahant to kill, steal, have sex, lie, or store up luxuries (*bhogaṃ* D.1.6) to be used for sensuous pleasure as he did as a layman (D.3.235).

T

Taṃ kutettha labbhā ti

Renderings

- *taṃ kutettha labbhā ti*: How could it possibly be otherwise?
- *taṃ kutettha labbhā ti*: What can be possibly done about it?
- *taṃ kutettha labbhā ti*: What possible advantage is there in such a thought?

Introduction

Rhetorical question: threefold solution

The phrase *taṃ kutettha labbhā ti* occurs many times in the scriptures. Its meaning is uncertain, but it seems to indicate a rhetorical question. Bodhi renders it in three ways:

- How is it possible that... ? (MLDB p.990)
- How is it to be obtained here... ? (CDB p.1645).
- How could I possibly think... ? (CDB p.666).

Our own threefold solution is as follows:

- How could it possibly be otherwise?
- What can be possibly done about it?
- What possible advantage is there in such a thought?

Relationship to an underlying truth

The validity of these renderings can be demonstrated by considering their relationship to an underlying truth:

1. 'How could it possibly be otherwise?' arises from the truth that 'being otherwise is impossible.' For example: What is born deteriorates: how could it possibly be otherwise?
2. 'What can be possibly done about it?' arises from the truth that 'this is an immutable fact.' For example: Originated phenomena are unlasting: what can be possibly done about it?
3. 'What possible advantage is there in such a thought?' arises from the truth that 'there is no possible advantage in such a thought.' For example, the Buddha said a bhikkhu was unworthy to be a visitor of families (*arahati na kulūpago hotuṃ*) if he did so with the thought that they should give him

offerings, because if they did not comply he would be resentful. He said that the thought, 'May they give!' should be quelled with the thought, 'What possible advantage is there in such a thought?'

The Dvedhāvitakka Sutta: a comparison

Eradicating unvirtuous thoughts by recognising their lack of usefulness is described in a similar way in the *Dvedhāvitakka Sutta* where the Buddha said that before his enlightenment, when afflicted by sensuous thought, unbenevolent thought, and malicious thought (*kāma vitakko*; *vyāpāda vitakko*; *vihiṃsā vitakko*) he would reflect on such thoughts:

This leads to my own harm, the harm of others, the harm of both. It is destructive of penetrative discernment, associated with distress, not conducive to the Untroubled

*attavyābādhāyapi saṃvattati paravyābādhāyapi saṃvattati ubhayavyābādhāyapi saṃvattati
paññānirodhiko vighātapakkhiko anibbāna saṃvattaniko*

— M.1.114

He said that by reflecting like this, the thought would vanish.

Illustrations

Illustration

How could it possibly be otherwise?

The Buddha, approaching death, said to the weeping Ānanda:

'How could it possibly be, Ānanda, that what is born, brought about, originated, destined to decay, not decay? It is not possible.'

*Taṃ kutettha ānanda labbhā yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ taṃ vata mā palujjīti.
Netāṃ thānaṃ vijjati.*

— D.2.118

Illustration

How could it possibly be otherwise?

When Prince Jayasena refused to accept that a bhikkhu could achieve non-distractedness of mind (*cittassa ekaggatan ti*), the Buddha exclaimed to Aggivessana:

'How could it possibly be (*taṃ kutettha aggivessana labbhā*), that Prince Jayasena, living amidst sensuous

pleasure, enjoying sensuous pleasure, being consumed by sensuous thought, tormented by sensuous passion, eager in the quest for sensuous pleasure, could know or see or realise that which must be known, seen, attained and realised through the practice of unsensuousness? It is impossible' (*netam thānaṃ vijjati*) (M.3.129).

Illustration

How could it possibly be otherwise?

When disgruntlement [with the celibate life] (i.e. lust) invaded Vaṅgīsa's mind while he was alone, he reflected 'How could it possibly be that someone else could dispel my disgruntlement [with the celibate life], and arouse delight in it? How about if I dispelled my disgruntlement [with the celibate life] myself, and aroused delight in it?

taṃ kutettha labbhā yaṃ me paro anabhiratiṃ vinodetvā abhiratiṃ uppādeyya. Yannūnāhaṃ attanāva attano anabhiratiṃ vinodetvā abhiratiṃ uppādeyyan ti.

— S.1.186

Illustration

What can be possibly done about it?

When the Buddha passed away, those bhikkhus who were free of attachment, bore [the situation], saying: 'Originated phenomena are unlasting. What can be possibly done about it?.'

Ye pana te bhikkhū vītarāgā te satā sampajānā adhvāsenti aniccā saṅkhārā taṃ kutettha labhā ti.

— Vin.2.284

Illustration

What can be possibly done about it?

When a brahman invited the Buddha to spend a rains residency period at Verañja, he later apologised for not supporting him, saying:

"What can be possibly done about it? The household life is busy; there is much to do."

Taṃ kutettha labbhā? Bahukiccā gharāvāsā bahukaraṇīyā.

— Vin.3.11

Illustration

What possible advantage is there in such a thought?

"Bhikkhus, a bhikkhu might approach families with the thought:

Yo hi koci bhikkhave bhikkhu evaṃcitto kulāni upasaṅkamati

'May they give to me, not hold back. May they give much, not little. May they give fine things, not shabby things. May they give promptly, not slowly. May they give respectfully, not casually.'

dentuyeva me mā nādaṃsu. Bahuññeva me dentu mā thokaṃ. Paṇitaññeva me dentu mā lūkhaṃ. Sīghaññeva me dentu mā dandhaṃ. Sakkaccaññeva me dentu mā asakkaccaṃ ti

When a bhikkhu approaches families with such a thought, if they do not give, he thereby becomes resentful. On that account he experiences physical and psychological pain.

Tassa ce bhikkhave bhikkhuno evaṃ cittassa kulāni upasaṅkamato na denti tena bhikkhu sandīyati. So tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati

Such a bhikkhu is not worthy to be a visitor of families.

Evarūpo kho bhikkhave bhikkhū na arahati kulūpago hotuṃ.

"Bhikkhus, a bhikkhu might approach families with the thought:

Yo ca kho bhikkhave bhikkhu evaṃcitto kulāni upasaṅkamati

'What possible advantage is there in such a thought when amidst families as: "May they give to me, not hold back.... May they give respectfully, not casually"?''

Taṃ kutettha labbhā parakulesu dentu yeva me mā nādaṃsu

When a bhikkhu approaches families with such a thought,

Tassa me bhikkhave bhikkhuno evaṃcittassa kulāni upasaṅkamato

if they do not give... if they give casually rather than carefully, he does not become resentful, nor does he experience physical and psychological pain (S.2.200).

Illustration

What possible advantage is there in such a thought?

There are ten bases of resentment (*dasa āghātavatthūni*), namely the thoughts:

He has harmed, is harming, or will harm me. Thinking thus, one arouses resentment.

anattHAMme acarīti... caratīti... carissatīti āghātaṃ bandhati

He has harmed, is harming, or will harm someone beloved and dear to me. Thinking thus, one arouses resentment.

PiyaSSa me manāpassa anattaṃ acarīti... caratīti... carissatīti āghātaṃ bandhati

He has benefited, is benefiting, or will benefit someone who is unloved or loathsome to me. Thinking thus, one arouses resentment.

AppiyaSSa me amanāpassa atthaṃ acari... carati... carissatīti āghātaṃ bandhati

And tenthly, one is groundlessly irritated.

aṭṭhāne ca kuppati.

— A.5.150, D.3.263

There are correspondingly ten ways of overcoming resentment, via the thought *taṃ kutettha labbhāti*, as follows:

- He has harmed, is harming, or will harm me. What possible advantage is there in such a thought?
- He has harmed, is harming, or will harm someone beloved and dear to me. What possible advantage is there in such a thought?
- He has benefited, is benefiting, or will benefit someone who is unloved or loathsome to me. What possible advantage is there in such a thought?

Finally, one overcomes groundless irritation through being groundlessly unirritated (*aṭṭhāne ca na kuppati*) (A.5.150).

Taṇhā

Renderings

- *taṇhā*: craving
- *bhavataṇhā*: craving for states of individual existence (i.e. treating *bhavataṇhā* as a plural)
- *vibhavataṇhā*: craving for the cessation of states of individual existence (i.e. treating *vibhavataṇhā* as a plural)

Introduction

Taṇhā is 'powerful and unsubdued'

Taṇhā is usually and correctly called 'craving' (i.e. strong desire). This is justified by comparison with *kāmarāgo*, which is a tie to individual existence when it is 'powerful and unsubdued':

1. Craving is the seamstress. For craving stitches him to this or that state of individual existence and rebirth.

taṇhā sibbanī. Taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā (A.3.400).

2. When attachment to sensuous pleasure is powerful and unsubdued in him, it is a tie to individual existence in the low plane of existence.

tassa so kāmarāgo thāmagato appaṭivinito orambhāgiyaṃ saṃyojanaṃ (M.1.433).

Taṇhā comes from misperceiving sense impression

Taṇhā arises dependent on sense impression, as follows:

When there is sense impression, craving arises. Craving arises dependent on sense impression

vedanāya kho sati taṇhā hoti vedanāpaccayā taṇhā ti.

— D.2.31

How misperception of sense impression leads to craving is explained in the *Sammāsa Sutta* as follows:

Bhikkhus, whatever ascetics and Brahmanists in the past... in the future... at present regard that in the world which is agreeable and pleasing

Ye hi ke ci bhikkhave atītamaddhānaṃ... anāgatamaddhānaṃ... etarahi samaṇā vā brāhmaṇā yaṃ loke piyarūpaṃ sātārūpaṃ

as lasting

taṃ niccato passanti

as existentially substantial

sukhato passanti

as endowed with personal qualities

attato passanti

as unailing

ārogyato passanti

as free of danger

khemato passanti

they nurture craving

te taṇhaṃ vaḍḍhenti.

— S.2.108-9

Therefore misperception produces *taṇhā*.

Bhavataṇhā and Vibhavataṇhā: plurals

There are three forms of *taṇhā*:

craving for sensuous pleasure

kāmatanḥā

craving for states of individual existence

bhavatanḥā

craving for the cessation of states of individual existence

vibhavatanḥā.

— D.2.308

We treat *bhavatanḥā* as a plural, in accordance with other suttas. For example:

1. not free of craving for various states of individual existence

avitatanḥāse bhavābhavesu (Sn.v.776).

2. In relation to states of individual existence, the attachment to individual existence.

bhavesu bhavarāgo (A.2.10).

3. All these states of individual existence are unlasting, existentially void, destined to change. On perceiving this according to reality with perfect penetrative discernment he abandons craving for states of individual existence.

*Sabbe te bhavā aniccā dukkhā vipariṇāmadhammā.
Evametaṃ yathābhūtaṃ sammappaññāya passato
Bhavatanḥā pahīyati* (Ud.33).

We likewise treat *vibhavatanḥā* as a plural, otherwise it would only be applicable to the annihilationist ideal. Here, because some devas and men are revolted, appalled, and disgusted by individual existence (*bhaveneva kho paneke aṭṭiyamānā harāyamāsā jigucchamānā*), they long for the cessation of individual existence (*vibhavaṃ abhinandanti*). They think:

When that [absolute] Selfhood is annihilated, destroyed, and does not exist with the demise of the body at death, this is peaceful, this is sublime, this is reality.'

yato kira bho ayaṃ attañ kāyassa bhedaṃ parammaraṇā ucchiṃjati vinassati na hoti parammaraṇā etaṃ santaṃ etaṃ paṇītaṃ etaṃ yathāvantī.

— It.44

However, through disgust with personal identity such people keep running and circling around that same personal identity just as a dog bound by a leash tied to a firm post or pillar keeps on running and circling around that same post or pillar (M.2.232-233).

This form of *taṇhā* is no less a basis for renewed states of individual existence than the other two forms. But treating *vibhavataṇhā* as a plural gives it a much broader application.

These plurals are therefore applicable in the following quotes:

Three further types of craving

Aparā pi tisso taṇhā

craving for the sensuous plane of existence

kāmataṇhā

craving for the refined material plane of existence

rūpataṇhā

craving for the immaterial plane of existence.

arūpataṇhā.

— D.3.216

Three further varieties of craving:

aparā pi tisso taṇhā

craving for refined material states of awareness

rūpataṇhā

craving for immaterial states of awareness

arūpataṇhā

craving for the ending [of originated phenomena]

nirodhataṇhā.

— D.3.216

Basis of the ego: Pārileyyaka Sutta

Taṇhā creates egoistic ideas in the following way:

The ignorant Everyman considers bodily form to be the [absolute] Selfhood

rūpaṃ attato samanupassati

That considering is an originated phenomenon

yā kho pana sā bhikkhave samanupassanā saṅkhāro so

What is the basis, origin, object of genesis and production of that originated phenomenon?

So pana saṅkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavoti

When the ignorant Everyman is affected by sense impression born of sensation and uninsightfulness into reality, craving arises.

avijjāsamphassajena bhikkhave vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā

That originated phenomenon is born from that

tatojo so saṅkhāro.

— S.3.96

Basis of the ego: other suttas

That assumptions of Selfhood stem from *taṇhā* is confirmed in other suttas:

1. The view that the Tathāgata exists after death is called a matter of *taṇhā* (*taṇhāgatametam*) (A.4.69).
2. When ascetics and brahmins who are eternalists proclaim the eternity of the Self and the world in four ways, that is merely the agitation and trembling of those overcome by *taṇhā* (*taṇhāgatametam*) (D.1.40).
3. When the bhikkhu Sati had the view that 'it is this same consciousness that runs and wanders through the round of rebirths, not another', the Buddha said that the bhikkhu Sati was caught up in the vast net of *taṇhā* (M.1.271).
4. When the Buddha explained the doctrine of no-Self, and a monk asked what Self will the actions done by not-Self affect, the Buddha said that the bhikkhu's mind was overcome by *taṇhā* (*taṇhādhipateyyena*) (M.3.19).
5. It is craving that produces a person;

taṇhā janeti purisaṃ (S.1.37).

Illustrations

Illustration

taṇhā

craving

Whichever homeless one, having abandoned sensuous pleasure in this world, should fulfil the ideals of religious asceticism, and for whom craving and individual existence are destroyed, he is what I call a Brahman.

Yodha taṇhaṃ pahatvāna anāgāro paribbaje
Taṇhābhavaparikkhīṇaṃ tamaḥaṃ brūmi brāhmaṇaṃ.

— Sn.v.640

Illustration

taṇhāya

craving

If a bhikkhu's mind is imbued with the perception of the loathsome nature of digestion, his mind draws back, bends back, turns away from craving for flavours and is not attracted to them, and either indifference or loathing is established in him.

Āhāre paṭikkūlasaññā paricitenā bhikkhave bhikkhuno cetasā bahulaṃ viharato rasataṇhāya cittaṃ patilīyati patikuṭṭati pativaṭṭati na sampasāriyati upekkhā vā paṭikkūlyatā vā saṇṭhāti.

— A.4.49

Illustration

taṇhaṃ

craving

Do not foster craving for robe material, almsfood, therapeutic requisites, and abodes

cīvare piṇḍapāte ca paccaye sayanāsane etesu taṇhaṃ mā kāsi.

— Sn.v.339

Illustration

taṇhaṃ

craving

Because of craving, search.

taṇhaṃ paṭicca pariyesanā

Because of search, acquisition

pariyesanaṃ paṭicca lābho

Because of acquisition, examination

lābhaṃ paṭicca vinicchayo

Because of examination, fondness and attachment

vinicchayaṃ paṭicca chandarāgo.

— A.4.401

Illustration

taṇhā

craving

A person for whom there is no attachment, who, knowing the nature of reality [according to reality], is not attached; and who has no craving for either individual existence or the cessation of individual existence.

Yassa nissayatā natthi ñatvā dhammaṃ anissito

Bhavāya vibhavāya vā taṇhā yassa na vijjati.

— Sn.v.856

Illustration

taṇhā

craving

— 'Ānanda, if there were no craving in any way,

craving for sensuous pleasure,

kāmatanḥā

craving for states of individual existence

bhavatanḥā

craving for the cessation of states of individual existence

vibhavatanḥā

with the total ending of craving

sabbaso tanḥā nirodhā

would search be evident?'

api nu kho pariyesanā paññāyethā ti.

— 'No, bhante'.

— D.2.62

Illustration

tanḥā

craving

Attachment has craving as its basis, craving as its origin; it is generated and produced by craving.

upadhi tanḥānidāno tanḥāsamudayo tanḥājātiko tanḥāpabhavo

When there is craving, attachment comes to be. Without craving, attachment does not arise.

tanḥāya sati upadhi hoti tanḥāya asati upadhi na hoti ti.

— S.2.108

Illustration

taṇhā

craving

And where does craving arise when it arises; where does it persist when it persists?

taṇhā paṇāyaṃ kattha uppajjamānā uppajjati kattha nivisamānā nivisatī ti.

Whatever in the world [of phenomena] is agreeable and pleasing: it is here that craving arises when it arises; it is here that it persists when it persists.

yaṃ kho kiñci loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati ettha nivisamānā nivisati.

And what in the world is agreeable and pleasing?

Kiñca loke piyarūpaṃ sātārūpaṃ?

The visual sense is agreeable and pleasing in the world: it is here that craving arises when it arises; it is here that it persists when it persists.

Cakkhuṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati ettha nivisamānā nivisati.

So, too, the auditory sense, the olfactory sense, the gustatory sense, the tactile sense, and the mental sense have an agreeable and pleasing nature: it is here that craving arises when it arises; it is here that it persists when it persists.

Sotaṃ... Ghānaṃ... Jivhā... Kāyo... Mano loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati ettha nivisamānā nivisati.

— S.2.108

Illustration

taṇhaṃ

craving

Bhikkhus, whatever ascetics and Brahmanists in the past regarded that in the world which is agreeable and pleasing

ye ca kho ke ci bhikkhave atītamaddhānaṃ samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ

as unlasting

aniccato addakkhūṃ

as existentially void

dukkhato addakkhūṃ

as void of personal qualities

anattato addakkhūṃ

as an illness

rogato addakkhūṃ

as full of danger

bhayato addakkhūṃ

they abandoned craving

te taṇhaṃ pajahiṃsu

In abandoning craving they abandoned attachment

ye taṇhaṃ pajahiṃsu te upadhiṃ pajahiṃsu.

— S.2.108-9

Illustration

taṇhāya

craving

The complete passing away and ending of this same craving, the giving up and relinquishment of it, the freedom from it, the letting go of it, is called the ending of suffering.

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo ayaṃ vuccatāvuso dukkhanirodho.

— M.1.49

Illustration

taṇhā

craving

He for whom entangling and sticky craving no more exists to lead him anywhere.

Yassa jālinī visattikā taṇhā natthi kuhiñci netave.

— S.1.107

Illustration

taṇhā

craving

With craving as his companion, man has wandered the round of birth and death for a long time. He cannot transcend the round of birth and death by states of individual existence in this world or another.

*Taṇhā dutiyo puriso dīghamaddhānaṃ saṃsaraṃ
Itthabhāvaññathābhāvaṃ saṃsāraṃ nātivattati.*

Recognising this danger, that the arising of suffering is due to craving, let the bhikkhu, free of craving, free of grasping, mindful, fulfil the ideals of religious asceticism.

*Etamādīnavaṃ ñatvā taṇhā dukkhassa sambhavaṃ
Vītataṇho anādāno sato bhikkhu paribbaje ti.*

— A.2.10

Comment:

Norman says the alternative reading *taṇhaṃ dukkhassa sambhavaṃ* 'probably arose from the inability of

the scribes to fit the seeming nominative *taṇhā* into the structure of the sentence. This problem disappears when we realise that *taṇhā* is a truncated instrumental = *taṇhāya*' (Group of Discourses n.741). This view is supported by the commentary (which says *etaṃ dukkhassa sambhavaṃ taṇhāya ādīnavaṃ ñatvā*) and also by the usual meaning of *sambhava*, which is 'arising' not 'origin.'

Illustration

taṇhā

craving

When one abides contemplating the sweetness of things that are conducive to psychological bondage, craving increases.

saṃyojaniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati

When one abides contemplating the wretchedness of things that are conducive to psychological bondage, craving ceases.

saṃyojaniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

— S.2.89

Illustration

taṇhā

craving

— Master Gotama, when a flame is flung by the wind and goes some distance, what does Master Gotama declare to be its fuel on that occasion?

— When, Vaccha, a flame is flung by the wind and goes some distance, I declare that it is fuelled by the wind. For on that occasion the wind is its fuel.

— And, Master Gotama, when a being has laid down this [wretched human] body but is not yet possessed of another body, what does Master Gotama declare to be [the being's] fuel on that occasion?

—When, Vaccha, a being has laid down this [wretched human] body but is not yet possessed of another body, I declare that [the being] is fuelled by craving. For on that occasion craving is [the being's] fuel.

Yasmiṃ kho vaccha samaye imaṅca kāyaṃ nikkhipati satto ca aññataraṃ kāyaṃ anuppanno hoti tamaḥaṃ taṇhūpādānaṃ vadāmi. Taṇhāhissa vaccha tasmīṃ samaye upādānaṃ hotī ti.

— S.4.399

Illustration

taṇhā

craving

This [wretched human] body has manifested through craving. With the help of craving, craving must be abandoned.

Taṇhāsambhūto ayaṃ bhagini kāyo. Taṇhaṃ nissāya taṇhā pahātabbā ti iti kho panetaṃ vuttaṃ.

The sutta explains this as follows:

A bhikkhu hears that another bhikkhu has attained arahantship. To him it occurs:

Surely, I too, through the destruction of perceptually obscuring states, in this very lifetime will enter and abide in the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, realising it for myself through transcendent insight.

Tassa evaṃ hoti: kudassunāma ahampi āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissāmī ti.

Then sometime later, with the help of craving, he abandons craving.

So aparena samayena taṇhaṃ nissāya taṇhaṃ pajahati.

— A.2.146

Illustration

taṇhā

craving

One with little wealth but exceeding craving is born into a *khattiya* family. He longs for kingship in this world. That is the cause of spiritual ruination.

*Appabhogo mahātaṇho khattiye jāyato kule
Sodha rajjaṃ patthayati taṃ parābhavato mukhaṃ.*

— Sn.v.114

Illustration

taṇhā

craving

The savoury earth was very sweet, like honey. Then one creature with a greedy nature (*lolajātiko*) tasted the savoury earth placed on its finger and craving arose in it (*taṇhā cassa okkami*). Other beings did the same. Then they started breaking pieces off with their hands in order to eat it (D.3.85).

Illustration

taṇhā

craving

The craving of a person of distracted thoughts, who is full of attachment and contemplates the loveliness [of the female body] will only develop.

*Vitakkapamathitassa jantuno tibbarāgassa subhānupassino
Bhiyyo taṇhā pavaḍḍhati.*

— Dh.v.349

Illustration

taṇhā

craving

Fools through craving for wealth destroy themselves and others too.

Bhogataṇhāya dummedho hanti aññe va attānaṃ.

— Dh.v.355

Illustration

taṇhā

craving

There are six categories of craving

chayime taṇhākāyā

craving for visible objects

rūpataṇhā

craving for audible objects

saddataṇhā

craving for smellable objects

gandhataṇhā

craving for tasteable objects

rasataṇhā

craving for tangible objects

phoṭṭhabbatanaṇhā

craving for mentally known objects

dhammataṇhā.

— S.2.3

Tathāgata

Renderings

- *tathāgata*: the Perfect One

Introduction

Venerable Ñāṇamoli: 'Perfect One'

Ñāṇamoli translated *tathāgata* as 'Perfect One' in all his translations: the *Majjhima Nikāya*, the *Visuddhimagga*, the *Nettipakaraṇaṃ*, and the *Life of the Buddha*. This term was restored to *Tathāgata* when his translation of the *Majjhima Nikāya* was published as *A Treasury of the Buddha's Words*, and later *The Middle Length Discourses of the Buddha*.

Horner: 'Accomplished One or Perfect One'

Horner (*Middle Length Sayings*, Volume 1, xvii) says that *tathāgata* probably means Accomplished One or Perfect One, but argues that these renderings are inadequate because they have no etymological justification and moreover are equally applicable to any arahant.

The Buddha ignored etymology

As for her former objection, the Buddha also ignored etymology. It is true that he occasionally referred to *tathā* (*yathāvādī tathākārī yathākārī tathāvādī tasmā tathāgato ti vuccati*, D.3.135) which would justify the word 'thus' in 'Thus Gone One.' But this hardly contradicts our assertion, because firstly he always ignored the *gata/āgata* suffix, and secondly some of his explanations make no reference even to *tathā*. Therefore references to *tathā* should be seen as mere wordplay. For example when Queen Mallikā said:

Perfect One's do not speak untruth

na hi tathāgatā vitathaṃ bhaṇantī ti.

— M.2.108

All arahants are tathāgatas

As for Horner's latter objection that 'Perfect One' cannot be used of the Buddha because the term could equally applicable to any arahant, this argument also fails because *tathāgata* is indeed occasionally applied to all arahants, for example at M.1.140:

Bhikkhus, when the devas with Inda, Brahmā, and Pajāpati seek a bhikkhu who is liberated in mind, they do not find [anything of which they could say]: 'The stream of sense consciousness of the Perfect One is attached to this. For what reason? The Perfect One is untraceable even in this lifetime, I declare.

Evaṃ vimuttacittaṃ kho bhikkhave bhikkhuṃ saindā devā sabrahmakā sapajāpatikā anvesaṃ nādhigacchanti idaṃ nissitaṃ tathāgatassa viññāṇan ti. Taṃ kissa hetu? Diṭṭhevāhaṃ bhikkhave dhamme tathāgataṃ ananuvejjoti vadāmi.

— M.1.140

Different levels of perfection of the Perfect One

Even after his enlightenment the Buddha accepted the possibility of further developing the aggregates of virtue, inward collectedness, penetrative discernment, liberation [from perceptually obscuring states], and the knowledge and vision that follows liberation [from perceptually obscuring states], and said he would live under a teacher to do this:

It would be for the sake of fulfilling the unfulfilled aggregate of virtuous practices... the knowledge and vision that follows liberation [from perceptually obscuring states] that I would honour, respect, and dwell under another ascetic or brahman in spiritual discipleship.

aparipuṇṇassa kho sīlakkhandhassa... samādhikkhandhassa... paññākkhandhassa... vimuttikkhandhassa... vimuttiñāṇadassanakkhandhassa pāripuriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garukatvā upanissāya vihareyyaṃ.

— S.1.139

This suggests the possibility of different levels of perfection, even at the exalted level of Perfect Ones.

Different levels of perfection amongst Perfect Ones

Related to this is the possibility that different *tathāgatas* are at different levels of perfection. This was the basis of the Buddha's objection when Venerable Sāriputta claimed that there never was, nor is, nor will be, another ascetic or Brahmanist who has greater transcendent insight regarding enlightenment than the Blessed One (*na cāhu na ca bhavissati na cetarahi vijjati añño samaṇovā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiyanti* (D.3.99).

The Buddha said such a statement would only be valid if one knew the minds of all Buddhas, past, present and future (*atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ* (D.3.100).

Absolute perfection: nibbāna

Although 'Perfect One' validly renders *tathāgata*, the Buddha did not claim that he was therefore perfection itself. The Buddha was perfect in the terms in which he described himself. Absolute perfection, *accantaniṭṭho* is none other than *nibbāna* (M.1.252).

Illustrations

Illustration

Perfect One

This is a term for the Perfect One: the embodiment of the teaching, the embodiment of Brahmā, one who has become righteousness itself, one who has become Brahmā.

Tathāgatassa hetam vāseṭṭhā adhivacanam dhammakāyo iti pi brahmakāyo iti pi dhammabhuto iti pi brahmabhuto iti pi.

— D.3.84

Illustration

Perfect One

Whatever in this world [of beings] with its devas, māras, and brahmās, in the world of mankind with its ascetics and Brahmanists, its royalty and commoners is seen, heard, sensed, cognised, attained, sought after, pondered over, that has been fully understood by the Perfect One. Thus he is called the Perfect One.

Yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutam mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṭaṃ manasā yasmātaṃ tathāgatenā abhisambuddhaṃ tasmā tathāgato ti vuccati

From the day of his unsurpassed enlightenment till the day of his passing away to the Untroubled-without-residue, whatever the Perfect One has said, spoken, and explained in that interval is completely right, not mistaken. Thus he is called the Perfect One.

Yañca bhikkhave rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati yaṃ etasmiṃ antare bhāsati lapati niddisati sabbaṃ taṃ tatheva hoti. No aññathā. Tasmā tathāgato ti vuccati.

The Perfect One is one who behaves in line with the way he speaks, and speaks in line with the way he behaves. Thus he is called the Perfect One.

Yathāvādi bhikkhave tathāgato tathākārī. Yathākārī tathāgato tathāvādī. Iti yathāvādītātākārī yathākārī tathāvādī. Tasmā tathāgato ti vuccati.

In this world [of beings] with its devas, māras, and brahmās, in the world of mankind with its ascetics and Brahmanists, its royalty and commoners, the Perfect One is the unconquered Conqueror [of all unvirtuous, spiritually unwholesome factors], all-seeing, the wielder of power. Thus he is called the Perfect One.

Sadevake bhikkhave loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato abhibhū anabhibhūto. Aññadatthudaso vasavattī. Tasmā tathāgato ti vuccatītu.

— It.121-2, A.2.24

Illustration

Perfect One

Concerning things past, future, and present the Perfect One is one who speaks at the right time, about what is true, what is beneficial, what is the teaching, what is the discipline. Therefore he is called the Perfect One.

atītānāgatapaccuppannesu dhammesu tathāgato kālāvādī bhūtavādī atthavādī dhammāvādī vinayavādī tasmā tathāgato ti vuccati.

— D.3.134-5

Illustration

Perfect One

The Perfect One, the unexcelled person, the supreme person, one who has attained the supreme attainment.

tathāgato uttamapuriso paramapuriso paramapattipatto.

— S.3.118

Tatheva

Renderings

- *tatheva*: right
- *tatheva*: true
- *tatheva*: valid
- *tatheva*: incontrovertible
- *tatheva*: likewise
- *tatheva*: like
- *tatheva*: as they are
- *tatheva*: so

Illustrations

Illustration

tatheva

right

'One who has destroyed all states of attachment, having realised the [Untroubled] State, having understood the teaching, having clearly seen the abandonment of all perceptually obscuring states: he would properly fulfil the ideals of religious asceticism in the world.

*Aññāya padaṃ samecca dhammaṃ vivaṭaṃ disvāna pahānamāsavānaṃ
Sabbupadhīnaṃ parikkhayāno sammā so loka paribbajeyya.*

— Sn.v.374

'This is surely right, Blessed One. An inwardly tamed bhikkhu who abides in this way and who has gone beyond everything conducive to psychological bondage, would properly fulfil the ideals of religious asceticism in the world.'

*Addhā hi bhagavā tatheva etaṃ yo so evaṃvihārī danto bhikkhu
Sabbasaṃyojaniye ca vītivatto sammā so loka paribbajeyyā ti.*

— Sn.v.375

Illustration

tatheva

right

From the day of his unsurpassed enlightenment till the day of his passing away to the Untroubled-without-residue, whatever the Perfect One has said, spoken, and explained in that interval is completely right, not mistaken.

*Yañca bhikkhave rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati yañca rattiṃ
anupādisesāya nibbānadhātuyā parinibbāyati yaṃ etasmiṃ antare bhāsati lapati niddisati sabbaṃ taṃ
tatheva hoti. No aññathā.*

— It.121-2, A.2.24

Illustration

tattheva

valid

Those bhikkhus who rightly declared their arahantship, for them [their declaration] was valid. But as to those bhikkhus who declared their [attainment of] arahantship from over-estimation, it occurs to the Perfect One to explain the teaching to them.

ye te bhikkhū sammadeva aññaṃ vyākāṃsu tesāṃ taṃ tattheva hoti. Ye pana te bhikkhū adhimānena aññaṃ vyākāṃsu tatra sunakkhatta tathāgatassa evaṃ hoti dhammaṃ nesaṃ desessaṃ ti (M.2.252).

Illustration

tattheva

true

Whatever the young deva Kakudha says is completely true, not otherwise.

Yaṃ kiñci kakudho devaputto bhāsati sabbaṃ taṃ tattheva hoti no aññathā'ti.

— A.3.123, Vin.2.186

COMMENT

Kakudha had reported to MahāMoggallāna that the desire had arisen in Devadatta to take charge of the community of bhikkhus, and that this had led to the instant loss of his psychic powers.

Illustration

tattheva

incontrovertible

'Some believe that spiritual purity is on account of one's view. They say "I know and see [the nature of reality]. This is incontrovertible."

Jānāmi passāmi tattheva etaṃ diṭṭhiyā eke paccenti suddhiṃ.

— Sn.v.908

Illustration

tatheva

likewise

'One with sons rejoices in sons, one with cattle likewise rejoices in cattle. Worldly objects of attachment are truly a man's delight; one without worldly objects of attachment does not rejoice.'

*Nandati puttehi puttimā gomiko gohi tatheva nandati
Upadhī hi narassa nandanā na hi so nandati yo nirupadhi.*

— Sn.v.33

Illustration

tatheva

like

'The world [of phenomena] is my [absolute] Selfhood. Having passed on, that I will be—everlasting, enduring, eternal, of an unchangeable nature; I will endure like unto eternity itself':

*yampidaṃ diṭṭhiṭṭhānaṃ so loko so attā so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo
sassatisamaṃ tatheva ṭhassāmī ti.*

— M.1.138

Illustration

tatheva

like

One of great learning who despises one of little learning on account of his learning, seems to me just like a blind lamp-bearer.

*Bahussuto appassutaṃ yo sutenātimaññati
Andho padīpadhāro va tatheva paṭibhāti maṃ.*

— Th.v.1026

Illustration

tatheva

as they are

The world's attractive things are not sensuous yearning. The sensuous yearning of a man is his thoughts bound up with attachment. The world's attractive things remain as they are. The wise eliminate their hankering for them.

*Na te kāmā yāni citrāni loke saṅkapparāgo purisassa kāmo
Tiṭṭhanti citrāni tatheva loke athettha dhīrā vinayanti chandaṃ.*

— S.1.23

Illustration

tatheva

so

Just as they honour their own doctrines, so they praise their own paths. If all their assertions were true, purity would, of course, be individually theirs.

*Saddhammapūjāpi nesaṃ tatheva yathā pasaṃsanti sakāyanāni
Sabbeva vādā tathiyā bhaveyyuṃ suddhi hi nesaṃ paccattameva.*

— Sn.v.906

Tarati

Renderings

- *tarati*: to cross
- *tarati*: to overcome
- *tarati*: to transcend
- *tarati*: to cross [to the Far Shore]
- *tarati*: to overcome [doubts]

Introduction

Tarati: cross water or cross to the Far Shore

Tarati means either cross water, physically or metaphorically, or cross to the Far Shore. For example:

there is a river to be crossed

nadi taritabbā hoti.

— Vin.4.65

cows which were crossing the river Aciravati

aciravatiyā nadiyā gāvinaṃ tarantīnaṃ.

— Vin.1.191

He would cross the flood [of suffering] like one, having bailed a boat, who reaches the far shore.

tare oghaṃ nāvaṃ sitvāva pāragū ti.

— Sn.v.771

they cross to the Far Shore (+ accusative)

taranti pāraṃ.

— S.1.169

Tiṇṇa: overcome doubt

Tarati's past participle *tiṇṇa* is sometimes used with words for doubt, where it means 'overcome,' not 'crossed.' For example:

he abides having overcome doubt

tiṇṇavicikiccho viharati.

— D.1.204

my doubts are overcome

tiṇṇā me'ttha kaṅkhā.

— D.2.276

Tiṇṇa: overcome attachment

Tiṇṇo is also used in relation to attachment, where again it means 'overcome,' not 'crossed':

He has overcome attachment to the world.

tiṇṇo loka visattikaṇ ti.

— M.1.160

Tiṇṇa: overcome grief and lamentation

Tiṇṇo is also used in relation to grief and lamentation, where again it means 'overcome,' not 'crossed':

overcome grief and lamentation

tiṇṇasoka-pariddave.

— Dh.v.195

Tiṇṇa: transcend birth and death

Tiṇṇo is also used in relation to birth and death, where it means 'transcend,' not 'crossed':

He completely transcended birth and death

atāri jātimaraṇaṃ asesam.

— Sn.v.355

Objectless tiṇṇa: crossed [to the Far Shore], or overcome [doubts]

Tiṇṇa sometimes occurs without an object. Where it is linked to *pāragato*, we treat it as a synonym of *pāragato*:

Crossed [to the Far Shore], reached the Far Shore, the Brahman stands on Dry Land.

tiṇṇo pāragato thale tiṭṭhati brāhmaṇo.

— S.4.157

I have crossed [to the Far Shore], reached the Far Shore, having eliminated the flood [of suffering].

Tiṇṇo pāragato vineyya ogham.

— Sn.v.21

In the *Sabhiya Sutta* it means overcome doubts:

You have helped me overcome [my doubts]

atāresimaṃ.

— Sn.v.539

This parenthesis is confirmed in the next verse (*vicikicchā maṃ tārayi*, Sn.v.540) and by the commentary (*Atāresi maṃ ti kaṅkhāto maṃ tāresi*).

Tarati: conclusion

Tarati therefore means:

1. 'cross' water, physically or metaphorically
2. 'cross' to the far shore
3. 'overcome' attachment and hardship

Illustrations

Illustration

taraṇāya

crossing

I allow you having pre-arranged it, to embark in one boat together with a bhikkhunī if it is for the sake of crossing to the other bank.

Anujānāmi bhikkhave tiriyaṃ taraṇāya bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ nāvaṃ abhirūhituṃ.

— Vin.4.65

Illustration

tareyya

cross

One could cross from the realm of death to the Far Shore

maccudheyyassa tareyya pāraṇ ti.

— S.1.4, S.1.29

Illustration

tiṇṇo

crossed [to the Far Shore]

Having crossed [to the Far Shore], you help this generation across.

tiṇṇo tāresimaṃ pajāṃ.

— Sn.v.571

Illustration

tiṇṇa

crossed

He has crossed the flood [of suffering] never before crossed.

udatāri oghaṃ atīṇṇapubbaṃ.

— Ud.75

Illustration

tare

cross

Cross the flood [of suffering], Upasama, the realm of death so hard to get beyond.

Upasame tare oghaṃ maccudheyyaṃ suduttaraṃ.

— Thī.v.10

Illustration

tareyyaṃ

cross

I might cross this [wretched] flood [of suffering]

oghamimaṃ tareyyaṃ.

— Sn.v.1069

Illustration

tareyya

transcend

He should transcend this hell

tareyya naraṃ imaṃ.

— Sn.v.706

Illustration

tare

overcome

He would overcome attachment to the world [of phenomena].

tare loka visattikaṃ.

— Sn.v.1053

Illustration

atāri

transcend

He completely transcended birth and death

atāri jātimaraṇaṃ asesam.

— Sn.v.355

Tādin; Tādisa

Renderings

- *tādin*: the same
- *tādin*: one of such good qualities
- *tādin*: one of excellent qualities
- *tādin*: one like this
- *tādin*: such a one
- *tādisa*: of the same character
- *tādisa*: such a person
- *tādisa*: one like you

Introduction

Tādin: 'one of excellent qualities'

The meaning of *tādin* can usually be understood from the context. Where we call it 'one of such good qualities,' it refers to qualities just mentioned. Sometimes, however, there are no such qualities mentioned, and so we say 'one of excellent qualities,' which is a natural development of the same idea. PED calls this *tādin*'s 'pregnant sense.'

Other translators resolve the issue in similar ways. PED says *tādin* means 'of such (good) qualities, "ecce homo"; in pregnant sense appl. to the Bhagavant & Arahants.' Norman calls it 'the venerable one,' and explains 'The word seems to mean "of such a kind = Buddha-like, or holy, venerable"' (Elders' Verses n.41).

Tādin and Tādisa: relationship

Tādin is 'a reduction' of *tādisa*, says PED.

Illustrations

Illustration

tādī

the same

'[He would reflect:] "Since I received something, that is alright," or "Since I received nothing, that is good." Being the same in either event, he [would] return to that same tree.

*Alatthaṃ yadidaṃ sādhu nālatthaṃ kusalaṃ iti
Ubhayeneva so tādī rukkhaṃvupanivattati.*

— Sn.v.712

Illustration

tādino

one like this

[The yakkha Sātāgira:]

— 'Today is the Observance Day on the fifteenth day [of the half-month]. It is a magnificent night. Come on, let's go and see Gotama, the teacher with exalted appellatives.'

[The yakkha Hemavata:]

— 'But is the mind of one like this favourably disposed to all beings?'

Kacci mano supaṇihito sabbabhūtesu tādino.

— Sn.v.154

Illustration

tādi

such a one

A householder who offers gifts, seeking merit, looking for merit, devoted to charity, a liberal benefactor, giving food and drink to others in this world, such a one would succeed in his quest on account of those who are worthy to receive offerings.

*Yo yācayogo dānapati gahaṭṭho puññatthiko yajati puññapekkho
Dadaṃ paresaṃ idha annapānaṃ ārādhaye dakkhiṇeyyebhi tādī*

Illustration

tādī

one of such good qualities

'One who spurns all unvirtuous deeds; who is free of [the three] spiritual stains; who is virtuous, inwardly collected, and inwardly unshakeable; who has transcended the round of birth and death; who is spiritually perfected, and free of attachment: the one of such good qualities is called a Brahman.

*Bāhitvā sabbapāpakāni vimalo sādhu samāhito ʾhitatto
Saṃsāramaticca kevalī so asito tādī pavuccate sa brahmā.*

— Sn.v.519

Illustration

tādī

one of such good qualities

A Brahman is not to be gauged by his observances and practices. Gone to the Far Shore, one of such good qualities does not return.

Na brāhmaṇo sīlavatena neyyo pāragato na pacceti tādī ti.

— Sn.v.803

Illustration

tādinā

one of excellent qualities

I was tamed without rod or blade by one of excellent qualities.

Adaṇḍena asatthena ahaṃ dantomhi tādīnā.

— Th.v.878

Illustration

tādīnā

one of excellent qualities

Having been instructed by one of excellent qualities who was intent on his [nephew's] spiritual well-being, who foresaw the [possibility of the] highest state of purity in the future [for him], then Nālaka, with a heap of accumulated merit, with sense faculties supervised [by mindfulness], awaited the Conqueror expectantly.

*Tenānusiṭṭho hitamanena tādīnā anāgate paramavisuddhadassinā
So nālako upacitapuññaśāñcayo jinaṃ patikkhaṃ parivasi rakkhindriyo.*

— Sn.v.697

Illustration

tādisaṃ

of the same character

'He who puts in a position of authority an alcoholic or spendthrift woman, or a man of the same character, that is the cause of spiritual ruination.'

*Itthisoṇḍiṃ vikiraṇiṃ purisaṃ vāpi tādisaṃ
Issariyasmīṃ thāpeti taṃ parābhavato mukhaṃ.*

— Sn.v.112

Illustration

tādisaṃ

such a person

The wise and diligent man who associates with such a person, by carefully practising in accordance with the teaching as a matter of vital concern, he becomes knowledgeable, astute, and intelligent.

*Tadaṭṭhikatvāna nisamma dhīro dhammānudhammaṃ paṭipajjamāno
Viññū vibhāvī nipuṇo ca hoti yo tādisaṃ bhajati appamatto.*

— Sn.v.317

Illustration

tādisaṃ

one like you

Then certainly this offering will have a good result since we have seen one like you who is [so] knowledgeable.'

Addhā hi tassa hutamijjhe yaṃ tādisaṃ vedagumaddasāma.

— Sn.v.459

Tevijja; Vijjā

Renderings

- *vijjā*: final knowledge
- *vijjā*: Vedic knowledge
- *vijjā*: insightfulness into reality
- *vijjā*: occult knowledge
- *tevijja*: master of threefold Vedic knowledge
- *tevijja*: master of the three final knowledges
- *tiracchānavijjā*: base art

Introduction

Brahman: tevijja, master of threefold Vedic knowledge

A brahman who is a 'master of the three Vedas' (*tiṇṇaṃ vedānaṃ pāragū*) is called 'a master of threefold Vedic knowledge' (*tevijja*), though the definition includes other qualities, as follows:

— 'In what way, brahman, do brahmans declare a brahman to be a master of threefold Vedic knowledge?'

Yathākathaṃ pana brāhmaṇa brāhmaṇā brāhmaṇaṃ tevijaṃ paññāpentī ti

— 'In this regard, Master Gotama, a brahman is of pure ancestry on both sides of his family, of pure descent, unimpeachable and irreproachable with respect to birth as far back as the seventh generation.

Idha pana bho gotama brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahāyugā akkhitto anupakkuṭṭho jātivādena

he is a scholar [of the sacred texts]

ajjhāyako

he knows by heart the sacred texts

mantadharo

he is a master of the three Vedas

tiṇṇaṃ vedānaṃ pāragū

together with its glossaries, rituals

sanighaṇḍukeṭubhānaṃ

phonology, etymology

sākkharappabhedānaṃ

and fifthly, the commentaries

itihāsapañcamānaṃ

he is fully versed in linguistics, grammar, natural philosophy, and in the marks of a Great Man

padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo

In this way, Gotama, do brahmans declare a brahman to be a master of threefold Vedic knowledge

evaṃ kho bho gotama brāhmaṇā brāhmaṇaṃ tevijaṃ paññāpentī ti.

— A.1.166

Arahant: tevijja, master of the three final knowledges

A bhikkhu who has attained the three final knowledges (*tisso vijjā*) is a 'master of the three final knowledges' (*tevijja*).

Tisso vijjā are called the 'three final knowledges' because they were the last knowledges to be realised before the Buddha's enlightenment.

The three final knowledges are:

Tisso vijjā

the final knowledge: the knowledge through recalling of past lives

pubbenivāsānussati ñāṇaṃ vijjā

the final knowledge: knowledge of the transmigration of beings

sattānaṃ cutūpapāte ñāṇaṃ vijjā

the final knowledge: the knowledge of the destruction of perceptually obscuring states.

āsavānaṃ khaye ñāṇaṃ vijjā.

— D.3.275

Introduction: other meanings of vijjā

Vijjā: insightfulness into reality

Vijjā is the opposite of *avijjā* (uninsightfulness into reality). This is dealt with sv *Avijjā*.

The ignorant Everyman does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to the five aggregates.

assutavā puthujjano rūpassa... viññāṇassa samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.

(...) This is called uninsightfulness into reality

ayaṃ vuccatāvuso avijjā

(...) The learned noble disciple discerns these matters according to reality

sutavā ariyasāvako rūpassa... viññāṇassa assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānāti

(...) This is called insightfulness into reality

Ayaṃ vuccatāvuso vijjā.

— S.3.173-4

Vijjā: occult knowledge

Vijjā can mean 'occult knowledge.' For example, the householder Kevaḍḍha suggested that if bhikkhus performed superhuman displays of psychic power, it would win the faith of the unbelievers of Nālandā. The Buddha replied that if a bhikkhu displayed various kinds of psychic power, someone with faith and trust might see him doing so and tell someone who was sceptical and unbelieving. And that man would say:

'There is something called Gandhāra occult knowledge, by means of which he wields various kinds of psychic power.

atthi kho bho gandhārī nāma vijjā tāya so bhikkhu anekavihiṭṭaṃ iddhiṭṭhaṃ paccaṇubhoti

The Buddha concluded: 'Seeing this wretchedness in displays of psychic power, I am revolted, appalled, and disgusted by them.'

Imaṃ kho ahaṃ kevaḍḍha iddhipāṭihāriye ādīnavaṃ sampassamāno iddhipāṭihāriyena aṭṭiyāmi harāyāmi jigucchāmi.

— D.1.213-4

Tiracchānavijjā: base art

Tiracchānavijjā means 'base art.' For example:

Some ascetics and Brahmanists, living off food given in faith, maintain themselves by such base arts and wrong means of livelihood such as these:

Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kappenti seyyathīdam

(...) Determining lucky and unlucky gems, garments, staffs, swords, spears, arrows, bows, sticks...

maṇilakkhaṇam vatthalakkhaṇam daṇḍalakkhaṇam satthalakkhaṇam asilakkhaṇam usulakkhaṇam dhanulakkhaṇam āvudhalakkhaṇam

(...) The ascetic Gotama refrains from these kinds of base arts and wrong means of livelihood.

iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo ti.

— D.1.9

Illustrations

Illustration

vijjā

final knowledge

Which three things should be realised for oneself?

Katame tayo dhammā sacchikātabbā?

The three final knowledges.

Tisso vijjā

the final knowledge: the knowledge through recalling of past lives

pubbenivāsānussati ñāṇam vijjā

the final knowledge: knowledge of the transmigration of beings

sattānam cutūpapāte ñāṇam vijjā

the final knowledge: the knowledge of the destruction of perceptually obscuring states.

āsavānam khaye ñāṇam vijjā.

— D.3.275

Illustration

vijjā

final knowledge

Seven days after going forth [into the ascetic life] I attained the three final knowledges

sattāhaṃ pabbajitā tisso vijjā aphassayiṃ.

— Thī.v.433

Illustration

vijjā

final knowledge; vijjā, insightfulness into reality

I directed my mind to the knowledge through recalling of past lives;

pubbenivāsānussatiññāya cittaṃ abhininnāmesim.

(...) I recalled my manifold former lives with their aspects and particulars. This was the first final knowledge attained by me in the first watch of the night;

Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me brāhmaṇa rattiya paṭhame yāme paṭhamā vijjā adhigatā

Uninsightfulness into reality was dispelled, insightfulness into reality arose, darkness was dispelled, light arose

avijjā vihatā vijjā uppannā tamo vihato aloko uppanno

I directed my mind towards the knowledge of the transmigration of beings

sattānaṃ cutūpapātaññāya cittaṃ abhininnāmesim.

(...) Thus with purified divine vision surpassing that of men, I saw beings passing away and being reborn, inferior and superior, well-favoured and ill-favoured, fortunate and unfortunate, and discerned how beings fare according to their deeds.

Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne uppajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi.

This was the second final knowledge attained by me in the middle watch of the night.

Ayaṃ kho me brāhmaṇa rattiyā majjhime yāme dutiyā vijjā adhigatā

Uninsightfulness into reality was dispelled, insightfulness into reality arose, darkness was dispelled, light arose

avijjā vihatā vijjā uppannā tamo vihatō āloko uppanno

I directed my mind towards the knowledge of the destruction of perceptually obscuring states.

āsavānaṃ khayaññāya cittaṃ abhininnāmesim.

(...) thus knowing, thus seeing, my mind was freed from the three perceptually obscuring states.

Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha. Bhavāsavā pi cittaṃ vimuccittha. Avijjāsavā pi cittaṃ vimuccittha.

With release, there was the knowledge I was released. I knew that birth was destroyed. The religious life has been fulfilled. What had to be done has been done. There will be no further arising in any state of individual existence

Vimuttasmiṃ vimuttami ti ñāṇaṃ ahosi. Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti abbhaññāsim.

This was, brahman, the third final knowledge attained by me in the last watch of the night.

Ayaṃ kho me brāhmaṇa rattiyā pacchime yāme tatiyā vijjā adhigatā

Uninsightfulness into reality was dispelled, insightfulness into reality arose, darkness was dispelled, light arose.

avijjā vihatā vijjā uppannā tamo vihatō āloko uppanno.

— Vin.3.3-4

Illustration

tevijjaṃ

master of threefold knowledge; tevijjo brāhmaṇo, Brahman master of threefold Vedic knowledge

One who knows his past lives, who sees heaven and the plane of sub-human existence, and has attained the destruction of birth, is a sage who has achieved supernormal attainments.

*Pubbenivāsaṃ yo vedī saggāpāyañca passati
Atha jātikkhayaṃ patto abhiññā vossito muni.*

By these three final knowledges one is a Brahman master of threefold Vedic knowledge.

Etāhi tīhi vijjāhi tevijjo hoti brāhmaṇo

He is the [true] master of threefold Vedic knowledge, I declare, not the one who [merely] recites recitations

Tamaḥaṃ vadāmi tevijjaṃ nāññaṃ lapitalāpanan ti.

— A.1.168

Comment:

The Buddha here calls arahants 'Brahman masters of threefold Vedic knowledge.' We capitalise Brahman to indicate arahantship.

Illustration

tevijjā

masters of threefold Vedic knowledge; tevijjaṃ threefold knowledge

The brahman masters of threefold Vedic knowledge, when physically sitting they are spiritually sinking, and in spiritually sinking they arrive at dejection, all the while thinking they are crossing into some happier land.

tevijjā brāhmaṇā āsīditvā saṃsīdanti saṃsīditvā visādaṃ vā pāpuṇanti. Sukkhataṇaṃ maññe pataranti.

Thus this threefold knowledge of such brahmans is called the threefold knowledge of a waterless desert, the threefold knowledge of a pathless jungle, the threefold knowledge of disastrous misfortune.

tasmā idaṃ tevijjānaṃ brāhmaṇānaṃ tevijjaṃ irāṇan ti pi vuccati tevijjaṃ vipinan ti pi vuccati tevijjaṃ vyaśanan ti pi vuccatī ti.

— D.1.248

Illustration

tevijjo

master of the three final knowledges

Formerly I was Brahmā's offspring, today I am a true Brahman, a master of the three final knowledges, endowed with profound knowledge, fully versed in profound knowledge, spiritually cleansed.

Brahmabandhu pure āsiṃ ajjamhi saccabrāhmaṇo

Tevijjo vedasampanno sottiyo camhi nahātako ti.

— Thī.v.251

D

Daratha; Dara

Renderings

- *daratha*: suffering
- *dara*: suffering

Introduction

The perplexity of Daratha and Dara

Daratha and *dara* have proven perplexing. This is clear from their diverse renderings:

1. PED:

- *Dara*: fear, terror; sorrow, pain
- *Daratha*: anxiety, care, distress

2. Bodhi:

- *Dara*: care (S.1.212); anguish (S.2.101); troublesome (A.2.11).
- *Daratha*: troubles (M.3.287); distress (M.3.136; M.1.77); disturbance (M.3.108).

3. Norman:

- *Dara*: fear (Thī.v.32)
- *Daratha*: distress (Sn.v.15).

4. Horner:

- *Dara*: fear (M.1.464).
- *Daratha*: anxiety (M.3.287); distress (M.3.136); disturbance (M.3.108).

Dara and daratha: suffering

We will show in six contexts that both *dara* and *daratha* mean 'suffering.'

1) Dara: suffering vs. inward peace

Having eliminated suffering from the heart,

vineyya hadaye daram

The Peaceful One sleeps well

Upasanto sukham seti

Having attained to inward peace.

santiṃ pappuyya cetasoti.

— S.1.212

2) Dara: suffering with grief and despair

Where there are future birth, old age, and death, there are grief, suffering, and despair, I declare.

Yattha atthi āyatiṃ jātijarāmaraṇaṃ sasokaṃ taṃ bhikkhave sadaraṃ saupāyāsan ti vadāmi.

— S.2.101

3) Dara: suffering with unpleasant karmic consequences

He is tethered to unvirtuous, spiritually unwholesome factors that are defiling and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death.

Samyutto pāpakehi akusalehi dhammehi saṅkilesikehi ponobhavikehi sadarehi dukkhavipākehi āyatiṃ jātijarāmaraṇikehi.

— A.2.11

4) Daratha: suffering with torment and anguish

Craving that leads to renewed states of individual existence, accompanied by spiritually fettering delight and attachment, taking delight in this and that, grows. One's physical and psychological sufferings, torments, and anguishes increase.

Taṇhā cassa ponobhavikā nandirāgasahagatā tatra tatrābhinandinī sā cassa pavaḍḍhati. Tassa kāyikāpi darathā pavaḍḍhanti cetasikāpi darathā pavaḍḍhanti kayikāpi santāpā pavaḍḍhanti cetasikāpi santāpā pavaḍḍhanti kāyikāpi pariḷāhā pavaḍḍhanti cetasikāpi pariḷāhā pavaḍḍhanti.

— M.3.287

5) Daratha: suffering with fatigue and anguish

These four bases of mindfulness are to... subdue the suffering, fatigue, and anguish of householders; they are for acquiring the noble practice, and for realising the Untroubled.

ime cattāro satipaṭṭhānā... gehasitānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya ñāyassa adhigamāya nibbānassa sacchikiriya.

— M.3.136

6) Daratha: suffering with fatigue and anguish

Having plunged into the pond, and bathed, drunk, and allayed all suffering, fatigue, and anguish, and emerged, he is sitting or lying in that woodland grove experiencing exclusively pleasant feelings.

taṃ pokkharaniṃ ogāhetvā nahāyitvā pītvā ca sabbadarathakilamathapariḷāhaṃ paṭippassamhetvā paccuttaritvā tasmīṃ vanasaṇḍe nisinnaṃ vā nipannaṃ vā ekantasukhā vedanā vediyamānaṃ.

— M.1.76-7

Illustrations: daratha

Illustration

daratha

suffering

He in whom there is nothing born of suffering which is a cause for returning to the low plane of existence, that bhikkhu sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yassa darathajā na santi keci oraṃ āgamanāya paccayāse
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ.*

— Sn.v.15

Illustration

darathā

suffering

He knows that "Whatever states of suffering there are because of the perceptions of village and man are absent. And there is only this amount of suffering, namely the undistracted concentration focused on the perception of forest."

So evaṃ pajānāti ye assu darathā gāmasaññaṃ paṭicca tedha na santi ye assu darathā manussasaññaṃ paṭicca tedha na santi atthi cevāyaṃ darathamattā yadidaṃ araññasaññaṃ paṭicca ekattan ti.

— M.3.108

Illustration

niddaro

free of suffering

Having tasted the deliciousness of physical seclusion and of inward peace, and the delectableness of rapture that is righteous, one becomes free of suffering, and free of unvirtuousness.

*Pavivekarasaṃ pītvā rasaṃ upasamassa ca
Niddaro hoti nippāpo dhammapīrasaṃ pivaṃ.*

— Dh.v.205

Dassana

Renderings

- *dassana*: vision
- *dassana*: vision [of things according to reality]

Introduction

Dassana with an object

Dassana often has a specified object:

- *dassanañca rūpānaṃ*: vision of shapes (M.3.160).
- *bahiddhā parakāye ñāṇadassanaṃ*: knowledge and vision externally of others' bodies [according to reality] (D.2.216).
- *maggāmaggañāṇadassana*: knowledge and vision of what is the Path and what is not the Path (M.1.149-150).

Dassana without an object: 'things according to reality'

Where *dassana* does not have an object, the suttas show that 'things according to reality' should be taken as the object, which we now explain. Firstly, compare these quotes, which shows that *Sammādasanaṃ* equals *yathābhūtañāṇadassana*. *Yathābhūta* means 'things according to reality' (see Glossary sv *Yathābhūta*):

1. Without knowledge and vision of things according to reality, for one lacking in knowledge and vision of things according to reality, the condition for disillusionment with and non-attachment [to originated phenomena] is cut off;

Yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpaniso hoti nibbidāvirāgo (A.3.19).

2. Right vision [of things according to reality], *Rādha*, is for the sake of disillusionment [with originated phenomena].

Sammādasanaṃ kho rādha nibbidatthaṃ (S.3.189).

Dassana without an object: 'transcendent insight'

In this passage, *dassana* ('vision [of things according to reality]') is a synonym of *abhiññāya* (transcendent insight), which proves its supermundane connotations:

As the Blessed One explained the teaching to me with its increasingly higher and more sublime levels, concerning what is inwardly dark and bright with their correlative combinations, thus through transcendent insight (*abhiññāya*) into a certain one of those teachings, I came to a conclusion about the teachings. I gained faith in the Teacher thus:

Yathā yathā me āvuso bhagavā dhammaṃ deseti uttaruttariṃ pañītapañītaṃ kaṇhasukkasappaṭibhāgaṃ tathā tathāhaṃ tasmīṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhamagamaṃ satthari pasīdiṃ

"The Blessed One is perfectly enlightened. The teaching is well explained by the Blessed One. The community of disciples is applied to an excellent practice."

sammā sambuddho bhagavā svākkhāto bhagavatā dhammo supaṭipanno saṅgho ti

When one's faith in the [perfection of the] Perfect One's [transcendent insight] is settled, rooted, and established, and described in these terms, words, and phrases, then one's faith is said to be supported by reasons, rooted in vision [of things according to reality] (*dassana*), and firm. It is not shakeable by any ascetic, Brahmanist, deva, māra, or brahmā, or by anyone in the world.

Yassa kassa ci bhikkhave imehi ākārehi imehi padehi imehi vyañjanehi tathāgate saddhā nivīṭṭhā hoti mūlajātā paṭiṭṭhitā ayaṃ vuccatī bhikkhave ākāravatī saddhā dassanamūlikā dalhā asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

— M.1.320

Dhammadassana

In the term *dhammadassanaṃ*, we take *dhamma* as 'things,' and parenthesise ('according to reality') accordingly:

Therefore the wise person, remembering the Buddhas' training system, should apply himself to faith [in the perfection of the Perfect One's transcendent insight], to virtue, to serenity, and to vision of things [according to reality].

*Tasmā saddhañca sīlañca pasādaṃ dhammadassanaṃ
Anuyuñjetha medhāvī saraṃ buddhānaṃ sāsanan ti.*

— Sn.v.204

This is supported by a closely related phrase:

One who has knowledge and vision of all phenomena [according to reality]

sabbesu dhammesu ca ñāṇadassī.

— Sn.v.478

Illustrations

Illustration

dassanaṃ

vision

It is quite natural that one who is disillusioned [with originated phenomena] and unattached [to originated phenomena] will realise the knowledge and vision that follows liberation [from perceptually obscuring states].

Dhammatā esā bhikkhave yaṃ nibbiṇṇo viratto vimuttiñāṇadassanaṃ sacchikaroti.

— A.5.3

Illustration

dassana

vision

Good, good, Anuruddha. But while you abide thus diligently, vigorously, and resolutely applied [to the practice], have you attained any superhuman attainment of knowledge and vision that is truly noble, any comfortable abiding?

Sādhū sādhū anuruddhā. Atthi pana vo anuruddhā evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharataṃ uttarimanussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro ti.

— M.1.207

Illustration

dassanassa

vision [of things according to reality]

This [eightfold path] is the only way to purify one's vision [of things according to reality]. There is no other.

Eso va maggo natthañño dassanassa visuddhiyā.

— Dh.v.274

Illustration

dassana

vision [of things according to reality]

The wise and noble man with perfect vision [of things according to reality] partakes of the world of the fortunate.

Ariyo dassanasampanno sa lokam bhajate sivan ti.

— Sn.v.115

Illustration

dassana

vision [of things according to reality]

I am [now] a disciple of the Perfectly Enlightened One, with perfect vision [of things according to reality].

dassanasampannam sammāsambuddhasāvakan ti.

— Th.v.45

Diṭṭhi

Renderings

- *micchādiṭṭhi*: wrong view [of reality]
- *sammādiṭṭhi*: right view [of reality]
- *sammādiṭṭhi*: right perception [of reality]
- *diṭṭhi*: perception [of reality]

- *diṭṭhi*: view
- *diṭṭhi*: dogmatic view
- *diṭṭhi*: right view
- *diṭṭhi*: basic religious understanding
- *diṭṭhi*: dogmatism
- *diṭṭhi ujukā*: view [of reality] that is correct
- *diṭṭhappatto*: attained to [right] perception [of reality]
- *diṭṭhigata*: view
- *diṭṭhigata*: theory
- *diṭṭhigata*: wrong view [of reality]
- *diṭṭhigata*: dogmatic view
- *diṭṭhigata*: acquiescence in dogmatism
- *diṭṭhigata*: acquiescence in wrong view [of reality]

Introduction

Micchādiṭṭhi means wrong view [of reality]

The definition of *micchādiṭṭhi* shows why it should be called 'wrong view [of reality]':

And what is wrong view [of reality]?

Katamā ca bhikkhave micchādiṭṭhi?

(...) [The view that] 'There is no merit in giving, donating and offering; no fruit or result of good or bad deeds; no this world; no hereafter; no duties to parents; no spontaneously arisen beings; no ascetics or Brahmanists who, conducting and applying themselves rightly in the world, proclaim this world and the hereafter after having realising it for themselves through transcendent insight.

Natthi dinnam natthi yittham natthi hutam natthi sukaṭadukkaṭānam kammānam phalam vipāko natthi ayam loko natthi paro loko natthi mātā natthi pitā natthi sattā opapātikā natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedentī ti.

— M.3.71

Sammādiṭṭhi: right view and right perception

Sammādiṭṭhi is defined in two ways, so it has two meanings:

1. right view [of reality]
2. right perception [of reality]

Right view [of reality] is a primary practice, right perception [of reality] is more advanced:

What is right view/perception [of reality]?

Katamā ca bhikkhave sammādiṭṭhi

Right view/perception [of reality] is of two sorts, I declare.

sammādiṭṭhimpahaṃ bhikkhave dvayaṃ vadāmi:

There is (1) right view [of reality] associated with perceptually obscuring states, that is meritorious and results in attachment, and (2) there is right perception [of reality] that is noble, free of perceptually obscuring states, transcendental, a factor of the Path.

atthi bhikkhave sammādiṭṭhi sāsavā puññābhāgiyā upadhivepakkā atthi bhikkhave sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.

What is right view [of reality] associated with perceptually obscuring states, that is meritorious and results in attachment?

Katamā ca bhikkhave sammādiṭṭhi sāsavā puññābhāgiyā upadhivepakkā

There is merit in giving, donating and offering; there is a fruit and result of good and bad deeds; there exists both this world and a world beyond; there are duties to parents; there are spontaneously arisen beings; there are ascetics and Brahmanists conducting and applying themselves rightly in the world who, having realised this world and the world hereafter for themselves through transcendent insight, make them known to others.

atthi dinnam atthi yiṭṭham atthi hutam atthi sukaṭadukkaṭānaṃ kammānaṃ phalam vipāko atthi ayam loko atthi paro loko atthi mātā atthi pitā atthi sattā opapātikā atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedentīti

And what is right perception [of reality] that is noble, free of perceptually obscuring states, transcendental, a factor of the Path?

Katamā ca bhikkhave sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā:

The penetrative discernment, the faculty of penetrative discernment, the power of penetrative discernment, the enlightenment factor of examination of the teaching, the right perception [of reality] in one whose mind is noble, whose mind is free of perceptually obscuring states, who is developing the noble path, is right perception [of reality] that is noble, free of perceptually

obscuring states, transcendental, a factor of the Path.

Yā kho bhikkhave ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyaṃ paññābalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgaṃ ayaṃ vuccati bhikkhave sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.

— M.3.72

Sammādiṭṭhi means perception: four reasons

There are four definitions that support us rendering the higher meaning of *sammādiṭṭhi* in terms of perception, not view:

The scriptures define *sammādiṭṭhi* in terms of discernment (*pajānāti*):

When a noble disciple discerns suffering... On these grounds a noble disciple has right perception [of reality]

Yato kho āvuso ariyasāvako dukkhaṅca pajānāti... ettāvatā pi kho āvuso ariyasāvako sammādiṭṭhi hoti.

When a noble disciple discerns what is spiritually unwholesome... On these grounds a noble disciple has right perception [of reality].

Yato kho āvuso ariyasāvako akusalaṅca pajānāti... Ettāvatā pi kho āvuso ariyasāvako sammādiṭṭhi hoti.

— M.1.46-7

He knows wrong view [of reality] as wrong view [of reality] and right perception [of reality] as right perception [of reality]. That is his right perception [of reality].

Micchādiṭṭhiṃ micchādiṭṭhī ti pajānāti sammādiṭṭhiṃ sammādiṭṭhī ti pajānāti sāssa hoti sammādiṭṭhi.

— M.3.72

The scriptures define *sammādiṭṭhi* in terms of insightfulness (*vijjāgata*):

For an intelligent person with insight into reality, right perception [of reality] arises.

vijjāgatassa bhikkhave viddasuno sammādiṭṭhi pahoti.

— S.5.1

The scriptures define *sammādiṭṭhi* in terms of perceiving (*passati*):

A bhikkhu perceives as unlasting, bodily form which is indeed unlasting. That is his right perception [of reality].

Aniccaññeva bhikkhave bhikkhu rūpaṃ aniccanti passati sāssa hoti sammādiṭṭhi.

— S.3.51

The scriptures define *sammādiṭṭhi* in terms of knowledge [of things according to reality] (*ñāṇaṃ*):

Whatsoever is the knowledge of suffering [according to reality], of the origin of suffering, the ending of suffering, and of the practice leading to the ending of suffering, is called right perception [of reality].

yaṃ kho āvuso dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccatāvuso sammādiṭṭhi.

— M.3.251

Diṭṭhi: view and dogmatic view

Diṭṭhi sometimes means simply 'view.' But where a view is formally propounded we call it 'dogmatic view'. A dogmatic view is associated with the idea 'This alone is true.' For example, Sn.v.895 asks:

For those who dispute, maintaining a dogmatic view, saying "This alone is true," is criticism all that they bring upon themselves? Do they not also receive praise?

*Ye kecime diṭṭhiṃ paribbasānā idameva saccaṃ ti vivādayanti
Sabbeva te nindamanvānayaṃti atho paṣaṃsampi labhanti tattha.*

— Sn.v.895

The wise do not resort to any dogmatic view because it may turn out to be either true or false. Under such conditions, 'it is not fitting for a wise man who preserves truth to come to the unqualified conclusion, "This alone is true, all else is false."'

saccamanurakkhatā bhāradvāja viññunā purisena nālamettha ekaṃsena niṭṭhaṃ gantuṃ idameva saccaṃ moghamaññaṃ ti.

— M.2.171

Diṭṭhi ujukā: a view [of reality] that is correct

Diṭṭhi ujukā is a rudimentary practice, not an advanced practice, and therefore means 'view [of reality] that is correct' not 'perception [of reality] that is correct':

And what is the basis of spiritually wholesome factors? Virtue that is well purified and view [of reality] that is correct.

Ko ca ādi kusalānaṃ dhammānaṃ. Silaṇca suvisuddhaṃ diṭṭhi ca ujukā.

— S.5.143

Illustrations: right perception [of reality]; micchādiṭṭhi, wrong view [of reality]

Illustration

sammādiṭṭhi

right perception [of reality]; micchādiṭṭhi, wrong view [of reality]

For one with right perception [of reality], wrong view [of reality] is purged away.

Sammādiṭṭhikassa bhikkhave micchādiṭṭhi viritto hoti.

— A.5.218

Illustration

sammādiṭṭhi

right perception [of reality]

When a noble disciple discerns what is spiritually unwholesome, the origin of what is spiritually unwholesome, what is spiritually wholesome, and the origin of what is spiritually wholesome,

Yato kho āvuso ariyasāvako akusalaṇca pajānāti akusalamūlaṇca pajānāti. Kusalaṇca pajānāti kusalamūlaṇca pajānāti

On these grounds a noble disciple has right perception [of reality], has a perception [of reality] that is correct, has unshakeable faith in the [significance of the] teaching, and has fathomed this true teaching.

Ettāvatā pi kho āvuso ariyasāvako sammādiṭṭhi hoti ujugatāssa diṭṭhi dhamme aveccappasādena samannāgato āgato imaṃ saddhamman ti.

— M.1.46-7

Illustration

sammādiṭṭhi

right perception [of reality]

Whatsoever is the knowledge of suffering [according to reality], of the origin of suffering, the ending of suffering, and of the practice leading to the ending of suffering, is called right perception [of reality].

yaṃ kho āvuso dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. Ayaṃ vuccatāvuso sammādiṭṭhi.

— M.3.251

Illustration

sammādiṭṭhi

right perception [of reality]

From right perception [of reality] arises right thought; from right thought arises right speech.

sammādiṭṭhissa bho sammāsaṅkappo pahoti sammāsaṅkappassa sammāvācā pahoti sammāvācassa sammākammanto pahoti.

— D.2.217

Illustration

sammādiṭṭhi

right perception [of reality]

A bhikkhu perceives as unlasting, bodily form which is indeed unlasting. That is his right perception [of reality].

Aniccaññeva bhikkhave bhikkhu rūpaṃ aniccanti passati sāssa hoti sammādiṭṭhi.

— S.3.51

Illustration

micchādiṭṭhi

wrong view [of reality]; sammādiṭṭhi, right perception [of reality]

He knows wrong view [of reality] as wrong view [of reality] and right perception [of reality] as right perception [of reality]. That is his right perception [of reality].

Micchādiṭṭhiṃ micchādiṭṭhī ti pajānāti sammādiṭṭhiṃ sammādiṭṭhī ti pajānāti sāssa hoti sammādiṭṭhi.

— M.3.72

Illustration

micchādiṭṭhi

wrong view [of reality]; sammādiṭṭhi, right perception [of reality]

For an ignorant person void of insight into reality, wrong view [of reality] arises.

avijjāgatassa bhikkhave aviddasuno micchādiṭṭhi pahoti

For an intelligent person with insight into reality, right perception [of reality] arises.

vijjāgatassa bhikkhave viddasuno sammādiṭṭhi pahoti.

— S.5.1-2

Illustration

micchādiṭṭhi

wrong view [of reality]

—What do you think, bhikkhus? Is bodily form lasting or unlasting?

taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vā ti

—That which is unlasting, is it existentially void or existentially substantial?

dukkhaṃ vā taṃ sukhaṃ vā

—Without grasping that which is unlasting, existentially void, destined to change, would there arise wrong view [of reality]?

api nu taṃ anupādāya micchādiṭṭhi uppajjeyyā ti?

—No, bhante (S.3.184).

Illustration

micchādiṭṭhi

wrong view [of reality]

Bhikkhu, when one knows and sees the visual sense as unlasting, wrong view [of reality] is abandoned.

cakkhum kho bhikkhū aniccato jānato passato micchādiṭṭhi pahīyati.

— S.4.148

Illustrations: diṭṭhi, [right] perception [of reality]

Illustration

diṭṭhi

[right] perception [of reality]

A bhikkhu is keenly eager to acquire [right] perception [of reality] and his dedication to this does not dwindle away in the course of time

diṭṭhipaṭivedhe tibbaccando hoti āyatiṇca diṭṭhipaṭivedhe avigatapemo.

— D.3.253

Illustration

diṭṭhi

[right] perception [of reality]

And what is the individual attained to [right] perception [of reality]?

Katamo ca bhikkhave puggalo diṭṭhappatto

In this regard, some person does not abide touching with his very being those immaterial states of awareness, those peaceful states of refined awareness that transcend the refined material states of awareness,

idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phassitvā viharati

but by seeing [reality] with penetrative discernment, some of his perceptually obscuring states are destroyed

paññāya cassa disvā ekacce āsavā parikkhīṇā honti

and he has reviewed and examined with penetrative discernment the teachings proclaimed by the Perfect One

tathāgatappaveditā cassa dhammā paññāya vodiṭṭhā honti vocaritā

This is called an individual attained to [right] perception [of reality].

Ayaṃ vuccati bhikkhave puggalo diṭṭhappatto.

— M.1.477-9

Illustrations: sammādiṭṭhi, right view [of reality]

Illustration

sammādiṭṭhi

right view [of reality]; diṭṭhi, basic religious understanding

What is perfection in basic religious understanding?

Katamā ca bhikkhave diṭṭhisampadā?

In this regard, some person has right view [of reality]. He has the unerroneous view that there is merit in giving, donating and offering; there is a fruit and result of good and bad deeds; there exists both this world and a world beyond; there are duties to parents; there are spontaneously arisen beings; there are ascetics and Brahmanists conducting and applying themselves rightly in the world who, having realised this world and the world hereafter for themselves through transcendent insight, make them known to others.

Idha bhikkhave ekacco sammādiṭṭhiko hoti aviparītadassano atthi dinnam atthi yittham atthi hutam atthi sukaṭadukkaṭānam kammānam phalam vipāko atthi ayam loko atthi paro loko atthi mātā atthi pitā atthi sattā opapātikā atthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedentī'ti.

— A.1.268-9

Illustrations: diṭṭhi, basic religious understanding

Illustration

diṭṭhi

basic religious understanding

What is perfection in basic religious understanding? In this regard, some person has right view [of reality]. He has the unerroneous view that there is merit in giving, donating and offering...

Katamā ca bhikkhave diṭṭhisampadā? Idha bhikkhave ekacco sammādiṭṭhiko hoti aviparītadassano atthi dinnam atthi yittham atthi hutam....

— A.1.268-9

Illustration

diṭṭhi

basic religious understanding

Wrong view [of reality], and grasping an unenlightening doctrine: this is errancy in basic religious understanding

Micchādiṭṭhi antaggāhikādiṭṭhi ayaṃ diṭṭhivipatti ti.

— Vin.1.172

Illustration

diṭṭhi

basic religious understanding

What is errancy in basic religious understanding? In this regard, some person has wrong view [of reality].

Katamā ca bhikkhave diṭṭhivipatti? Idha bhikkhave ekacco micchādiṭṭhiko hoti.

He has the erroneous view that:

Viparītadassano

there is no merit in giving, donating and offering

natthi dinnam natthi yiṭṭham natthi hutam

there are no fruits or results of good and bad deeds

natthi sukaṭadukkaṭānam kammānam phalam vipāko

there is no this world; no hereafter; no duties to parents; no spontaneously arisen beings;

natthi ayaṃ loko natthi paroloko natthi mātā natthi pitā natthi sattā opapātikā

there are no ascetics and Brahmanists conducting and applying themselves rightly in the world who, having realised this world and the hereafter for themselves through transcendent insight make them known to others.

natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī ti. Ayaṃ vuccati bhikkhave diṭṭhivipatti.

— A.1.268-9

Illustration

diṭṭhi

basic religious understanding

So, too, for a bhikkhu this is the foretoken and preindication of the arising of the noble eightfold path, namely, perfection in basic religious understanding.

bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ yadidaṃ diṭṭhisampadā

When a bhikkhu is perfect in basic religious understanding, it is to be expected that he will develop and cultivate this noble eightfold path

Diṭṭhisampannassetāṃ bhikkhave bhikkhuno pāṭikaṅkhaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissatīti.

— S.5.30

Illustration

diṭṭhi

basic religious understanding

This is the character of a person who is perfect in basic religious understanding. If he commits some kind of offence for which a means of rehabilitation has been laid down, then he at once confesses, reveals, and discloses it to the teacher or to wise companions in the religious life, and having done that he shows restraint in future.

Dhammatā esā bhikkhave diṭṭhisampannassa puggalassa kiñcāpi tathārūpiṃ āpattiṃ āpajjati yathārūpāya āpattiyā uṭṭhānaṃ paññāyati atha kho khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānī karoti. Desetvā vivaritvā uttānī karitvā āyatiṃ saṃvaram āpajjati.

— M.1.324

Illustration

diṭṭhi

basic religious understanding

When a noble disciple (*ariyasāvako*) has perfectly and fully realised these two kinds of knowledge (*dve ñāṇāni parisuddhāni honti pariyodātāni*—knowledge of the nature of reality and knowledge of conformity—he is then called a noble disciple

perfect in basic religious understanding

diṭṭhisampanno

with perfect vision [of things according to reality]

dassanasampanno

who has fathomed this true teaching

āgato imaṃ saddhammaṃ

who understands this true teaching

passati imaṃ saddhammaṃ.

— S.2.58

Illustrations: diṭṭhi, perception [of reality]

Illustration

diṭṭhi

perception [of reality]

In this regard a bhikkhu discerns according to reality (*yathābhūtaṃ pajānāti*) that:

This is suffering

idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti

This is the origin of suffering

ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti

This is the ending of suffering

ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti

This is the practice leading to the ending of suffering

ayaṃ dukkhanirodhagāmini paṭipadā ti yathābhūtaṃ pajānāti

This, Men of the Leopard Path, is called the utter purification of one's perception [of reality]

ayaṃ vuccati byagghapajjā diṭṭhipārisuddhi.

— A.2.195

Illustration

diṭṭhiṃ

perception [of reality]

— Bhikkhus, do you see, 'This is brought about?'

bhūtamidaṃ ti bhikkhave passathā ti?

— Yes, bhante

— Bhikkhus, do you see: 'It is arisen with that as its nourishing condition?'

tadāhārasambhavaṃ ti bhikkhave passathā ti?

— Yes, bhante

— Bhikkhus, do you see: 'With the ending of that nourishing condition, what is brought about is destined to cease?'

tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammaṃ ti bhikkhave passathā ti?

— Yes, bhante

— But if you cling to, prize, treasure, and cherish this perception [of reality] so perfect and pure would you then have understood that the teaching explained by me is comparable to a raft, being for the sake of crossing [the flood of suffering], not for the sake of clinging to it?

Imañce tumhe bhikkhave diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha keḷāyetha dhanāyetha mamāyetha api nu tumhe bhikkhave kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyāti?

— No, bhante (M.1.260).

Illustrations: diṭṭhi, view

Illustration

diṭṭhi

view

— But, bhante, how does the view of personal identity come to be?"

Kathampana bhante sakkāyadiṭṭhi hotī ti?

— In this regard, householder, the ignorant Everyman... regards

bodily form to be the [absolute] Selfhood

rūpaṃ attato samanupassati

the [absolute] Selfhood to be corporeal

rūpavantaṃ vā attānaṃ

bodily form to be part of the [absolute] Selfhood

attani vā rūpaṃ

the [absolute] Selfhood to be part of bodily form...

rūpasmiṃ vā attānaṃ

In this way the view of personal identity comes to be

evaṃ kho gahapati sakkāyadiṭṭhi hotī ti.

— S.4.286-7

Illustration

diṭṭhi

view

— Bhante, when, in regard to those who are not perfectly enlightened, the view arises that they are in fact perfectly enlightened, due to what is this view to be discerned?

yāyaṃ bhante diṭṭhi asammāsambuddhesu sammā sambuddhā ti. Ayaṃ nu kho bhante diṭṭhi kiṃ paṭicca paññāyatī ti

— Mighty, Kaccāna, is this phenomenon, namely the phenomenon of uninsightfulness into reality

mahati kho esā kaccāna dhātu yadidaṃ avijjādhātu.

— S.2.153

Illustration

diṭṭhi

view

When there is bodily form, by grasping bodily form, by stubbornly adhering to bodily form, this view arises: 'This is "[in reality] mine," this is "[in reality] what I am," this is "my [absolute] Selfhood."'

rūpe kho bhikkhave sati rūpaṃ upādāya rūpaṃ abhinivissa evaṃ diṭṭhi uppajjati: etaṃ mama eso'hamasmi eso me attā ti.

— S.3.204

Illustration

diṭṭhi

view

When one knows and sees the visual sense as void of personal qualities, the view that it is an [absolute] Selfhood is abandoned.

Cakkhum kho bhikkhu anattato jānato passato attānudiṭṭhi pahīyati.

— S.4.148

Illustration

diṭṭhiyā

view

To abandon the view that there is sweetness in originated phenomena the perception of the unlastingness [of the five aggregates] should be developed .

Assādaḍḍiṭṭhiyā pahānāya aniccasaññā bhāvetabbā.

— A.3.447

Illustrations: diṭṭhi, dogmatic view

Illustration

diṭṭhi

dogmatic view; diṭṭhi, view [of reality]

Since there is indeed a world beyond, one who has the dogmatic view 'There is no world beyond' has a wrong view [of reality].

Santaṃyeva kho pana paraṃ lokaṃ natthi paro lokotissa diṭṭhi hoti sāssa hoti micchādiṭṭhi.

— M.1.402

Illustration

diṭṭhi

dogmatic view; view [of reality]

In this regard, Seniya, some person develops the bovine practice, bovine conduct, mentality, and way of behaviour completely and constantly. Having done so, at death he arises in companionship with cattle.

But if he has the dogmatic view that (*evaṃ diṭṭhi hoti*) through this practice he will become some kind of deva that is his wrong view [of reality] (*sāssa hoti micchādiṭṭhi*).

sace kho panassa evaṃ diṭṭhi hoti: iminā'haṃ silena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti sāssa hoti micchādiṭṭhi.

— M.1.388

Illustration

diṭṭhi

dogmatic view

Although questioned, interrogated, and examined by those bhikkhus, the bhikkhu Sāti, son of a fisherman, dogmatically grasping and stubbornly adhering to that same odious dogmatic view, asserted

tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa voharati

'As I understand the teaching explained by the Blessed One, it is this personal *viññāṇa* that roams and wanders the round of birth and death, not another.'

yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ ti.

— M.1.257

Illustration

diṭṭhi

dogmatic view

Resorting to what kind of dogmatic view (*diṭṭhipaṭilābhaṃ*) do spiritually unwholesome factors flourish and spiritually wholesome factors fade?

Kathaṃrūpaṃ bhante diṭṭhipaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti:

In this regard some person has this dogmatic view:

idha bhante ekacco evaṃdiṭṭhiko hoti

there is no merit in giving, donating and offering

natthi dinnaṃ natthi yiṭṭhaṃ natthi hutaṃ

there are no fruits or results of good and bad deeds

natthi sukaṭadukkaṭāṇaṃ kammāṇaṃ phalaṃ vipāko

there is no this world; no hereafter; no duties to parents; no spontaneously arisen beings;

natthi ayaṃ loko natthi paro loko natthi mātā natthi pitā natthi sattā opapātikā

there are no ascetics and Brahmanists conducting and applying themselves rightly in the world who, having realised this world and the hereafter for themselves through transcendent insight make them known to others

natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayāṃ abhiññā sacchikatvā pavedentī ti

Resorting to what kind of dogmatic view do spiritually unwholesome factors fade and spiritually wholesome factors flourish?

Kathaṃrūpaṃ bhante diṭṭhipaṭilābhaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti

In this regard some person has this dogmatic view,

Idha bhante ekacco evaṃ diṭṭhiko hoti

there are results of gifts, donations and offerings. There are results of good and bad deeds. There is this world, a world beyond, mother, father, spontaneously arisen beings, There are ascetics and Brahmanists who realising this world and the world hereafter, declare it (M.3.52).

Illustration

diṭṭhi

dogmatic view

Or he has this dogmatic view: 'The [absolute] Selfhood is the whole world [of phenomena]. Having passed on, that I will be—everlasting, enduring, eternal, of an unchangeable nature.' That eternalist view is an originated phenomenon...

evaṃ diṭṭhi hoti. So attā so loko so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammoti. Yā kho pana sā bhikkhave sassatadiṭṭhi saṅkhāro so

Or he has this dogmatic view: 'Had I not been, it would not have been "mine." I will be not, not "mine" will it be.' That annihilationist view is an originated phenomenon...

evaṃ diṭṭhi hoti no c'assaṃ no ca me siyā na bhavissāmi na me bhavissatī ti. Yā kho pana sā bhikkhave ucchedadiṭṭhi saṅkhāro so.

— S.3.99

Illustration

diṭṭhi

dogmatic views

'Those who assert a doctrine different from this have strayed from spiritual purity. They are not spiritually perfected.' Non-Buddhist ascetics each say this because they are passionately attached to their own dogmatic views.

*Aññaṃ ito yābhivadanti dhammaṃ aparaddhā suddhimakevalī te
Evampi titthiyā puthuso vadanti sandiṭṭhirāgena hi tebhirattā.*

— Sn.v.891

Illustration

diṭṭhino

dogmatic view

There are certain ascetics and Brahmanists whose doctrine and dogmatic view is this (*evaṃ vādino evaṃ*

diṭṭhino): 'Purification comes about through venerating fire (*aggiparicariyāya suddhī ti*) (M.1.77-82).

Illustration

diṭṭhino

dogmatic views

Bhikkhus, there are some ascetics and Brahmanists who speculate about the future and who hold dogmatic views concerning the future, who make various assertions about the future

Santi bhikkhave eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti:

Some assert that the [absolute] Selfhood is perceptive and unimpaired after death

Saññi attā hoti arogo parammaraṇā ti ittheke abhivadanti.

Some assert that the [absolute] Selfhood is unperceptive and unimpaired after death.

asaññi attā hoti arogo parammaraṇā ti ittheke abhivadanti.

— M.2.228

Illustration

diṭṭhi

dogmatism; diṭṭhi, views

What is the bondage [to individual existence] that arises from dogmatism?

Diṭṭhiyogo ca kathaṃ hoti?

In this regard, some person does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to views.

Tassa diṭṭhinaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ appajānato

And so in relation to views, whatever the

yo diṭṭhisu

attachment to views

diṭṭhirāgo

spiritually fettering delight in views

diṭṭhinandi

love of views

diṭṭhisineho

infatuation with views

diṭṭhimucchā

thirst for views

diṭṭhipipāsā

passion for views

diṭṭhiparilāho

clinging to views

diṭṭhiajjhosānaṃ

craving for views that lurk within him:

diṭṭhitaṇhā sānuṣeti

this is called the bondage [to individual existence] that arises from dogmatism

diṭṭhiyogo.

— A.2.11

Illustration

diṭṭhi

dogmatic views

Four floods: flood of sensuous pleasure; flood of states of individual existence; flood of dogmatic views; flood of unsightfulness into reality.

kāmogho bhavogho diṭṭhogho avijjogho.

Illustration

diṭṭhi

dogmatic view

For those who dispute, maintaining a dogmatic view, saying "This alone is true," is criticism all that they bring upon themselves? Do they not also receive praise?

*Ye kecime diṭṭhiṃ paribbasānā idameva saccaṃ ti vivādayanti
Sabbeva te nindamanvānayaṃti atho paṣaṃsampi labhanti tattha.*

— Sn.v.895

Illustration

diṭṭhiyo

dogmatic views

The religious philosophers outside this [training system] are attached to dogmatic views.

ito bahiddhā pāsaṇḍā diṭṭhiyo upanissitā

They do not know the Buddha's teaching. They are ignorant of the Buddha's teaching.

na te dhammaṃ vijānanti na te dhammassa kovidā.

— Thī.v.184

Illustrations: diṭṭhi, dogmatism

Illustration

diṭṭhiṃ

dogmatism

How indeed could someone motivated by desire, established in [the pursuit of] personal inclination, transcend his own dogmatism?

Sakaṃ hi diṭṭhiṃ kathamaccayeyya chandānuniṭo ruciyā niviṭṭho

Having come to his own conclusions, then, just as he sees things, so would he speak.

Sayaṃ samattāni pakubbamāno yathā hi jāneyya tathā vadeyya.

— Sn.v.781

Illustration

diṭṭhiṃ

dogmatism

The ignorant Everyman (*assutavā puthujjano*) does not discern

dogmatism

diṭṭhiṃ nappajānāti

the origin of dogmatism

diṭṭhisamudayaṃ nappajānāti

the ending of dogmatism

diṭṭhinirodhaṃ nappajānāti

the practice leading to the ending of dogmatism

diṭṭhinirodhagāminiṃ paṭipadaṃ nappajānāti

For him dogmatism grows

diṭṭhi pavaḍḍhati

The learned noble disciple discerns:

- dogmatism
- the origin of dogmatism
- the ending of dogmatism

- the practice leading to the ending of dogmatism

For him, dogmatism ceases

diṭṭhi nirujjhati.

— A.4.69-70

Illustration

diṭṭhi

dogmatism

Asserting that the Perfect One exists after death: this is acquiescence in dogmatism.

Hoti tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam

Asserting that the Perfect One does not exist after death: this is acquiescence in dogmatism,

na hoti tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam

Asserting that the Perfect One both exists and does not exist after death: this is acquiescence in dogmatism,

hoti ca na hoti ca tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam

Asserting that the Perfect One neither exists nor does not exist after death: this is acquiescence in dogmatism.

neva hoti na na hoti tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam.

— A.4.68

Illustrations: diṭṭhigata

Illustration

diṭṭhigatam

views

'If you do not want such a jewel, a woman sought after by many kings, then what views, observances, practices, way of life, and rebirth into individual existence do you proclaim?'

*Etādisaṃ ce ratanaṃ na icchasi nāriṃ narindehi bahūhi patthitaṃ
Diṭṭhigataṃ sīlavataṃ nu jīvitaṃ bhavūpapattiñca vadesi kīdisaṃ.*

— Sn.v.836

Illustration

diṭṭhigatānaṃ

view

Of those outside [this teaching and training system], this view is highest

Etadaggaṃ bhikkhave bāhirakānaṃ diṭṭhigatānaṃ yadidaṃ

Had I not been, it would not have been "mine." I will be not, not "mine" will it be

*no c'assaṃ no ca me siyā
na bhavissāmi na me bhavissantī ti.*

— A.5.63-4

Illustration

diṭṭhigatāni

theories

So here you come, speculating, mulling over [various] theories in your mind. But you are paired off with a purified man. With him you will not be able to proceed.

*Atha tvaṃ pavitakkamāgamā manasā diṭṭhigatāni cintayanto
Dhonena yugaṃ samāgamā na hi tvaṃ sakkhasi sampayātaveti.*

— Sn.v.834

Illustration

diṭṭhigata

wrong view [of reality]

'Wrong view [of reality] has lurked within the ignorant for a long time. The ignorant indeed say one is a Brahman on account of birth.

*Dīgharattamanusayitaṃ diṭṭhigatamajānataṃ
Ajānantā no pabruvanti jātiyā hoti brāhmaṇo.*

— Sn.v.649

COMMENT

Diṭṭhigata: 'wrong view [of reality]'. See IGPT sv *Diṭṭhi*.

Illustration

diṭṭhigatāni

dogmatic views

The sixty-two dogmatic views of the *Brahmajāla Sutta*

dvāsaṭṭhidiṭṭhigatāni brahmajāle.

— S.4.286

Illustration

diṭṭhigatāni

dogmatic views

Pursuing dogmatic views they think 'This [view] is best. [All else is wrong].'

Diṭṭhigatāni anventā idaṃ seyyo ti maññare.

— Th.v.933

Illustration

diṭṭhigataṃ

dogmatic view

Dogmatically grasping and stubbornly adhering to that same odious dogmatic view.

tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa.

— M.1.257

Illustration

diṭṭhigataṃ

dogmatic view

Once, this odious dogmatic view had arisen in Prince Pāyāsi: 'There is not a world beyond. There are no spontaneously born beings. There is no fruit and result of good and bad deeds.'

Tena kho pana samayena pāyāsissa rājañña evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti iti pi natthi paro loko natthi sattā opapātikā natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko ti.

— D.2.316-7

Illustration

diṭṭhigataṃ

acquiescence in dogmatism

It is this [absolute] Selfhood of mine that speaks and experiences and feels here and there the karmic consequences of meritorious and demeritorious deeds; and this [absolute] Selfhood of mine is everlasting, enduring, eternal, of an unchangeable nature, and will endure like unto eternity itself.

Yo me ayaṃ attā tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti. So kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī ti.

This is called

idaṃ vuccati bhikkhave

acquiescence in dogmatism

diṭṭhigataṃ

the thicket of dogmatism,

diṭṭhigahanaṃ

the wilderness of dogmatism,

diṭṭhikantāro

the writhing of dogmatism,

diṭṭhivisūkaṃ

the spiritual unsteadiness of dogmatism,

diṭṭhivipphanditaṃ

the bond of dogmatism

diṭṭhisamyojanaṃ.

— M.1.8

Illustration

diṭṭhigata

acquiescence in dogmatism

Asserting that the Perfect One exists after death: this is acquiescence in dogmatism.

Hoti tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam

Asserting that the Perfect One does not exist after death: this is acquiescence in dogmatism,

na hoti tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam

Asserting that the Perfect One both exists and does not exist after death: this is acquiescence in dogmatism,

hoti ca na hoti ca tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam

Asserting that the Perfect One neither exists nor does not exist after death: this is acquiescence in dogmatism.

neva hoti na na hoti tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam.

— A.4.69-70

Illustration

diṭṭhigata

acquiescence in wrong view [of reality]

But why do you assume 'a being'? That is just your acquiescence in wrong view [of reality], Māra. This is nothing but a heap of originated phenomena. Here no being is found.

Kinnu satto ti pacesi māradiṭṭhigatannu te

Suddhasaṅkhārapuṇṇjoṇaṃ nayidha sattūpalabbhati.

— S.1.135

Illustration

diṭṭhigatehi

acquiescing in wrong views [of reality]

Through acquiescing in two wrong views [of reality], some devas and men hold back, and some overreach.

Dvīhi bhikkhave diṭṭhigatehi pariyuṭṭhitā devamanussā oliyanti eke atidhāvanti eke.

How do some hold back?

Kathaṇca bhikkhave oliyanti eke?

Devas and men find enjoyment, pleasure, and satisfaction in individual existence.

bhavārāmā bhikkhave devamanussā bhavaratā bhavasammuditā.

When the teaching is taught to them to put an end to individual existence, their minds do not become energised, serene, settled, and intent upon it.

tesaṃ bhavanirodhāya dhamme desiyamāne na cittaṃ pakkhandati na pasīdati na santiṭṭhati nādhimuccati. Evaṃ kho bhikkhave oliyanti eko.

How do some overreach?

Kathaṇca bhikkhave atidhāvanti eke?

Some people are revolted, appalled, and disgusted by individual existence.

bhaveneva kho paneke aṭṭiyamānā harāyamāsā jigucchamānā

They long for the cessation of individual existence

vibhavaṃ abhinandanti

saying that 'When that [absolute] Selfhood is annihilated, destroyed, and does not exist with the demise of the body at death, this is peaceful, this is sublime, this is reality.

yato kira bho ayaṃ attamaṃ kāyassa bhedaṃ parammaraṇā ucchiṃjati vinassati na hoti parammaraṇā etaṃ santaṃ etaṃ paṇītaṃ etaṃ yathāvanti.

— It.44

Illustration

micchādiṭṭhigatā

acquiesce in wrong view [of reality]

Perceiving the unlovely to be lovely, beings who acquiesce in wrong view [of reality], their minds troubled, their perception deranged.

asubhe subhasañño

Micchādiṭṭhigatā sattā khittacittā visañño.

— A.2.52

Ditṭhe dhamme; Sandiṭṭhika

Renderings

- *sandiṭṭhika*: discernable in this lifetime
- *sandiṭṭhika*: fathomable in this lifetime
- *sandiṭṭhika*: directly visible
- *diṭṭhe dhamme*: in this lifetime
- *diṭṭhe dhamme*: realisable in this lifetime
- *diṭṭhe dhamme*: fathomable in this lifetime
- *diṭṭheva dhamme*: in this very lifetime
- *diṭṭheva dhamme*: even in this lifetime
- *diṭṭhadhamma*: in this lifetime
- *diṭṭhadhammika*: realisable in this lifetime
- *diṭṭhadhammika*: in this lifetime

Illustrations: sandiṭṭhika

Illustration

sandiṭṭhikaṃ

directly visible

—Enjoy sensuous human pleasures, sirs; do not abandon what is directly visible in order to pursue what takes time.

bhuñjantu bhonto mānusaṃ kāmā mā sandiṭṭhikāṃ hitvā kālikāṃ anudhāvītthāti

—We have not abandoned what is directly visible, brahman, in order to pursue what takes time. We have abandoned what takes time in order to pursue what is directly visible.

Na kho mayaṃ brāhmaṇa sandiṭṭhikāṃ hitvā kālikāṃ anudhāvāma kālikaṇca kho mayaṃ brāhmaṇa hitvā sandiṭṭhikāṃ anudhāvāma.

— S.1.117

Illustration

sandiṭṭhikā

discernable in this lifetime

As to previous karmically consequential conduct, he nullifies it by the gradual experience [of its consequences].

purāṇaṇca kammaṃ phussa phussa vyantīkaroti.

Its elimination is discernable in this lifetime, realisable in the here and now, intriguing, personally significant, to be realised by the wise for themselves

sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccattaṃ veditabbā viññūhīti.

— A.2.197

Illustration

sandiṭṭhiko

discernable in this lifetime

Due to whatever craft by which a noble young man makes his living... he is exposed to cold and heat, he is injured by contact with horseflies, mosquitoes, wind, sun, and snakes; he faces death by hunger and thirst.

Idha bhikkhave kulaputto yena sippaṭṭhānena jīvikam kappeti... sītassa purakkhato uṇhassa purakkhato ḍaṃsamakasavātātapasiriṃsapasamphassehi rissamāno khuppiṭṭhāyā mīyamāno.

This is the danger of sensuous pleasures, a mass of suffering discernable in this lifetime

Ayampi bhikkhave kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho.

— M.1.85-7

Illustration

sandiṭṭhikaṃ

discernable in this lifetime

How can he, when asked about a fruit of the contemplative life discernable in this lifetime, answer with evasion?

Kathaṃ hi nāma sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno vikkhepaṃ vyākariṣṣati ti.

— D.1.59

Illustration

sandiṭṭhikā

discernable in this lifetime

When attachment is abandoned, he is not intent upon his own harm, or the harm of others, or the harm of both.

rāge pahīne neva attavyābādhāyapi ceteti na paravyābādhāyapi ceteti na ubhayavyābādhāyapi ceteti.

Its elimination is discernable in this lifetime, realisable in the here and now, intriguing, personally significant, to be realised by the wise for themselves.

Sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccattaṃ veditabbā viññūhi.

— S.4.339

Illustration

sandiṭṭhiko

fathomable in this lifetime

'The teaching is well explained by the Blessed One, fathomable in this lifetime, realisable in the here and now, intriguing, personally applicable, to be realised by the wise for themselves.

svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī ti.

— S.2.199

Illustrations: diṭṭhe dhamme

Illustration

diṭṭhe dhamme

in this lifetime

The wise person who is diligent [in performing meritorious deeds] secures both benefits: benefit in this lifetime, and benefit in the hereafter.

Appamatto ubho atthe adhigaṇhāti paṇḍito

Diṭṭhe dhamme ca yo attho yo cattho samparāyiko.

— S.1.86

Illustration

diṭṭhe dhamme

in this lifetime

He is free of perceptually obscuring states in this lifetime.

diṭṭhe dhamme anāsavo.

— S.4.207

Illustration

diṭṭhe dhamme

realisable in this lifetime

I shall explain inward peace to you, which is realisable in this lifetime, which is not just hearsay.

Kintiyissāmi te santiṃ diṭṭhe dhamme anitihaṃ.

— Sn.v.1066

Illustration

diṭṭhe dhamme

fathomable in this lifetime

I shall explain the teaching to you, which is fathomable in this lifetime, which is not just hearsay.

kittayissāmi te dhammaṃ diṭṭhe dhamme anitihaṃ.

— Sn.v.1053

Illustrations: diṭṭheva dhamm

Illustration

diṭṭheva dhamme

in this very lifetime

If anyone practises the four *satipaṭṭhāna* for seven days, one of two fruits can be expected. Either [the attainment of] arahantship in this very lifetime, or if there is a remnant of grasping, non-returns-ship.

dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā sati vā upādisese anāgāmitā ti.

— M.1.62

Illustration

diṭṭheva dhamme

in this very lifetime

He realises the Untroubled in this very lifetime

pāpuṇāti diṭṭheva dhamme nibbānaṃ ti.

— Ud.37

Illustration

diṭṭheva dhamme

even in this lifetime

The Perfect One is untraceable even in this lifetime, I declare.'

Diṭṭhevāhaṃ bhikkhave dhamme tathāgataṃ ananuvejjeti vadāmi.

— M.1.139-140

Illustrations: diṭṭhadhamm

Illustration

diṭṭhadhamma

in this lifetime

Some proclaim a view concerning the highest pleasure in this lifetime.

Diṭṭhadhammanibbānaṃ vā paneke abhivadanti

— M.2.229

Illustration

diṭṭhadhamma

in this lifetime

The [absolute] Selfhood has not at that point attained to the highest pleasure in this lifetime.

no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti.

— D.1.36

Illustration

diṭṭhadhamma

in this lifetime

One is fit to be called a bhikkhu who has realised the Untroubled in this lifetime.

diṭṭhadhammanibbānappatto bhikkhū ti alaṃ vacanāya.

— S.2.18

Illustration

diṭṭhadhamma

in this lifetime

Considering two good reasons, brahman, I frequent secluded abodes in forests and quiet groves: in considering a pleasant abiding for myself in this lifetime, and being tenderly concerned for future generations.

attano ca diṭṭhadhammasukhavihāraṃ sampassamāno pacchimañca janataṃ anukampamāno ti.

— M.1.23

Illustration

diṭṭhadhamma

in this lifetime

That foolish, incompetent, improficient bhikkhu does not gain pleasant states of meditation in this lifetime.

Sakho so bhikkhave bālo avyatto akusalo bhikkhu naceva lābhī hoti diṭṭhadhammasukhavihārānaṃ.

— S.5.150

Illustration

diṭṭhadhamma

in this lifetime

When the [absolute] Selfhood is enjoying itself, provided with and possessed of the five varieties of sensuous pleasure, at that point it has attained to the highest pleasure in this lifetime

yato kho bho ayaṃ attā pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī ti.

— D.1.36

Illustrations: diṭṭhadhammikā

Illustration

diṭṭhadhammikā

realisable in this lifetime

These two aspects of the Untroubled were made known by the Seer, free of attachment, and of excellent qualities.

*Duve imā cakkhumatā pakāsitā
Nibbānadhātu anissitena tādina*

One aspect is realisable in this lifetime, with residue, but with the conduit to renewed states of individual existence destroyed;

*Ekā hi dhātu idha diṭṭhadhammikā
Saupādisesā bhavanettisaṅkhayā.*

The other, having no residue, is that wherein states of individual existence altogether cease.

*Anupādisesā pana samparāyikā
Yamhi nirujjhanti bhavāni sabbaso.*

— It.38-9

Illustration

diṭṭhadhammikā

in this lifetime

Because one who is passionately attached to sensuous pleasure, fastened by fondness and attachment, is neither free of danger in this lifetime, nor in the hereafter, therefore 'danger' is an epithet for sensuous pleasures.

Yasmā ca kāmarāgarattāyaṃ bhikkhave chandarāgavinibaddho diṭṭhadhammikāpi bhayā na parimuccati samparāyikāpi bhayā na parimuccati. Tasmā bhayanti kāmānametaṃ adhivacanaṃ.

— A.3.310

Illustration

diṭṭhadhammikā

in this lifetime; of this lifetime

Sensuous pleasures in this lifetime and in the hereafter, mental images of sensuous pleasures of this lifetime and of the hereafter, both alike are Māra's realm, Māra's domain, Māra's bait, Māra's hunting ground.

Ye ca diṭṭhadhammikā kāmā ye ca samparāyikā kāmā yā ca diṭṭhadhammikā kāmasaññā yā ca samparāyikā kāmasaññā ubhayametaṃ mārādheyyaṃ mārassesavisayo mārassesanivāpo mārassesagocaro.

— M.2.261-2

Illustration

diṭṭhadhammikānaṃ

in this lifetime

For two good reasons the Perfect One establishes the mānatta penance for his disciples: to restrain perceptually obscuring states in this lifetime and to ward them off in the hereafter.

Dveme bhikkhave atthavase paṭicca tathāgatena sāvakānaṃ mānattadānaṃ paññattaṃ. Katame dve? Diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya samparāyikānaṃ āsavānaṃ paṭighātāya.

— A.1.99

Dukkha

Renderings

- *dukkha*: pain
- *dukkha*: physical pain
- *dukkha*: unpleasant
- *dukkha*: what is unpleasant
- *dukkha*: suffering
- *dukkha*: in misery
- *dukkha*: miserable
- *dukkha*: existentially void
- *dukkha*: existential voidness
- *dukkhindriyaṃ*: faculty of physical pain

Introduction

Dukkha of tilakkhaṇa: 'existentially void'

Dukkha occurs in relation to *anicca* in the question: '*Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti?*' The constant answer to this is that whatever is *anicca* is *dukkha*. Here we render *dukkha* as 'existentially void,' by which we mean 'void of lasting substance.' And because we render *dukkha* as 'existentially void' ('that which is unlasting is existentially void') we correspondingly render *sukhaṃ* as 'existentially substantial':

That which is unlasting, is it existentially void or existentially substantial?

Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti.

— M.1.232

Rendering *dukkha* as 'existentially void' is supported on etymological grounds. This is how the *Visuddhimagga* sees it:

The word *du* ("bad") is met with in the sense of vile (*kucchita*); for they call a vile child a *du-putta* ("bad child"). The word *kham* ("-ness"), however is met with in the sense of empty (*tuccha*), for they call empty space "*kham*." And the first truth is vile because it is the haunt of many dangers, and it is empty because it is devoid of the lastingness, beauty, pleasure, and self, as conceived by rash people. So it is called *dukkham* ("badness"= suffering, pain), because of vileness and emptiness.

du-iti ayam saddo kucchite dissati. Kucchitam hi puttam dupputtoti vadanti. Kham-saddo pana tucche. Tuccham hi ākāsaṃ kham ti vuccati. Idañca paṭhamasaccaṃ kucchitam anekupaddavādhiṭṭhānato. Tuccham bālaṇaparikkappitadhuvasubhasukhattabhāvavirahitato. Tasmā kucchitattā tucchattā ca dukkhanti vuccati.

— Vism.494 tr. Ñāṇamoli

The Sanskrit-English Dictionary (Monier-Williams) raises the possibility of double roots. It says that although *duḥkhā* is often considered to be *dus+kha*, it is more probably a Prākṛitised form for *duḥ+stha*. Likewise, *sukhā* is said to be *su+kha*, but is possibly a Prākṛit form of *su+stha*. And whereas *khā* means 'vacuity, empty space, air, ether, sky,' *stha* means 'standing, staying, abiding, being situated in, existing or being in, or on, or among.'

Our own studies suggest that *sukha* and *dukkha* stem from both roots. Thus the underlying sense of *sukha* and *dukkha* is twofold:

1. 'Standing well' and 'standing badly' support the connotations of pleasure and pain.
2. 'Vacuity' supports the connotation of existential voidness.

This leads us to rendering the *dukkha* of the three characteristics (*tilakkhaṇa*) as 'existentially void' and *sukha* as 'existentially substantial.' Modern scholars accept the possibility of this. For example Rāhula says:

- 'The term *dukkha* in the First Noble Truth contains, quite obviously, the ordinary meaning of 'suffering,' but in addition it also includes deeper ideas such as 'imperfection,' 'impermanence,' 'emptiness,' 'insubstantiality' (What the Buddha Taught, p.17).

Dukkha of *tilakkhaṇa*: 'unsatisfactory'

Other scholars prefer 'unsatisfactory.' Kalupahana says:

- 'The word *dukkha* is rendered variously as 'ill,' 'suffering,' 'pain,' and so on, which may be correct in certain contexts. But in other contexts, for example, where it is said that the five aggregates of grasping (*pañcupādānakkhandha*) are *dukkha*, the term is used in the wider sense of 'unsatisfactory' (Buddhist Philosophy: A Historical Analysis, p.45).

But 'unsatisfactory' does not fit well here. The three characteristics of existence (*tilakkhaṇa*) are intrinsic to existence. These characteristics can therefore be contemplated continuously, without a break, uninterruptedly. For example, unlastingness (*anicca*), or the voidness of personal qualities (*anatta*):

In this regard, some person in relation to the visual sense abides contemplating unlastingness, perceiving unlastingness, experiencing unlastingness continuously, without a break, uninterruptedly, intent upon it mentally, penetrating it with penetrative discernment

idha bhikkhave ekacco puggalo cakkhusmiṃ aniccānupassī viharati aniccasaññī aniccapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno.

— A.4.146

In this regard, some person in relation to the visual sense abides contemplating the voidness of personal qualities, perceiving the voidness of personal qualities, experiencing the voidness of personal qualities continuously, without a break, uninterruptedly, intent upon it mentally, penetrating it with penetrative discernment

idha bhikkhave ekacco puggalo cakkhusmiṃ anattānupassī viharati anattasaññī anattapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno.

— A.4.146

If *dukkha* meant unsatisfactory the instruction would read:

In this regard, some person in relation to the visual sense abides contemplating unsatisfactoriness, perceiving unsatisfactoriness, experiencing unsatisfactoriness continuously, without a break, uninterruptedly, intent upon it mentally, penetrating it with penetrative discernment

idha bhikkhave ekacco puggalo cakkhusmiṃ dukkhānupassī viharati dukkhasaññī dukkhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno.

— A.4.146

But the reflection that things are unsatisfactory involves a relationship with an observer. If things are unsatisfactory it is because they do not satisfy an observer. Unsatisfactoriness is not an intrinsic quality of things. It is not something to be continuously observed, whereas existential voidness is:

In this regard, some person in relation to the visual sense abides contemplating existential voidness, perceiving existential voidness, experiencing existential voidness continuously, without a break, uninterruptedly, intent upon it mentally, penetrating it with penetrative discernment

idha bhikkhave ekacco puggalo cakkhusmiṃ dukkhānupassī viharati dukkhasaññī dukkhapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno.

— A.4.146

Existential voidness and other aspects of the teachings

The term 'existentially void' is in accordance with other aspects of the teachings:

The Buddha's advice to Upasīva:

Being intent upon the perception of nonexistence, being mindful, with the help of the reflection 'It does not exist,' cross the flood [of suffering].

Ākiñcaññaṃ pekkhamāno satimā natthi ti nissāya tarassu oghaṃ.

— Sn.v.1070

The five reflections of the *Pheṇapiṇḍūpama Sutta*. For example:

Bhikkhus, suppose that this river Ganges was carrying along a large lump of froth. A clear-sighted man would examine it, ponder it, and properly investigate it. As he does so, it would appear to be empty, hollow, insubstantial. For what substantial reality could there be in a lump of froth?

So, too, whatever kind of bodily form there is, whether past, future, or present, internal or external, gross or subtle, inferior or sublime, far or near: a bhikkhu examines it, ponders it, and properly investigates it. As he does so, it would appear to be empty, hollow, insubstantial. For what substantial reality could there be in bodily form?

Seyyathā pi bhikkhave ayaṃ gaṅgānadī mahantaṃ pheṇapiṇḍaṃ āvaheyya tarena cakkhumā puriso passeyya nijjhāyeyya yoniso upa parikkheyya tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya tucchakaññeva va khāyeyya asārakaññeva khāyeyya kiṃ hi siyā bhikkhave pheṇapiṇḍe sāro?

Evameva kho bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā taṃ bhikkhu passati nijjhāyati yoniso upaparikkhati tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati tucchakaññeva khāyati asārakaññeva khāyati kiṃ hi siyā bhikkhave rūpe sāro?.

— S.3.140-1

Bodhi: 'no permanent essence'

In support of calling *dukkha* 'existentially void,' consider Bodhi's explanation of this well-known quote:

Formerly, Anuradha, and also now, I make known just suffering and the cessation of suffering.

pubbe cāhaṃ anurādha etarahi ca dukkhañceva paññāpemi dukkhassa ca nirodhanti.

— Bodhi, S.3.119

In the note to this, Bodhi explains *dukkha* as meaning 'containing no permanent essence':

- 'This oft-quoted dictum can be interpreted at two levels. At the more superficial level the Buddha can be read as saying that he does not make any declaration about such metaphysical questions as an afterlife but teaches only a practical path for reaching the end of suffering here and now. This interpretation, however, does not connect the dictum with the Buddha's previous statement that the Tathāgata is not apprehended in this very lifetime. To make this connection we have to bring in the second interpretation, according to which the "Tathāgata" is a mere term of conventional usage referring to a compound of impermanent formations, which are "suffering" because they contain no permanent essence. It is just these that stand while the Tathāgata lives, and just these that cease with his passing away.' (CDB p.1080 n.165).

This justifies our translating as follows:

Formerly and also now, I explain just existential voidness and the ending of existential voidness.

pubbe cāhaṃ anurādha etarahi ca dukkhañceva paññāpemi dukkhassa ca nirodhanti.

— Varado, S.3.119

A similar quote occurs in the *Alagaddūpama Sutta* where the Buddha, responds to the accusation that he teaches the annihilation, destruction, and cessation of a living being (*sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpeti ti*). He replied in the same words: *Pubbe cāhaṃ bhikkhave etarahi ca dukkhañceva paññāpemi dukkhassa ca nirodhaṃ* (M.1.140).

This reply again supports us rendering *dukkha* as 'existential voidness', not 'suffering.'

Dukkha in the summary of the teaching: the dukkha of tilakkhaṇa

As we have said, *dukkha* occurs in the Buddha's summary of his teaching: 'I explain just *dukkha* and the ending of *dukkha* (*dukkhañceva paññāpemi dukkhassa ca nirodhanti* S.3.119). The scriptures show that this *dukkha* is related to *anicca*, and is therefore the dukkha of *tilakkhaṇa*, meaning 'existential voidness.' Two suttas prove this point.

1. Firstly, when the Buddha said 'Whatever is experienced is included within *dukkha* (*yaṃ kiñci*

vedayitaṃ taṃ dukkhasmin ti) he explained that 'This has been stated by me with reference to the unlastingness of originated phenomena' (*taṃ kho panetaṃ bhikkhu mayā saṅkhārānaññeva aniccataṃ sandhāya bhāsitaṃ* S.4.216).

2. Secondly, when the Buddha asked Sāriputta to explain how spiritually fettering delight in sense impression no longer remained present in him (*yā vedanāsu nandī sā na upaṭṭhāsī ti*), Sāriputta answered:

— There are these three types of sense impression. What three? Pleasant sense impression, unpleasant sense impression, and neutral sense impression.

tisso kho imā āvuso vedanā katamā tisso? Sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā

(...) These three types of sense impression are unlasting. Whatever is unlasting is existentially void. When this was understood, spiritually fettering delight in sense impression no longer remained present in me.' Being asked thus, bhante, I would answer in such a way."

imā kho āvuso tisso vedanā aniccā. Yadaniccaṃ taṃ dukkhan ti veditaṃ. Yā vedanāsu nandī sā na upaṭṭhāsī ti. Evaṃ puṭṭhohaṃ bhante evaṃ vyākareyyanti.

The Buddha responded:

— Very good, Sāriputta! This is another method of explaining in brief that same point: 'Whatever is experienced is included within *dukkha*.'

yaṃ kiñci vedayitaṃ taṃ dukkhasmin ti.

— S.2.53

Thus when *dukkha* is applied comprehensively to all things it is linked to *anicca*, and is therefore the *dukkha* of *tilakkhaṇa*, meaning 'existential voidness.'

Dukkha in the four noble truths: suffering

The *dukkha* of the four noble truths is 'suffering':

Birth is suffering; old age is suffering; death is suffering;

jāti pi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ

grief, lamentation, physical pain, psychological pain, and vexation are suffering;

soka-parideva-dukkha-domana-supāyāsāpi dukkhā

association with the unbeloved is suffering; separation from the beloved is suffering;

appiyeḥi sampayogo dukkho piyeḥi vippayogo dukkho

not getting what one wants, that too is suffering.

yampicchaṃ na labhati tampi dukkhaṃ

In brief the five grasped aggregates are suffering.

saṅkhittena pañcupādānakkhandhā dukkhā.

— S.5.422

'This is suffering': an effort should be made [to profoundly understand this].

Idaṃ dukkhaṃ ti yogo karaṇīyo.

'This is the origin of suffering': an effort should be made [to abandon this].

Ayaṃ dukkhasamudayo ti yogo karaṇīyo.

'This is the ending of suffering': an effort should be made [to realise this].

Ayaṃ dukkhanirodho ti yogo karaṇīyo.

'This is the practice leading to the ending of suffering': an effort should be made [to develop this].

Ayaṃ dukkhanirodhagāminī paṭipadā ti yogo karaṇīyo.

— S.5.430

Suffering: the actual and the psychological

Suffering has two connotations, which we will call 1) 'the actual' and 2) 'the psychologically based'. For example, the body itself is sometimes called suffering, but sometimes suffering is said to arise from attachment to the body. Some quotes contain a mixture of both connotations.

The actual:

Bhikkhus, the arising, establishment, rebirth and appearance of bodily form is the arising of suffering.

Yo rūpassa uppādo t̥hīti abhinibbatti pātubhāvo dukkhasseso uppādo.

— S.3.32

The psychologically based:

Suffering arises because of attachment. With the destruction of all grasping there is no arising of suffering.

upadhiṃ paṭicca dukkhamidaṃ sambhoti sabbūpādānakkhayā natthi dukkhassa sambhavo.

— Ud.32-3

Whatever within these five grasped aggregates is the elimination and rejection of fondness and attachment is the ending of suffering.

Yo imesu pañcasupādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ so dukkhanirodho ti.

— M.1.191

Both actual and psychologically based:

Properly regard the [five grasped] aggregates as suffering, and abandon that from which suffering arises.

Dukkhan ti khandhe paṭipassa yoniso yato ca dukkhaṃ samudeti taṃ jaha.

— Th.v.1116

Dukkha in other contexts

We render *dukkha* in other contexts as follows:

1. *Dukkha* as a sense impression: 'pain' (noun) or 'unpleasant' (adjective). 'Painful' is unuseable as the general adjective because 'pain' applies only to bodily felt sensation. 'Unpleasant' covers all sensations like sounds, smells etc.
2. *Dukkha* in opposition to psychological pain (e.g. *dukkhehi domanassehi*): 'physical pain.'
3. *Dukkhindriyaṃ* is called 'the faculty of physical pain,' being in contrast to *domanassindriyaṃ* 'the faculty of psychological pain,' S.5.211).

Sometimes 'miserable' is an appropriate adjective:

They declare that the [absolute] Selfhood after death is altogether happy, not subject to decay, and conscious. They declare that the [absolute] Selfhood after death is altogether miserable, not subject to decay, and conscious.

ekantasukhī attā hoti arogo parammaraṇā saññī ti naṃ paññapenti. Ekantadukkhī attā hoti arogo parammaraṇā saññī ti naṃ paññapenti.

— D.1.31

Illustrations

Illustration

dukkhaṃ

pain

There are just six senses, affected through one or other of which the fool experiences pleasure and pain.

saḷevāyatanāni yehi puṭṭho bālo sukhadukkhaṃ paṭisaṃvediyati etesaṃ vā aññatarena.

— S.2.23-24

Illustration

dukkhaṃ

physical pain

What is physical pain? It is physical pain, physical unpleasantness arisen from bodily sensation which is experienced as unpleasant, as displeasing.

Katamaṃ cāvuso dukkhaṃ: yaṃ kho āvuso kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ idaṃ vuccatāvuso dukkhaṃ.

Illustration

dukkha

physical pain

This is the one-destination path for the purification of beings, for the overcoming of grief and lamentation, for the vanishing of physical and psychological pain

dukkhadomanassānaṃ atthaṅgamāya.

— S.5.142

Illustration

dukkhaṃ

physical pain

Some person is by nature full of attachment; he experiences the physical and psychological pain that are born of attachment.

rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

— A.2.149

Illustration

dukkhindriyaṃ

faculty of physical pain

Bhikkhus, there are these five faculties of sense impression. What five? The faculty of physical pleasure, the faculty of psychological pleasure, the faculty of physical pain, the faculty of psychological pain, the faculty of physical-plus-psychological neutral experience.

Pañcimāni bhikkhave indriyāni. Katamāni pañca? Sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ.

And what is the faculty of physical pain? It is physical pain, physical unpleasantness, unpleasant and displeasing sense impression born of bodily sensation.

Katamañca bhikkhave dukkhindriyaṃ: yaṃ kho bhikkhave kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ idaṃ vuccati bhikkhave dukkhindriyaṃ.

— S.5.211

Illustration

dukkham

what is unpleasant

And why do you call it sense impression? One experiences therefore it is called sense impression. And what does one experience? One experiences what is pleasant, one experiences what is unpleasant, one experiences what is neutral.

sukhampi vediyati dukkhampi vediyati adukkhamasukhampi vediyatii.

— S.3.87

Illustration

dukkha

unpleasant

Contact with sensuous pleasures is unpleasant, very hot, and anguishing

kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca.

— M.1.507-8

Illustration

dukkhaṃ

unpleasant

That which is experienced by body or mind as unpleasant or displeasing is called an unpleasant sense impression.

Yaṃ kho āvuso visākha kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātaṃ vedayitaṃ ayaṃ dukkhā vedanā.

That which is experienced by body or mind as neither pleasant or unpleasant is called neutral sense impression.

Yaṃ kho āvuso visākha kāyikaṃ vā cetasikaṃ vā nevasātaṃ nāsātaṃ vedayitaṃ ayaṃ adukkhamasukhā vedanā ti.

— M.1.302

Illustration

dukkho

unpleasant

This [wretched human] body is very unpleasant and a great danger.

bahu dukkho kho ayaṃ kāyo bahu ādīnavo.

— A.5.110

Illustration

dukkhā

unpleasant (adj)

To die filled with longing is unpleasant and blameworthy.

Dukkhā sāpekkhassa kālakiriyā garahitā ca sāpekkhassa kālakiriyā.

— D.2.193

Illustration

dukkhā

existential voidness

It's only existential voidness that comes to be, existential voidness that stands and falls away.

Dukkhameva hi sambhoti dukkhaṃ tiṭṭhati veti ca

Nothing but existential voidness comes to be, nothing but existential voidness ceases.

nāññatra dukkhā sambhoti nāññatra dukkhā nirujjhatī ti.

— S.1.135

Illustration

dukkhā

existential voidness

— Anurādha, when the Perfect One is not apprehended by you as real and actual (*saccato thetato*) even in this lifetime, is it right to say that a Perfect One would describe a Perfect One as outside these four positions:

Ettha ca te anurādha diṭṭheva dhamme saccato thetato tathāgate anupalabbhiyamāne

- A Perfect One exists after death,
- A Perfect One does not exist after death,
- A Perfect One both exists and does not exist after death,
- A Perfect One neither exists nor does not exist after death?

— No, bhante

— Very good, Anurādha! Formerly and also now, I explain just existential voidness and the ending of existential voidness

dukkhañceva paññāpemi dukkhassa ca nirodhan ti.

— S.3.118

A similar quote occurs in the *Alagaddūpama Sutta* where the Buddha, responds to the accusation that he teaches the annihilation, destruction, and cessation of a living being (*sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpeti ti*). He replied in the same words: *Pubbe cāhaṃ bhikkhave etarahi ca dukkhañceva paññāpemi dukkhassa ca nirodhaṃ* (M.1.140).

Illustration

dukkhasmin

existential voidness

Whatever is experienced is included within existential voidness.

yaṃ kiñci vedayitaṃ taṃ dukkhasmin ti.

That has been stated by me with reference to the unlastingness of originated phenomena.

Taṃ kho panetaṃ bhikkhu mayā saṅkhārānaññeva aniccataṃ sandhāya bhāsitaṃ

That has been stated by me with reference to originated phenomena being destined to be destroyed... to originated phenomena being destined to disappear... to originated phenomena being destined to pass away... to originated phenomena being destined to cease... to originated phenomena being destined to change.

... *khayadhammataṃ... vayadhammataṃ... virāgadhammataṃ... nirodhadhammataṃ... vipariṇāmadhammataṃ sandhāya bhāsitaṃ: yaṃ kiñci vedayitaṃ taṃ dukkhasmin ti.*

— S.4.216

Illustration

dukkha

existentially void

When a bhikkhu abides much with his mind fortified by the perception that what is unlasting is existentially void, then when laziness, indolence, slackness, negligence and idleness [in the practice], and unreflectiveness arise, an acute perception of danger arises, as it might in relation to a murderer with a drawn sword.

Anicce dukkhasaññā paricitena bhikkhave bhikkhuno cetasā bahulaṃ viharato ālasye kosajje vissaṭṭhiye pamāde ananuyoge apaccavekkhanāya tibbā bhayasaññā paccupaṭṭhitā hoti seyyathā pi ukkhittāsike vadhake.

— A.4.52

Illustration

dukkhaṃ

existentially void

You should abandon fondness for that which is existentially void

Yaṃ kho bhikkhu dukkhaṃ tatra te chando pahātabbo ti.

— S.3.76

Illustration

dukkhā

existentially void

That sense impression is unlasting, existentially void, destined to change, is the wretchedness of sense impression.

Yā vedanā aniccā dukkhā vipariṇāmadhammā ayaṃ vedanāya ādīnavo.

— S.4.220

Illustration

dukkhā

existentially void

Sensuous pleasures are unlasting, existentially void, and destined to change, and from their change and alteration there arises grief, lamentation, physical pain, psychological pain, and vexation.

Kāmā hi bho aniccā dukkhā vipariṇāmadhammā tesaṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

— D.1.36

Illustration

dukkhaṃ

existentially void

— What do you think, Aggivessana? Is bodily form lasting or unlasting?

— Unlasting, Master Gotama.

— That which is unlasting, is it existentially void or existentially substantial?

— Existentially void, Master Gotama.

— That which is unlasting, existentially void, and destined to change, is it fitting to regard it as "[in reality] mine," or "[in reality] what I am," or "my [absolute] Selfhood"?

— No, Master Gotama.

Taṃ kiṃ maññasi aggivessana rūpaṃ... viññāṇaṃ niccaṃ vā aniccaṃ vā ti aniccaṃ bho gotama. Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. Dukkhaṃ bho gotama. Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ etaṃ mama eso'hamasmi eso me attā ti. No hidaṃ bho gotama.

— What do you think, Aggivessana: when one adheres to what is existentially void, resorts to it, cleaves to it, regards it as this is "[in reality] mine," this is "[in reality] what I am," this is "my [absolute] Selfhood" could one ever profoundly understand existential voidness or abide with existential voidness destroyed?

Taṃ kiṃ maññasi aggivessana yo nu kho dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito dukkhaṃ etaṃ mama eso'hamasmi eso me attā ti samanupassati api nu kho so sāmaṃ vā dukkhaṃ parijāneyya dukkhaṃ vā parikkhepetvā vihareyyāti.

— How could one, Master Gotama. No, Master Gotama.

Kiṃ hi siyā bho gotama. No hidaṃ bho gotamā ti.

— M.1.232-3

Illustration

dukkhaṃ

existential voidness; dukkhasmā, suffering

One who takes delight in the Solidness Phenomenon, takes delight in existential voidness. One who takes delight in existential voidness is not freed from suffering, I declare.

Yo bhikkhave paṭhavīdhātuṃ abhinandati dukkhaṃ so abhinandati. Yo dukkhaṃ abhinandati aparimutto so dukkhasmā vadāmi.

— S.2.175

Illustration

dukkhaṃ

existential voidness

Bhante, it is said, 'existential voidness, existential voidness.' On what grounds, bhante, might there be existential voidness or the evidence of existential voidness?

Dukkhaṃ dukkhan ti bhante vuccati kittāvatā nu kho bhante dukkhaṃ vā assa dukkhapaññatti vā ti

Where there is the visual sense, Samiddhi, where there are visible objects, advertence to the visual field, things known through advertence to the visual field, there existential voidness exists or the evidence of existential voidness.

Yattha kho samiddhi atthi cakkhu atthi rūpā atthi cakkhuvīññāṇaṃ atthi cakkhuvīññāṇaviññātabbā dhammā atthi tattha dukkhaṃ vā dukkhapaññatti vā... Atthi mano atthi dhammā atthi manovīññāṇaṃ atthi manovīññāṇaviññātabbā dhammā atthi tattha dukkhaṃ vā dukkhapaññatti vā.

Where there is no visual sense, Samiddhi, no visible objects, no advertence to the visual field, no things known through advertence to the visual field, there existential voidness does not exist nor any evidence of existential voidness.

Yattha ca kho samiddhi natthi cakkhu natthi rūpā natthi cakkhuvīññāṇaṃ natthi cakkhuvīññāṇaviññātabbā dhammā natthi tattha dukkhaṃ vā dukkhapaññatti vā.

— S.4.39

Illustration

dukkhassā

suffering

The round of rebirth, destroyed, no longer continues. This is truly the end of suffering.

Chinnaṃ vaṭṭaṃ na vattati esevanto dukkhassā ti.

— Ud.75

Illustration

dukkhassa

suffering

However, friend, I declare that without having reached the end of the world [of phenomena] there is no putting an end to suffering.

na kho panāhaṃ āvuso appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi.

— S.1.62

Illustration

dukkha

suffering, unpleasantness, pain, existential voidness, suffering

Three kinds of suffering:

Tisso imā āvuso dukkhataṃ

the unpleasantness of pain,

dukkhadukkhataṃ

the existential voidness of originated phenomena

saṅkhāradukkhataṃ

the suffering of change.

vipariṇāmadukkhataṃ.

— S.4.259

Illustration

dukkha

physical pain; dukkhasmā, suffering

The ignorant Everyman is not freed from birth, old age, and death, from grief, lamentation, physical pain, psychological pain, and vexation. He is not freed, I declare, from suffering.

assutavā puthujjano na parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccati dukkhasmā ti vadāmi.

— M.1.8

Illustration

dukkha

physical pain; dukkha, suffering

I am overwhelmed by birth, old age, and death; by grief, lamentation, physical pain, psychological pain, and vexation.

api ca kho otiṇṇamhā jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi

I am overwhelmed by suffering, overcome by suffering. Perhaps an ending of this whole mass of suffering might be discerned!

dukkhotiṇṇā dukkhaparetā appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā ti.

— S.3.93, It.89

Illustration

dukkha

suffering

And what is the basis for the arising of suffering? Craving, bhikkhus.

Katamo ca bhikkhave dukkhassa nidānasambhavo: taṇhā bhikkhave dukkhassa nidānasambhavo:

And what are the varieties of suffering?

Katamā va bhikkhave dukkhassa vemattatā

Suffering that is inordinate.

atthi bhikkhave dukkhaṃ adhimattaṃ

Suffering that is slight.

atthi parittaṃ

Suffering that fades away quickly.

atthi dandhvirāgaṃ

Suffering that fades away slowly.

atthi khippaviraṃ.

— A.3.416

Illustration

dukkha

pain; dukkhaṃ, suffering

—What do you think, headman? If Ciravāsi's mother was executed, imprisoned, fined, or criticised, would grief, lamentation, physical pain, psychological pain, and vexation arise in you?

uppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā ti.

—Bhante, if Ciravāsi's mother was executed, imprisoned, fined, or criticised, even my life would be upset, so how could grief, lamentation, physical pain, psychological pain, and vexation not arise in me?

— In this way too, headman, it can be understood: 'Whatever suffering arises, all of it stems from fondness, with fondness as its basis; for fondness is the origin of suffering.

yaṃ kiñci dukkhaṃ uppajjamānaṃ uppajjati sabbantaṃ chandamūlakaṃ chandanidānaṃ chando hi mūlaṃ dukkhassa ti.

— S.4.329-330

Illustration

dukkha

suffering

One who is unwise develops attachment and ends up with suffering again and again, the fool.

Yo ve avidvā upadhiṃ karoti punappunaṃ dukkhamupeti mando

Therefore, knowing this, one who properly considers the birth and origin of suffering would not develop attachment.

Tasmā pajānaṃ upadhiṃ na kayirā dukkhassa jātippabhavānupassi.

— Sn.v.1049-50

Illustration

dukkhaṃ

suffering

Whatever suffering arises, all of it arises dependent on the stream of sense consciousness. That is the first consideration.

yaṃ kiñci dukkhaṃ sambhoti sabbaṃ viññāṇapaccayā ti. Ayamekānupassanā.

— Sn.v.733

Illustration

dukkhaṃ

suffering

The five aggregates are truly burdens,

bhārā bhava pañcakkhandhā

The carrier of the burden is the person.

bhārahāro ca puggalo

Taking up the burden is suffering in the world,

bhārādānaṃ dukkhaṃ loke

Casting off the burden is bliss.

bhāranikkhepanaṃ sukhaṃ.

— S.3.26

Illustration

dukkha

suffering; dukkha, suffering

I roamed countless rounds of birth and death without respite. It brought me suffering. Now my mass of suffering has disappeared.

Anekajātisaṃsāraṃ sandhāvissaṃ anibbisaṃ

Tassa me dukkhajātassa dukkhakkhandho aparaddho ti.

— Th.v.78

Illustration

dukkhan

suffering

'Suffering' is an epithet for sensuous pleasures;

dukkhan ti bhikkhave kāmānametaṃ adhivacanaṃ

Why so?

Kasmā ca bhikkhave dukkhan ti kāmānametaṃ adhivacanaṃ?

Because one who is passionately attached to sensuous pleasure, fastened by fondness and attachment, is neither free of suffering in this lifetime, nor in the hereafter.

Yasmā ca kāmarāgarattāyaṃ bhikkhave chandarāgavinibaddho diṭṭhadhammikāpi dukkhā na parimuccati samparāyikāpi dukkhā na parimuccati.

— A.3.310

Illustration

dukkhaṃ

suffering

There are just six senses which if not restrained one meets with suffering.

Chaleva phassāyatanāni bhikkhavo asaṃvuto yattha dukkhaṃ nigacchati.

— S.4.70

Illustration

dukkha

suffering

He discerns thus: "When I confront the source of this suffering with effort, by confronting it with effort [the suffering] fades away. When the source of this suffering is passively observed, through developing detached awareness, [the suffering] fades away."

So evaṃ pajānāti imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti imassa pana me dukkhanidānassa ajjhupekkhato upekkhaṃ bhāvayato virāgo hoti ti.

— M.2.223

Illustration

dukkhā

suffering

Sensuous pleasures have been compared by the Blessed One to a skeleton [of meatless bones smeared with blood which leaves a hungry dog unsatisfied, fatigued, and full of vexation]. They are full of suffering and vexation, while the danger in them is great.

aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahūpāyāsā ādīnava ettha bhiyyo ti.

— M.1.364

Illustration

dukkhāya

suffering

These same five grasped aggregates, attained and clung to, lead to his long-lasting harm and suffering.

tassime pañcupādānakkhandhā upetā upādinna dīgharattaṃ ahitāya dukkhāya saṃvattanti.

— S.3.114

Illustration

dukkhaṃ

suffering

Friend, when there is disgruntlement [with the celibate life] this suffering should be expected.

Anabhiratiyā āvuso sati idaṃ dukkhaṃ pāṭikaṅkhaṃ

When going standing, sitting, lying, or having gone to the village, or the wilderness, or the root of a tree, or a solitary abode, or out into the open air, or into the midst of the bhikkhus he finds no happiness or comfort.

gacchannopi sukhaṃ sātāṃ nādhigacchati... Bhikkhumajjhagatopi sukhaṃ sātāṃ nādhigacchati.

— A.5.122

Illustration

dukkho

suffering

The accumulation of demerit is suffering.

dukkho pāpassa uccayo.

— Dh.v.117

Illustration

dukkhaṃ

in misery (=miserably, adv)

One abides in misery if one is without respect and deference.

dukkhaṃ kho agāravo viharati appatisso.

— S.1.139

Illustration

dukkhaṃ

in misery

A bhikkhu who has students and a teacher abides in misery, not at ease.

sāntevāsiko bhikkhave bhikkhu saccariyako dukkhaṃ na phāsu viharati.

— S.4.137

Illustration

dukkhaṃ

in misery

Bhikkhus, the lazy person abides in misery, soiled by unvirtuous, spiritually unwholesome factors, and great is the personal good that he neglects.

dukkhaṃ hi bhikkhave kusīto viharati vokiṇṇo pāpakehi akusalehi dhammehi. Mahantañca sadatthaṃ parihāpeti.

— S.2.28-9

Domanassa

Renderings

- *domanassa*: psychological pain
- *domanassa*: dejection

Introduction

Fathoming *domanassa*

The puzzling nature of *domanassa* is apparent in Bodhi's renderings:

- grief, MLDB (1995)
- displeasure, CDB (2000)
- dejection, NDB (2012)

Domanassa in the five faculties of sense impression

One meaning of *domanassa* is found in the five faculties of sense impression, which concern the pleasantness and unpleasantness of sense impression and moods, where we call *domanassa* 'psychological pain.' The five faculties of sense impression are:

the faculty of physical pleasure

sukhindriyaṃ

the faculty of physical pain

dukkhindriyaṃ

the faculty of psychological pleasure

somanassindriyaṃ

the faculty of psychological pain

domanassindriyaṃ

the faculty of physical-plus-psychological neutral experience, namely, whatever sense impression, either physical or psychological, that is neither pleasing nor displeasing

upekkhindriyaṃ yaṃ kho bhikkhave kāyikaṃ vā cetasikaṃ vā neva sātaṃ nāsātaṃ vedayitaṃ.

— S.5.211

Psychological pain apparently stems from thought, because it ceases in second jhāna, when thought ceases (*vitakkavicārānaṃ vūpasamā*, S.5.214). Psychological pleasure (*somanassa*) is obviously unrelated to thought, because it is not abandoned till fourth jhāna (S.5.215).

Dukkhadomanassa: psychological pain

A common pairing for *domanassa* is with *dukkha* in the phrase *dukkhadomanassa* which means 'physical and psychological pain.' It may seem curious that attachment would cause not only psychological but also physical pain:

- Some person is by nature full of attachment (*pakatiyāpi tibbarāgajātiko hoti*); he experiences the physical and psychological pain that are born of attachment (*rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti*) (A.2.149).

But this is well documented in the scriptures, particularly with reference to *taṇhā*:

Craving that leads to renewed states of individual existence, accompanied by spiritually fettering delight and attachment, taking delight in this and that, grows.

Tañhā cassa ponobhavikā nandirāgasahagatā tatra tatrābhinandinī sā cassa pavaḍḍhati.

(...) One's physical and psychological sufferings, torments, and anguishes increase.

tassa kāyikāpi darathā pavaḍḍhanti cetasikāpi darathā pavaḍḍhanti kayikāpi santāpā pavaḍḍhanti cetasikāpi santāpā pavaḍḍhanti kāyikāpi pariḷāhā pavaḍḍhanti cetasikāpi pariḷāhā pavaḍḍhanti

(...) One experiences physical and psychological unpleasantness

so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

— M.3.287

Dejection

Domanassa, as a mood, means dejection. It occurs for example in the phrase *abhijjhādomanassā* greed and dejection. Dejection means 'lowness of spirits or downheartedness.'

Illustrations

Illustration

domanassa

faculty of psychological pain

And where does the arisen faculty of psychological pain cease without remainder? With the subsiding of thinking and pondering, and [the development of] internal serenity and concentration, being without thinking and pondering, and being filled with rapture and physical pleasure born of inward collectedness, a bhikkhu enters and abides in second jhāna. And it is here that the arisen faculty of psychological pain ceases without remainder.

Kattha cuppannaṃ domanassindriyaṃ aparisesaṃ nirujjhati: idha bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. Ettha cuppannaṃ domanassindriyaṃ aparisesaṃ nirujjhati.

— S.5.213-4

Illustration

domanassa

psychological pain

— Would that man, being struck with three hundred spears, experience physical and psychological pain (*dukkhaṃ domanassaṃ*) on that account?

api nu so puriso divasaṃ tīhi sattisatehi haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayethā'ti

— Even if he were struck with one spear he would experience physical and psychological pain on that account, not to speak of three hundred spears

Ekissāpi bhante sattiya haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayetha. Ko pana vādo tīhi sattisatehi haññamāno'ti.

— S.2.100

Illustration

domanassa

psychological pain

Some person is by nature full of attachment (*pakatiyāpi tibbarāgajātiko hoti*); he experiences the physical and psychological pain that are born of attachment (*rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti*) (A.2.149).

Illustration

domanassa

psychological pain

What is physical pain (*dukkhaṃ*)? It is physical pain, physical unpleasantness, unpleasant and displeasing sense impression born of bodily sensation

yaṃ kho āvuso kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ idaṃ vuccatāvuso dukkhaṃ.

What is psychological pain (*domanassaṃ*)? It is psychological pain, psychological unpleasantness, unpleasant and displeasing sense impression born of mental sensation. This is called psychological pain

yaṃ kho āvuso cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ idaṃ vuccatāvuso domanassaṃ.

— D.2.307

Illustration

domanassa

psychological pain

A bhikkhu might approach families with the thought: 'May they give to me, not hold back.' When a bhikkhu approaches families with such a thought.

If they do not give, he thereby becomes resentful. On that account he experiences physical and psychological pain.

na denti tena bhikkhu sandīyati. So tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedayati.

— S.2.200

Illustration

domanassa

psychological pain

With the abandonment of physical pleasure and pain, and following the vanishing of psychological pleasure and pain, a bhikkhu enters and abides in fourth jhāna, which is free of pleasure and pain, and [is imbued with] purified detached awareness and mindfulness

bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

— M.1.303

Illustration

domanassa

psychological pain

This is the one-destination path for the purification of beings, for the overcoming of grief and lamentation, for the vanishing of physical and psychological pain

ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya.

— S.5.142

Illustration

domanassa

psychological pain

A bhikkhu thinks 'When will I attain that supreme state of deliverance which the Noble Ones have attained? In arousing desire for supreme deliverance [from perceptually obscuring states], psychological pain arises due to desire.

kudassu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharantī ti. Iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihappaccayā domanassaṃ.

— M.1.303

Illustration

domanassa

dejection

One who is attached, overpowered, and overcome by attachment, is intent upon his own harm, upon the harm of others, upon the harm of both, and so experiences psychological pain and dejection.

Ratto kho āvuso rāgena abhibhūto pariyādinnacitto attavyābādhāya pi ceteti paravyābādhāya pi ceteti. Ubhayavyābādhāya pi ceteti. Cetasikampi dukkhaṃ domanassaṃ paṭisaṃvedeti.

But if attachment be abandoned he is not intent upon his own harm, upon the harm of others, upon the harm of both, and thus does not experience psychological pain and dejection.

Rāge pahīṇe nevattavyābādhāya pi ceteti na paravyābādhāya pi tetti. Na ubhayavyābādhāya pi ceteti. Na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

— A.1.156

Illustration

domanassa

dejection

In seeing a visible object via the visual sense, do not grasp its aspects and features. Since by abiding with the faculty of sight unrestrained [from attraction and repulsion, through mindfulness], greed, dejection, and unvirtuous, spiritually unwholesome factors would pursue you.

Cakkhunā rūpaṃ disvā mā nimittaggāhino ahuvattha mānuyyañjanaggāhino yatvādhikaraṇaṃ menaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ.

— S.4.178

Illustration

domanassa

dejection

When we hear that the Blessed One will set out from amongst the Kosalan people on tour in the Mallan country, on that occasion there arises in us dissatisfaction and dejection at the thought: 'The Blessed One will be far away from us.'

hoti no tasmīṃ samaye anattamanatā hoti domanassaṃ. Dūre no bhagavā bhavissatī ti.

When we hear that the Blessed One will set out from among the Magadhans on tour in the Kāsian country, on that occasion there arises in us satisfaction and joy at the thought: 'The Blessed One will be near to us.'

hoti no tasmīṃ samaye attamanatā hoti somanassaṃ. Āsanne no bhagavā bhavissatī ti.

— S.5.349

Illustration

domanassa

dejection

They received a poor meal.

Out of dejection, they did not eat as much as expected.

te teneva domanassena na cittarūpaṃ bhuñjimsu.

— Vin.2.77-8

Illustration

domanassa

dejection

A bhikkhu abides contemplating the nature of the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

— S.5.182

Dosa

Renderings

- *dosa*: hatred
- *dosa*: fault
- *dosa*: flaw
- *dosa*: imperfection
- *dosa*: spiritual flaws
- *vantadosa*: free of spiritual flaws
- *visadosa*: virulent spiritual flaw
- *visadosa*: poisonous taint

Introduction

Two roots: doṣa and dveṣa

Dosa’s divergent meanings stem from its having two roots, corresponding to Sanskrit *doṣa* (fault) and *dveṣa* (hatred). The two meanings occur together as *dosadosā* in Dh.v.357:

Weeds are the imperfection of fields; hatred is the imperfection of this people.

Tiṇadosāni khetṭāni dosadosā ayaṃ pajā.

— Dh.v.357

Illustrations

Illustration

dosam

hatred

Having destroyed love and hatred,

chetvā snehadosaṃ

One should live the religious life as solitarily as a rhinoceros horn.

Eko care khaggavisāṇakappo.

— Sn.v.66

Illustration

doso

hatred

Hatred is an origin of what is spiritually unwholesome.

doso akusalamūlaṃ

Non-hatred is an origin of what is spiritually wholesome.

adoso kusalamūlaṃ.

— M.1.47

Illustration

dosa

hatred

The bhikkhunīs are following a wrong course through hatred

dosagāminiyo ca bhikkhuniyo.

— Vin.4.237

Illustration

dosaṃ

fault

O, may this Samīti the cartwright's son trim off this bend, this twist and this fault from this fellow so it is free of bends, twists, and faults, and built of purest heartwood.

aho vatāyaṃ samīti yānakāraputto imissā nemiya imaṇca vaṇkaṃ imaṇca jimhaṃ imaṇca dosaṃ taccheyya evāyaṃ nemi apagatavaṇkā apagatajimhā apagatadosā suddhāssa sāre patiṭṭhitāti.

— M.1.31

Illustration

dosa

flaw

That bhikkhu with the flaw of superstition abandoned, would properly fulfil the ideals of religious asceticism in the world.

So maṅgaladosavippahīno bhikkhu sammā so loke paribbajeyya.

— Sn.v.360

Illustration

doso

spiritual flaw

Bhikkhus, there are certain ascetics and Brahmanists whose doctrine and dogmatic view is this: There is no spiritual flaw in [pursuing] sensuous pleasures (*natthi kāmesu doso ti*) (M.1.305).

Illustration

dosaṃ

spiritual flaws

Make offerings, Māgha, and while offering

yajassu yajamāno

Make your mind serene in every respect.

sabbattha ca vipasādehi cittaṃ

For one making offerings (*yajamānassa*), the act of charity (*yaññaṃ*) is the basis [for spiritual development] (*ārammaṇaṃ*).

ārammaṇaṃ yajamānassa yaññaṃ

Based on this one abandons one's spiritual flaws

ettha paṭiṭṭhāya jahāti dosaṃ.

— Sn.v.506

Illustration

vantadosa

free of spiritual flaws

Not on account of his eloquence or lotus-like complexion is a man excellent if he is envious, stingy, and fraudulent.

Na vākkaraṇamattena vaṇṇapokkharatāya vā;

Sādhurūpo naro hoti issukī maccharī saṭho.

For one in whom these [flaws] are eradicated, destroyed, root and all, removed, then being free of spiritual flaws, the wise man is called excellent.

Yassa cetaṃ samucchinnaṃ mūlaghaccaṃ samūhataṃ;

Sa vantadoso medhāvī sādhurūpo ti vuccati.

— Dh.v.262-3

Illustration

vantadosa

free of spiritual flaws

One whose āsavas are destroyed, and who is free of spiritual flaws, he is what I call a Brahman.

Khīṇāsavaṃ vantadosaṃ tamahaṃ brūmi brāhmaṇaṃ ti.

— Ud.5

Illustration

visadosa

virulent spiritual flaws

The Buddha, cleanser of virulent spiritual flaws, removed the spiritual shackle [of grasping] which had long been lurking in me, long been firmly established in me.

*Dīgharattānusayitaṃ cirarattamadhiṭṭhitaṃ;
Buddho mepānudī ganthaṃ visadosappavāhanaṃ ti.*

— Th.v.768

Illustration

visadosa

virulent imperfection

Craving has been called an arrow by the Ascetic. The virulent imperfection of uninsightfulness into reality oppresses a man with fondness, attachment, and ill will. That arrow of craving has been extracted from me. The virulent imperfection of uninsightfulness into reality has been removed.

*taṇhā kho sallaṃ samaṇena vuttaṃ avijjāvisadoso chandarāgavyāpādena ruppati. Taṃ me taṇhāsallaṃ
pahīnaṃ apanīto avijjāvisadoso.*

— M.2.256

Illustration

visadoso

poisonous taint

The arrow has been pulled out of you. The poisonous taint has been removed with no trace left behind. It is incapable of endangering you.

ubbhataṃ kho te sallaṃ apanāto visadoso saupādiseso analañca te antarāyāya.

— M.2.257

Dve Ante; Majjhimā Paṭipadā; Majjhena

Renderings

- *anta*: unenlightening practice
- *majjhimā paṭipadā*: enlightening practice
- *anta*: unenlightening doctrine
- *majjha*: enlightening doctrine
- *anta*: doctrinal principle
- *ubho ante*: origin and destiny
- *ubho ante*: in either world (i.e. this world or the world beyond)
- *antaggāhika diṭṭhi*: unenlightening doctrine

Introductions

Ordinary meanings of anta

Anta ordinarily means the end of something:

The end of a waistband

Kāyabandhanassa anto.

— Vin.2.136

I have [now] put an end to all that [demerit].

Tassapi anto kato mayā ti.

— Thī.v.447

Then in the end one abandons the body along with one's possessions

Atha antena jahati sarīraṃ sapariggahaṃ.

— S.1.32

Ordinary meanings of majjhe

Majjhe ordinarily means 'what lies in between' e.g. 'side,' 'middle,' or 'present':

A stick thrown into the air falls now on its bottom, now on its side, now on its top.

daṇḍo upari vehāsaṃ khitto sakimpi mūlena nipatati sakimpi majjhena nipatati sakimpi aggena nipatati...

— S.2.184-5

Having carried the Blessed One's body through the middle of the city

bhagavato sarīraṃ... majjhena majjhaṃ nagarassa haritvā.

— D.2.160

Abandon the past. Abandon the future. Abandon the present.

Muñca pure muñca pacchato majjhe muñca.

— Dh.v.348

Ordinary meanings of majjhima

Majjhima ordinarily means 'middle' or 'medium':

Three planes of existence: the low plane of existence, the middle plane of existence, the high plane of existence

tisso dhātuyo: hīnadhātu majjhimadhātu paṇīṭadhātu.

— D.3.215

the first watch... middle watch... last watch of the night;

rattiyā paṭhame yāme... majjhime yāme... pacchime yāme.

— Vin.3.3-4

Three sizes of bowls: large, medium, small

Tayo pattassa vaṇṇā ukkaṭṭho patto majjhimo patto omako patto.

— Vin.4.243

Do you know whether she is tall, short, or medium height

dīghā vā rassā vā majjhimā vā.

— D.1.243

Fathoming the special meanings

The meaning of *dve anta* cannot be fathomed from the ordinary meaning of *anta*, and likewise the special meanings of *majjhe* and *majjhima* cannot be fathomed from their ordinary meanings. Failing to appreciate this has led to the neologisms, 'the two extremes' (*dve antā*) and 'the Middle Way' (*majjhimā paṭipadā*).

Anta: doctrinal principle

Anta can mean 'doctrinal principle', which the dictionaries call 'opposing principle' (DOP), and 'constituent principle' (PED).

Three doctrinal principles

Tayo antā

1. personal identity as a doctrinal principle

sakkāyo anto

2. the origin of personal identity as a doctrinal principle

sakkāyasamudayo anto

3. the ending of personal identity as a doctrinal principle

sakkāyanirodho anto (D.3.216).

Anta and majjhimā paṭipadā: Rāsiya Sutta

That *anta* and *majjhimā paṭipadā* mean unenlightening practice and enlightening practice is demonstrated in the *Rāsiya Sutta* (S.4.331) which says:

There are these two unenlightening practices which should not be undertaken by one who has gone forth [into the ascetic life]:

Dve'me bhikkhave antā pabbajitena na sevitabbā:

The pursuit of sensuous pleasures, which is low, vulgar, the way of the common man, ignoble, and uncondusive to spiritual well-being

yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito

The pursuit of self-mortification, which is painful, ignoble, and uncondusive to spiritual well-being

yo cāyaṃ attakilamathānuyogo dukkho anariyo anatthasaṃhito.

Not veering towards these two unenlightening practices, the Perfect One has awakened to an enlightening practice, which gives rise to vision, which gives rise to knowledge, which leads to inward peace, to transcendent insight, to enlightenment, and to the Untroubled.

Ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānaya saṃvattati.

And what is that enlightening practice awakened to by the Perfect One, which gives rise to vision... leads to the Untroubled?

Katamā ca sā gāmaṇi majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati

It is this noble eightfold path, namely: right perception [of reality]... right inward collectedness

Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāajivo sammāvāyāmo sammāsati sammāsamādhi.

— Vin.1.10, S.4.331

Here:

1. *dve ante* are uncondusive to spiritual well-being (*anatthasaṃhito*).
2. *majjhimā paṭipadā* 'gives rise to vision, which gives rise to knowledge, which leads to inward peace, to transcendent insight, to enlightenment, and to the Untroubled.'

Therefore *ubho ante* means 'two unenlightening practices,' and *majjhimā paṭipadā* means 'enlightening practice.'

Anta and majjhimā paṭipadā: Araṇavibhaṅga Sutta

That *anta* and *majjhimā paṭipadā* mean unenlightening practice and enlightening practice is demonstrated in the *Araṇavibhaṅga Sutta* which says:

- The pursuit of the pleasure and happiness that is linked to sensuous pleasure is wrong practice (*micchāpaṭipadā*).
- Disengagement from the pursuit of such pleasure and happiness is right practice (*sammāpaṭipadā*).
- The pursuit of self-mortification is wrong practice (*micchāpaṭipadā*).
- Disengagement from the pursuit of self-mortification is right practice (*sammāpaṭipadā*).

Not veering towards these two unenlightening practices, the Perfect One has awakened to an enlightening practice, which gives rise to vision, which gives rise to knowledge, which leads to inward peace, to transcendent insight, to enlightenment, and to the Untroubled.

Ete te ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānaya saṃvattati..

— M.3.230-1

Here:

1. *ubho ante* means the two forms of *micchāpaṭipadā*
2. *majjhimā paṭipadā* corresponds to the two forms of *sammāpaṭipadā*, and is a practice 'which gives rise to vision, which gives rise to knowledge, which leads to inward peace, to transcendent insight, to enlightenment, and to the Untroubled.'

Therefore *ubho ante* can again be called 'two unenlightening practices,' and *majjhimā paṭipadā* 'enlightening practice.'

Sassatadiṭṭhi and ucchedadiṭṭhi

The eternalist view (*sassatadiṭṭhi*, S.3.99) is the view that 'I am or will be everlasting' (*bhavissāmi nicco*). The annihilationist view (*ucchedadiṭṭhi*) is the view 'I will be not' (*na bhavissāmi*, S.3.99). These views are sometimes called *sassataṃ* and *ucchedaṃ*, as if *diṭṭhi* was redundant, for example in this quote:

Such a belief amounts to eternalism.

iti vadaṃ sassataṃ etaṃ pareti

Such a belief amounts to annihilationism

iti vadaṃ ucchedaṃ etaṃ pareti.

— S.2.19-20

Sassataṃ and ucchedaṃ: 'two ante'

In the *Acelakassapa Sutta* *sassataṃ* and *ucchedaṃ* are called 'two ante':

Not veering towards these two *ante*, the Perfect One explains a teaching via *majjhena*.

Ete te kassapa ubho ante anupagamma majjhena tathāgato dhammaṃ deseti

(Namely, the doctrine of dependent origination, *paṭiccasamuppāda*)

Avijjāpaccayā saṅkhārā...

Such is the ending of this whole mass of suffering.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti ti.

— S.2.19-20

Thus *ubho ante* is an abbreviation for *sassatadiṭṭhi* and *ucchedadiṭṭhi*, which we call 'unenlightening doctrines.'

Majjhena is the counterpart of *anta*. It leads to 'the ending of this whole mass of suffering.' We call it 'enlightening doctrine.'

Ubho ante: origin and destiny

The *Salla Sutta* says:

He whose path you do not know, whether arriving or departing, knowing neither his origin nor destiny, you lament for him uselessly.

Yassa maggaṃ na jānāsi āgatassa gatassa vā

Ubho ante asampassaṃ niratthaṃ paridevasi.

— Sn.v.582

We render *ubho ante* here according to the context, by which it is linked to *maggaṃ... āgatassa gatassa*.

The commentary likewise says: *Yassa mātukucchiṃ āgatassa āgatamaggaṃ vā ito cavitvā aññattha gatassa gatamaggaṃ vā na jānāsi, tassa ime ubho ante asampassaṃ niratthaṃ paridevasi.*

Ubho ante: in either world

This verse links *ubho ante* to *idha vā huraṃ vā*:

One with no aspiration for any state of individual existence in either world, this world or the world beyond, has no attachment to dogmatic religious views.

*Yassūbhayante paṇidhīdha natthi bhavābhavāya idha vā huraṃ vā
Nivesanā tassa na santi keci dhammesu niccheyya samuggahītaṃ.*

— Sn.v.801

This allows us to parenthesise accordingly:

You should eliminate desire for both worlds, [this world and the world beyond].

Ubhosu antesu vineyya chandaṃ.

— Sn.v.778

This parenthesis hopefully solves a puzzle with a long history: see Norman’s note on this verse.

Illustrations

Illustration

antā

doctrinal principles

There are these four doctrinal principles. Which four?

Cattāro me bhikkhave antā. Katame cattāro?

Personal identity as a doctrinal principle

sakkāyanto

The origin of personal identity as a doctrinal principle

sakkāyasamudayanto

The ending of personal identity as a doctrinal principle

sakkāyanirodhanto

The practice leading to the ending of personal identity as a doctrinal principle.

sakkāyanirodhagāmini paṭipadanto.

What is personal identity as a doctrinal principle? The five grasped aggregates, one should reply

Katamo ca bhikkhave sakkāyanto? Pañcupādānakkhandhātissa vacanīyaṃ

What is the origin of personal identity as a doctrinal principle? It is this craving that leads to renewed states of individual existence...

Katamo ca bhikkhave sakkāyasamudayanto? Yāyaṃ taṇhā ponobhavikā...

What is the ending of personal identity as a doctrinal principle? It is the complete passing away and ending of this same craving...

Katamo ca bhikkhave sakkāyanirodhanto? Yo tassā yeva taṇhāya asesavirāganirodho...

What is the practice leading to the ending of personal identity as a doctrinal principle? It is this noble eightfold path, namely: right perception [of reality]... right inward collectedness

Katamo ca bhikkhave sakkāyanirodhagāmini paṭipadanto? Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ sammādiṭṭhi... sammāsamādhī.

— S.3.157-8

Illustration

ante

doctrinal principles: ubhante (=ubho ante)

The *Majjhe Sutta* (A.3.399-402) gives six explanations of the following verse:

'Knowing both doctrinal principles, the wise person does not cleave to the middle. I call him a Great Man. In this world he has overcome the seamstress.'

*So ubhante (= ubho ante) viditvāna majjhe mantā na limpati
Taṃ brūmi mahāpuriso ti sodha sibbanimaccagā ti*

What is the first doctrinal principle?

Katamo nu kho āvuso eko anto

What is the second doctrinal principle?

katamo dutiyo anto

What is in the middle?

kiṃ majjhe

And what is the seamstress?

kā sibbanī ti

The six answers are as follows:

Answer 1

Sensation is the first doctrinal principle.

phasso kho āvuso eko anto

The origination of sensation is the second doctrinal principle.

phassasamudayo dutiyo anto

The ending of sensation is in the middle.

phassanirodho majjhe

Craving is the seamstress. For craving stitches him to this or that state of individual existence and rebirth.

taṇhā sibbanī. Taṇhā hi naṃ sibbati tassa tasseva bhavassa abhinibbattiyā.

Answer 2

The past is the first doctrinal principle.

atītaṃ kho āvuso eko anto

The future is the second doctrinal principle

anāgataṃ dutiyo anto

The present is in the middle

paccuppannaṃ majjhe

Craving is the seamstress.

taṇhā sibbanī.

Answer 3

Pleasant sense impression is the first doctrinal principle.

sukhā kho āvuso vedanā eko anto

Unpleasant sense impression is the second doctrinal principle.

dukkhā vedanā dutiyo anto

Neutral sense impression is in the middle

adukkhamasukhā vedanā majjhe

Craving is the seamstress.

taṇhā sibbanī.

Answer 4

Denomination is the first doctrinal principle

nāmaṃ kho āvuso eko anto

Bodily form is the second doctrinal principle

rūpaṃ dutiyo anto

The stream of sense consciousness is in the middle

viññāṇaṃ majjhe

Craving is the seamstress.

taṇhā sibbanī.

Answer 5

The six senses are the first doctrinal principle

cha kho āvuso ajjhakkāni āyatanāni eko anto

The six sense objects are the second doctrinal principle

cha bāhirāni āyatanāni dutiyo anto

Advertence is in the middle

viññāṇaṃ majjhe

Craving is the seamstress.

taṇhā sibbanī.

Answer 6

Personal identity is the first doctrinal principle

sakkāyo kho āvuso eko anto

The origin of personal identity is the second doctrinal principle

sakkāyasamudayo dutiyo anto

The ending of personal identity is in the middle

sakkāyanirodho majjhe

Craving is the seamstress.

taṇhā sibbanī

— A.3.400

The Buddha's verdict:

The Buddha said that:

1. Each of the bhikkhus had spoken well in turn

Sabbesaṃ vo bhikkhave subhāsitaṃ pariyāyena

2. What he originally meant by the verse was given in Answer 1

api ca yaṃ mayā sandhāya bhāsitaṃ pārāyane mettayya pañhe... Phasso kho bhikkhave eko anto...
(A.3.399-402).

Illustration

ante

unenlightening practice; majjhimā paṭipadā, enlightening practice

The pursuit of the pleasure and happiness that is linked to sensuous pleasure is low, vulgar, the way of the common man, ignoble, and uncondusive to spiritual well-being. It is a state associated with pain, distress, vexation, and anguish. It is wrong practice.

yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho micchāpaṭipadā.

Disengagement from the pursuit of such pleasure and happiness is a state not associated with pain, distress, vexation, and anguish. It is a right practice.

Yo kāmapaṭisandhisukhino somanassānuyogaṃ ananuyogo hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitaṃ adukkho eso dhammo anupaghāto anupāyāso aparīḷāho sammāpaṭipadā.

The pursuit of self-mortification, which is painful, ignoble, and uncondusive to spiritual well-being, is a state associated with pain, distress, vexation, and anguish. It is wrong practice.

Yo attakilamathānuyogo dukkho anariyo anattasaṃhito sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho micchāpaṭipadā

Disengagement from the pursuit of self-mortification, which is painful, ignoble, and uncondusive to spiritual well-being, is a state not associated with pain, distress, vexation, and anguish. It is a right practice.

yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anattasaṃhitaṃ adukkho eso dhammo anupaghāto anupāyāso aparīḷāho sammāpaṭipadā '

Not veering towards these two unenlightening practices, the Perfect One has awakened to an enlightening practice, which gives rise to vision, which gives rise to knowledge, which leads to inward peace, to transcendent insight, to enlightenment, and to the Untroubled.

Ete te ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya saṃvattatī ti

So it was said. And in reference to what was it said?

iti ko panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ:

It is just this noble eightfold path, namely, right perception [of reality]... right inward collectedness .

ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṃ sammādiṭṭhi... sammāsamādhī.

— M.3.230-1

Illustration

anto

unenlightening doctrine; majjhena, enlightening doctrine

The view that everything exists, Kaccāna, is the first unenlightening doctrine

sabbamatthī ti kho kaccāna ayameko anto

The view that nothing exists is the second unenlightening doctrine

sabbaṃ natthī ti ayaṃ dutiyo anto

Not veering towards these two unenlightening doctrines, the Perfect One explains a teaching via an enlightening doctrine.

Ete te kaccāna ubho ante anupagamma majjhena tathāgato dhammaṃ deseti.

(Namely, the doctrine of dependent origination, *paṭiccasamuppāda*)

Avijjāpaccayā saṅkhārā... Evametassa kevalassa dukkhakkhandhassa nirodho hotī ti.

— S.2.17

Illustration

anto

unenlightening doctrine

Those who hold the training rules as the essence of religious practice, or observances and practices, mode of livelihood, living of the religious life, and performing of service as the essence of religious practice, this is the first unenlightening doctrine.

Ye ca sikkhāsārā sīlabbatajīvitabrahmacariyaupaṭṭhānasārā ayameko anto

Those whose doctrine is that there is no spiritual flaw in [pursuing] sensuous pleasures, this is the second unenlightening doctrine.

Ye ca evaṃvādino natthi kāmesu doso ti ayaṃ dutiyo anto.

These two unenlightening doctrines cause the cemeteries to grow, and the cemeteries cause dogmatism to grow.

Iccete ubho antā kaṭasivaḍḍhanā. Kaṭasiyo diṭṭhiṃ vaḍḍhenti.

Through not fully understanding these two unenlightening doctrines, some get held up, some go too far.

Ete te ubho ante anabhiññāya oliyanti eke atidhāvanti eko.

— Ud.71-2

Illustration

ante

unenlightening doctrine; majjhena, enlightening doctrine

— Master Gotama, is suffering produced by oneself?

sayam kataṃ dukkhan ti

— Not so, Kassapa.

— Then, is suffering produced by another?

parakataṃ dukkhaṃ ti

— Not so, Kassapa... Kassapa, if one asserts that 'The one who acts is the same as the one who experiences [the karmic consequences],' then one speaks with reference to one existing from the beginning: 'Suffering is produced by oneself.'

so karoti so paṭisaṃvediyatī ti kho kassapa ādito sato sayaṃ kataṃ dukkhaṃ ti

Such a belief amounts to eternalism.

iti vadaṃ sassataṃ etaṃ pareti

But if one asserts that the one who acts is one person, the one who experiences [the karmic consequences] is another, then one speaks as one who is stricken by sense impression: 'Suffering is produced by another'

añño karoti añño paṭisaṃvediyatī ti kho kassapa vedanāhitunnassa sato paraṅkataṃ dukkhaṃ ti

Such a belief amounts to annihilationism

iti vadaṃ ucchedaṃ etaṃ pareti.

Not veering towards these two unenlightening doctrines, the Perfect One explains a teaching via an enlightening doctrine.

Ete te kassapa ubho ante anupagamma majjhena tathāgato dhammaṃ deseti

(Namely, the doctrine of dependent origination, *paṭiccasamuppāda*)

Avijjāpaccayā saṅkhārā...

Such is the ending of this whole mass of suffering.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī ti.

— S.2.19-20

Illustration

antaggāhikāya diṭṭhiyā

unenlightening doctrine

The unvirtuous bhikkhu has a wrong view [of reality]. He is possessed of an unenlightening doctrine.

pāpabhikkhu micchādiṭṭhiko hoti antaggāhikāya diṭṭhiyā samannāgato.

— A.1.154

Illustration

antaggāhikādiṭṭhi

unenlightening doctrine

Wrong view [of reality], and grasping an unenlightening doctrine: this is errancy in basic religious understanding.

Micchādiṭṭhi antaggāhikādiṭṭhi ayam diṭṭhivipatti ti.

— Vin.1.172

DH

Dhamma; Dhammin

Renderings

- *dhammin*: productive of
- *dhammin*: subject to
- *dhammin*: of a nature to
- *dhammin*: destined to
- *dhamma*: matter
- *dhamma*: phenomenon
- *dhamma*: phenomenon of (a redundancy)
- *dhamma*: thing
- *dhamma*: condition
- *dhamma*: principle
- *dhamma*: issue
- *dhamma*: quality
- *dhamma*: moral nature
- *dhamma*: state
- *dhamma*: attainment
- *dhamma*: factor
- *dhamma*: religious doctrine
- *dhamma*: teaching
- *dhamma*: the teaching
- *dhamma*: righteousness
- *dhamma*: significance
- *dhamma*: the Buddha's teaching
- *dhamma*: righteous
- *dhamma*: what is righteous
- *dhamma*: good spiritual quality

- *dhamma*: religious
- *dhamma*: legitimate
- *dhamma*: mentally known object
- *dhammā*: certain objects of the systematic teachings
- *dhamma*: the practice
- *dhamma*: the practice of the teaching
- *dhamma*: natural law
- *dhamma*: reality
- *dhamma*: profound truth
- *dhamma*: the Untroubled
- *dhamma*: the nature of reality
- *dhammaṃ deseti*: explain the teaching
- *dhammasamādhī*: inward collectedness based on righteous reflection
- *dhammadesanā*: religious discourse
- *saddhamma*: good quality
- *saddhamma*: true teaching
- *dhammaṭṭho*: established in righteousness

Introduction

Fluctuation of meaning

The fluctuation in the meaning of *dhamma* makes for difficult translating. Consider, for example, Dh.v.259, where *dhamma* has three meanings:

1. the teaching
2. the nature of reality
3. the practice

One is not expert in the teaching (*dhamma*) through being loquacious. He who, after hearing just a little, realises the nature of reality (*dhammaṃ*) with his very being, and is not negligent of the practice (*dhammaṃ*), is truly expert in the teaching (*dhamma*).

Na tāvatā dhammadharo yāvatā bahu bhāsati; Yo ca appampi sutvāna dhammaṃ kāyena passati sa ve dhammadharo hoti yo dhammaṃ nappamajjati.

— Dh.v.259

'The practice'

'The practice' means 'the practice of the teaching':

The practice is a lake with fords of virtue, unmuddied, praised by good people to good people, where those who are blessed with profound knowledge go to bathe, and, dry-limbed, cross to the Far Shore.

*Dhammo rahadobrahmaṇa silatittho anāvilo sabbhi sataṃ pasattho
Yattha have vedaguno sinātā anallagattā va taranti pāraṃ.*

— S.1.169

Dhammaṭṭho: 'established in righteousness'

Dhammaṭṭho is associated with arahantship. In the commentary to the following quote, it is analysed as *dhamme ṭhito*:

He is possessed of the supreme goal, he is established in righteousness.

So atthavā so dhammaṭṭho.

— Thī.v.740

In the following quote it is analysed as *asekkhadhammesu nibbānadhamme eva vā ṭhito*:

The one who is blessed with profound knowledge, being established in righteousness, though he makes use of conception he is beyond the limits of conception.

Saṅkhāya sevī dhammaṭṭho saṅkhaṃ nopeti vedagū ti.

— It.53

Satipaṭṭhāna Sutta: singular not plural

The *Satipaṭṭhāna Sutta* says:

A bhikkhu abides contemplating [co-conditional] origination in relation to the body... [co-conditional] disappearance in relation to the body... [co-conditional] origination and disappearance in relation to the body.

bhikkhu samudayadhammānupassī kāyasmīṃ viharati... vāyadhammānupassī kāyasmīṃ viharati... samudayavayadhammānupassī kāyasmīṃ viharati.

— S.5.183

If *dhamma* in *samudayadhammānupassī kāyasmīṃ* is regarded as a plural then 'origination factors of the body' would be meant, and one would have expected a genitive case here, not a locative. The genitive occurs in such phrases as:

the maintenance and nourishment of this [wretched human] body

imassa kāyassa ṭhitiyā yāpanāya

the demise of the body

kāyassa bheda

Therefore we treat the word as a singular. That we also treat it as redundant, we will explain below.

Satipaṭṭhāna Sutta: the problem of pluralising

If '[co-conditional] origination' is converted into 'origination factors' it has the following effect: instead of contemplating the phenomena of origination and disappearance in relation to phenomena, one instead focuses on the various factors that give rise to phenomena. This has two drawbacks:

1. One remains enmeshed in the conception of 'things.'
2. This practice would not be possible when mindfulness is practised without thinking:

When you have thus developed and cultivated this meditation, then bhikkhu you should develop this meditation accompanied by thinking and pondering; without thinking, just pondering; without thinking or pondering.

Yato kho te bhikkhu ayaṃ samādhi evaṃ bhāvito hoti bahulikato tato tvaṃ bhikkhū imaṃ samādhiṃ savitakkampi savicāraṃ bhāveyyāsi. Avitakkampi vicāramattaṃ bhāveyyāsi. Avitakkampi avicāraṃ bhāveyyāsi.

— A.4.301

Kālāma Sutta: teachings

In the *Kālāma Sutta* *dhammā* means 'teachings,' and is equivalent to *vādaṃ* in the following passage,

which we have divided into Question and Answer:

Question:

—There are some ascetics and Brahmanists, bhante, who visit Kesaputta. They expound and explain only their own teachings (*vādaṃ*); the teachings (*vādaṃ*) of others they despise, revile, and pull to pieces. Some other ascetics and Brahmanists too, bhante, come to Kesaputta. They also expound and explain only their own teachings; the teachings of others they despise, revile, and pull to pieces."

Te sakaṃyeva vādaṃ dīpenti jotenti parappavādaṃ pana khuṃsenti vambhenti paribhavanti omakkhiṃ karonti

(...) Bhante, there is unsureness, there is doubt in us concerning them. Which of these reverend ascetics and Brahmanists spoke the truth and which falsehood?"

Tesaṃ no bhante amhākaṃ hoteva kaṅkhā hoti vicikicchā. Ko su nāma imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ āha ko musā ti?

Answer:

— Kālāmas, if you yourselves should consider:

Yadā tumhe kālāmā attanāva jāneyyātha

(...) These teachings (*dhammā*) are unwholesome;

ime dhammā akusalā

(...) these teachings (*dhammā*) are unvirtuous;

ime dhammā sāvajjā

(...) these teachings (*dhammā*) are denounced by the wise;

ime dhammā viññugarahitā

(...) when followed and taken up

ime dhammā samattā samādinna

(...) these teachings (*dhammā*) lead to harm and suffering

ahitāya dukkhāya saṃvattantīti

(...) you should abandon them.

atha tumhe kālāmā pajaheyyātha.

— A.1.189

Dhammesu dhammānupassī viharati: certain objects of the systematic teachings

Dhammesu dhammānupassī viharati in the *Satipaṭṭhāna Sutta* is defined in relation to five groups of systematic teachings:

In this regard a bhikkhu abides contemplating the nature of certain objects of the systematic teachings in respect of the (1) five hindrances... (2) the five aggregates... (3) the six senses and their objects... (4) the seven enlightenment factors... (5) the four noble truths.

Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu... pañcasupādānakkhandhesu... chasu ajjhattikabāhiresu āyatanesu... sattasu bojjhaṅgesu... catusu ariyasaccesu.

— M.1.59-62

But only the aggregates and sense bases really fit here, because the purpose of *Satipaṭṭhāna* is:

(1) to profoundly understand objects:

As he abides contemplating the nature of certain objects of the systematic teachings, those objects are profoundly understood.

Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Tassa dhammesu dhammānupassino viharato dhammā pariññātā honti..

— S.5.182

The five aggregates are the objects to be profoundly understood:

What things should be profoundly understood? The five aggregates.

Katame ca bhikkhave pariññeyyā dhammā. Rūpaṃ bhikkhave pariññeyyo dhammo... viññāṇaṃ pariññeyyo dhammo.

— S.3.26

(2) to abandon fondness for and attachment to objects:

As he abides contemplating the nature of certain objects of the systematic teachings, whatever fondness he has for those objects of the systematic teachings is abandoned.

Tassa dhammesu dhammānupassino viharato yo dhammesu chando so pahīyati.

— S.5.182

Objects where fondness and attachment are to be abandoned are the five aggregates, the six senses, and the elements of sensation:

You should abandon fondness for what is unlasting. What is unlasting? The five aggregates.

Yaṃ hi bhikkhave aniccaṃ tatra vo rāgo pahātabbo. Kiñca bhikkhave aniccaṃ. Rūpaṃ bhikkhave aniccaṃ tatra vo rāgo pahātabbo... Viññāṇaṃ aniccaṃ tatra vo rāgo pahātabbo.

— S.3.178

You should abandon attachment for what is unlasting. What is unlasting? The six senses.

Yaṃ bhikkhave aniccaṃ tatra vo rāgo pahātabbo. Kiñca bhikkhave aniccaṃ. Cakkhuṃ bhikkhave aniccaṃ tatra vo rāgo pahātabbo... mano aniccaṃ tatra vo rāgo pahātabbo.

— S.4.149

You should abandon fondness for what is unlasting. What is unlasting? The elements of sensation.

Yaṃ kho koṭṭhita aniccaṃ tatra te chando pahātabbo. Kiñca koṭṭhita aniccaṃ. Cakkhuṃ kho koṭṭhita aniccaṃ tatra te chando pahātabbo. Rūpā aniccā tatra te chando pahātabbo. Cakkhuvīññāṇaṃ aniccaṃ tatra te chando pahātabbo. Cakkhusamphasso anicco tatra te chando pahātabbo. Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccaṃ tatra te chando pahātabbo.

— S.4.145

(3) to observe the cessation of objects. For example, in mindfulness with breathing, the object of contemplation is said to be the fourth of the bases of mindfulness:

at that time he abides contemplating the nature of certain objects of the systematic teachings.

dhammesu dhammānupassī ānanda bhikkhu tasmīṃ samaye viharati.

— S.5.325

Therefore, with mindfulness with breathing, one can parenthesise the instructions as follows:

He trains himself: I will breathe in... I will breathe out contemplating (...) unlastingness [in relation to certain objects of the systematic teachings]

Aniccānupassī assasissāmī ti... passasissāmī ti sikkhati

(...) passing away [in relation to certain objects of the systematic teachings]

virāgānupassī assasissāmī ti... passasissāmī ti sikkhati

(...) ending [in relation to certain objects of the systematic teachings]

nirodhānupassī assasissāmī ti... passasissāmī ti sikkhati

(...) relinquishment [in relation to certain objects of the systematic teachings]

paṭinissaggānupassī assasissāmī ti... passasissāmī ti sikkhati.

— S.5.324

The practice of observing the cessation of objects is associated in the suttas with the aggregates and the elements of sensation. It is not associated with the hindrances, the enlightenment factors, or the noble truths. This is clearly seen in the suttas beginning with the *Cakkhu Aniccānupassī Sutta* (A.4.146), and with the *Aniccānupassanā Sutta* (A.5.359).

Therefore the *dhammesu dhammānupassī* reflection concerns certain objects of the systematic teachings, namely the five aggregates and the eighteen or more elements of sensation.

Redundancy: dhammin, the phenomenon of

Where *dhammin* means the phenomenon of, we treat it as redundant:

He abides contemplating [co-conditional] disappearance in relation to the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena]

Vayadhammānupassī kāyasmīṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

— S.5.183

Illustrations

Illustration

dhammaṃ

productive of

All is productive of grief. What is the all that is productive of grief? The eye is productive of grief.

Sabbaṃ bhikkhave sokadhammaṃ. Kiñca bhikkhave sabbaṃ sokadhammaṃ: cakkhuṃ bhikkhave sokadhammaṃ.

— S.4.27

Illustration

dhammaṃ

productive of

All is productive of defilement. What is the all that is productive of defilement? The eye is productive of defilement.

Sabbaṃ bhikkhave saṅkilesadhammaṃ. Kiñca bhikkhave sabbaṃ saṅkilesadhammaṃ: cakkhuṃ bhikkhave saṅkilesadhammaṃ.

— S.4.27

Illustration

dhammaṃ

productive of

Gold and silver are productive of defilement

jātarūparajataṃ saṅkilesadhammaṃ.

— M.1.162

Illustration

dhammaṃ

productive of

What is the ignoble search? In this regard, a certain person... being himself productive of grief seeks what is likewise productive of grief; being himself productive of defilement seeks what is likewise productive of defilement.

Katamā ca bhikkhave anariyā pariyesanā? Idha bhikkhave ekacco... attanā sokadhammo samāno sekādhammaññeva pariyesati attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesati.

— M.1.162

Illustration

dhammaṃ

productive of

And what may be said to be productive of grief? Wife, children, men and women slaves, goats, sheep, fowl, pigs, elephants, cattle, horses, mares, gold, and silver are productive of grief. These worldly objects of attachment are productive of grief. And one who is tied to these things, infatuated with them, clinging to them, being himself productive of grief seeks what is also productive of grief.

Kiñca bhikkhave sokadhammaṃ vadetha? Puttabhariyaṃ bhikkhave sokadhammaṃ dāsīdāsaṃ sokadhammaṃ ajeḷakaṃ sokadhammaṃ kukkuṭasūkaraṃ sokadhammaṃ hatthigavāssaṃ sokaḍḍhammaṃ. Sokadhammā hete bhikkhave upadhayo etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno sokadhammaññeva pariyesati.

— M.1.162

Illustration

dhammaṃ

productive of

And what may be said to be productive of defilement? Wife, children, men and women slaves, goats, sheep, fowl, pigs, elephants, cattle, horses, mares, gold, and silver are productive of defilement. These worldly objects of attachment are productive of defilement. And one who is tied to these things, infatuated with them, clinging to them, being himself productive of defilement seeks what is also productive of defilement.

Kiñca bhikkhave saṅkilesadhammaṃ vadetha? Puttabhariyaṃ bhikkhave saṅkilesadhammaṃ dāsīdāsaṃ saṅkilesadhammaṃ ajeḷakaṃ saṅkilesadhammaṃ kukkuṭasūkaraṃ saṅkilesadhammaṃ hatthigavāssaṃ saṅkilesadhammaṃ jātārūparajataṃ saṅkilesadhammaṃ. Saṅkilesadhammā hete bhikkhave upadhayo. Etthāyaṃ gatito mucchito ajjhāpanno attanā saṅkilesadhammo samāno saṅkilesadhammaññeva pariyesati.

— M.1.162

Illustration

dhammaṃ

subject to

All is subject to birth. What is the all that is subject to birth? The eye is subject to birth.

Sabbaṃ bhikkhave jātidhammaṃ. Kiñca bhikkhave sabbaṃ jātidhammaṃ cakkhuṃ bhikkhave jātidhammaṃ.

— S.4.26-8

Illustration

dhamma

the nature of reality; dhammaṃ, of a nature to; dhammaṃ, destined to

While this discourse was being propounded, the uncorrupted, stainless vision of the nature of reality arose within Venerable Koṇḍañña that whatever is of an originated nature is destined to cease.

Imasmiñca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman ti.

— Vin.1.11

Illustration

dhammaṃ

destined to

This [wretched human] body is perishable, bhikkhus; consciousness is destined to pass away;

Bhidurāyaṃ bhikkhave kāye viññāṇaṃ virāgadhammaṃ

All objects of attachment are unlasting, existentially void, and destined to change.

sabbe upadhī aniccā dukkhā vipariṇāmadhammā ti.

— It.69

Illustration

dhammaṃ

destined to

All is destined to disappear. What is the all that is destined to disappear? The eye is destined to disappear.

Sabbaṃ bhikkhave vayadhammaṃ. Kiñca bhikkhave sabbaṃ vayadhammaṃ: cakkhuṃ bhikkhave vayadhammaṃ.

— S.4.26-8

Illustration

dharmā

phenomena

Conditionality will be clearly seen by me, as well as conditionally arisen phenomena

hetuca me sudiṭṭho bhavissati hetusamuppannā ca dhammā.

— A.3.444

Illustration

dhammaṃ

phenomenon

One discerns a knowable phenomenon with the eye of penetrative discernment.

Neyyaṃ kho āvuso dhammaṃ paññācakkhunā pajānāti ti.

— M.1.293

Illustration

dharmā

things

All originated phenomena are unlasting; all things are void of personal qualities

sabbe saṅkhārā aniccā sabbe dhammā anattā ti.

— M.1.228

Illustration

dharmāṇaṃ

matters

Poṭṭhapāda was perplexed by a discussion he had heard regarding the higher extinction of consciousness, and thought:

Ah, surely the Blessed One, the Sublime One is supremely proficient in these matters.

aho nūna bhagavā aho nūna sugato yo imesaṃ dharmāṇaṃ sukusalo ti.

— D.1.180

Illustration

dharmā

thing; dhammaṃ teaching

When a bhikkhu has heard that all things are unsuited to stubborn attachment

bhikkhuno sutaṃ hoti sabbe dharmā nālaṃ abhinivesāyāti

he fully understands the whole teaching,

so sabbam dhammam abhijānāti.

— M.1.252

Comment:

Regarding the shift from plural *dharmā* to singular *dhammam* translators negotiate it differently.

- Horner ignores the singular and says 'any conditions... all the conditions' (MLS.1.306).
- Bodhi ignores the plural and says 'nothing... everything' (MLDB.344).
- Woodward follows the cases, saying 'things... condition' (GS.4.53).

We regard the change in case to indicate a change in meaning.

Illustration

dharmā

thing; dhammā, teachings

Which two things are very useful? Mindfulness and full consciousness.

Katame dve dhammā bahukārā? Sati ca sampajaññaṃ ca.

Which two things should be developed? Inward calm and insightfulness

Katame dve dhammā bhāvaṭṭabbā? Samatho ca vipassanā ca.

...

Which two things should be realised? Insightfulness into reality and liberation [from perceptually obscuring states].

Katame dve dhammā sacchikāṭṭabbā? Vijjā ca vimutti ca.

That makes twenty teachings which are true, factual, correct, not incorrect, not mistaken, fully awakened to by the Perfect One.

Iti ime vīsati dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatenā abhisambuddhā.

— D.3.273-4

Illustration

dharmā

principles

There are these six principles of cordiality...

chayime bhikkhave dhammā sārāṇi...

In this regard, a bhikkhu maintains loving conduct of body, speech, and mind towards his companions in the religious life...

Idha bhikkhave bhikkhuno mettaṃ kāyakammaṃ... mettaṃ vacīkammaṃ... mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu.

— M.1.322

Illustration

dhamme

principles

If a bhikkhu is reproving, wanting to reprove another, he should do so having established five principles within himself.

Codakena āvuso bhikkhunā param codetukāmena pañca dhamme ajjhataṃ upatṭhepetvā paro codetabbo:

I will speak at the right time, not the wrong time

kālena vakkhāmi no akālena

I will speak truth not falsehood

bhūtena vakkhāmi no abhūtena

I will speak gently not harshly

saṇhena vakkhāmi no pharusena

I will speak what is conducive to spiritual well-being not unconducive to spiritual well-being

atthasaṃhitena vakkhāmi no anattasaṃhitena

I will speak with a mind of [unlimited, all-encompassing] goodwill not with inner hatred

mettacittena vakkhāmi no dosantarenā ti.

— D.3.236-7, A.3.196

Illustration

dhammā

conditions

Eight worldly conditions whirl around the world [of beings], and the world [of beings] whirls around eight worldly conditions, namely: acquisition and loss, imprestige and prestige, criticism and praise, pleasure and pain.

aṭṭha lokadhammā lokaṃ anuparivattanti loka ca aṭṭha lokadhamme anuparivattati: lābho ca alābho ca ayaso ca yaso ca nindā ca pasaṃsā ca sukhañca dukkhañcā ti.

— A.2.188

Illustration

dhammānaṃ

issues

For the ignorant Everyman, through contemplating issues that should not be contemplated and through not contemplating issues that should be contemplated, both unarisen perceptually obscuring states arise, and arisen perceptually obscuring states increase.

Tassa amanasikaraṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

This is how he improperly contemplates:

So evaṃ ayoniso manasikaroti

'Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past? Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?' Or else he is uncertain about the present in regard to himself: 'Am I? Am I not? What am I? How am I? Where has this being come from? Where is it bound?' (M.1.8).

Illustration

dhammānaṃ

issues

The learned noble disciple, through contemplating issues that should be contemplated and through not contemplating issues that should not be contemplated, unarisen āsavas do not arise, and arisen āsavas are abandoned.

Tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā ceva āsavā na uppajjanti uppannā ca āsavā pahīyanti.

He properly contemplates:

This is suffering

So idaṃ dukkhaṃ ti yoniso manasikaroti

This is the origin of suffering

ayaṃ dukkhasamudayo ti yoniso manasikaroti

This is the ending of suffering

ayaṃ dukkhanirodho ti yoniso manasikaroti

This is the practice leading to the ending of suffering.

ayaṃ dukkhanirodhagāminīpaṭipadā ti yoniso manasikaroti.

— M.1.9

Illustration

dhammo

quality

What qualities make him difficult to admonish?

Katame cāvuso dovacassakaraṇā dhammā?

In this regard a bhikkhu has unvirtuous desires and is dominated by unvirtuous desires.

Idhāvuso bhikkhu pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃ gato

This is a quality that makes him difficult to admonish

ayampi dhammo dovacassakaraṇo.

— M.1.95

Illustration

dharmāṇaṃ

good spiritual qualities

Not applying oneself and lack of reflection are obstacles to [the development of] good spiritual qualities.

ananuyogo apaccavekkhaṇā dhammāṇaṃ paripantho.

— A.5.136

Illustration

saddhammena

good quality

With learning as his weaponry, the noble disciple abandons what is spiritually unwholesome and develops what is spiritually wholesome, abandons what is unvirtuous and develops what is virtuous, and keeps himself in perfect purity. He possesses this fourth good quality.

Sutāvuḍḍho bhikkhave ariyasāvako akusalaṃ pajahati kusalaṃ bhāveti sāvajjaṃ pajahati anavajjaṃ bhāveti saddhaṃ attānaṃ pariharati. Iminā catutthena saddhammena samannāgate hoti.

— A.4.110

Illustration

saddhammā

good quality

Seven good qualities. In this regard a bhikkhu has faith [in the perfection of the Perfect One's transcendent insight], shame of wrongdoing, a fear of wrongdoing, is learned, energetic, has mindfulness established, and is blessed with penetrative discernment.

Satta saddhammā: idhāvuso bhikkhu saddho hoti hirimā hoti ottappī hoti bahussuto hoti āradhaviṛiyo hoti upaṭṭhitasatī hoti paññavā hoti.

— D.3.252

Illustration

dhhammo

moral nature

Because his mind was overpowered and overcome by gains, honour, and renown, Devadatta's bright moral nature was eradicated.

Lābhasakkārasilokana abhibhūtassa pariyādinna-cittassa bhikkhave devadattassa sukko dhammo samuccheda-magamā.

— S.2.240

Because his mind was overpowered and overcome by gains, honour, and renown, Devadatta's good moral nature was eradicated...

Lābhasakkārasilokana abhibhūtassa pariyādinna-cittassa bhikkhave devadattassa kusalo dhammo samaccheda-magamā.

— S.2.240

Illustration

dhamma

moral nature

And the Venerable MahāMoggallāna saw that person sitting in the midst of the assembly of bhikkhus—unvirtuous, of an unvirtuous moral nature, of foul and odious behaviour, secretive in conduct, no ascetic though pretending to be one, not celibate though pretending to be so, spiritually rotten, full of defilement, and morally decayed.

Addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussīlaṃ pāpadhammaṃ asucisaṅkassarasamācāraṃ paṭicchanna-kammantaṃ assamaṇaṃ samaṇapaṭiññaṃ abrahmacāriṃ brahmacārīpaṭiññaṃ antopūtiṃ avassutaṃ kasambujātaṃ majjhe bhikkhusaṅghassa nisinnaṃ.

— Ud.52

Illustration

dhamma

moral nature

Just as a thief of an unvirtuous moral nature who is captured at the entrance of a break [in a house-wall] is punished on account of his own conduct, likewise people of an unvirtuous moral nature who have passed on are punished in the world beyond on account of their own conduct.

Coro yathā sandhimukhe gahīto sakammunā haññati pāpadhammo

Evaṃ pajā pecca paramhi loke sakammunā haññati pāpadhammā.

— Th.v.786

Illustration

dhammaṃ

state

On grounds [of what attainment], friend Kālāma, having realised this state for yourself through transcendent insight and abiding in it, do you make it known to others?

kittāvatā no āvuso kālāma imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī ti.

In reply he declared [that he had realised] the state of awareness of nonexistence.

Evaṃ vutte bhikkhave ālāro kālāmo ākiñcaññāyatanaṃ pavedesi.

In no short time, I quickly realised that state for myself through transcendent insight and abided in it.

So kho ahaṃ bhikkhave nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ

But it occurred to me that this state does not conduce to disillusionment [with originated phenomena], nor to non-attachment [to originated phenomena], nor to the ending [of originated phenomena], nor to the Untroubled, but only to rebirth in the state of awareness of nonexistence.

Tassa mayhaṃ bhikkhave etadahosi nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na nibbānāya saṃvattati yāvadeva ākiñcaññāyatanūpapattiyā ti.

— M.1.164-6

Illustration

dhammaṃ

attainment

If a bhikkhu, though not recalling it, should claim with reference to himself a superhuman attainment of knowledge and vision that is worthy of the Noble Ones, saying "Thus I know; thus I see;" then, whether or not he is later interrogated about it, fallen and seeking purification, he says "Friends, though not knowing, I said 'I know'; though not seeing, I said 'I see.' I boasted vainly and falsely"; unless it was from over-estimation, he is pārājika, no longer in communion.

Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ alamariyañāṇadassanaṃ samudācareyya Iti jānāmi iti passāmī ti

Word Analysis:

- not known (*anabhijānaṃ* ti): he claims to have an excellent attainment (*atthi me kusalo dhammo* ti) that does not exist; it is not found, known or seen
- superhuman attainment (*uttarimanussadhammo*):
- jhāna (*jhānaṃ*)
- deliverance [from perceptually obscuring states] (*vimokkho*)
- inward collectedness (*samādhi*)
- attainment (*samāpatti*)
- knowledge and vision [of things according to reality] (*ñāṇadassanaṃ*)
- development of the path (*maggabhāvanā*)
- realisation of the fruits (*phalasacchikiriya*)
- abandonment of the imperfections (*kilesappahānaṃ*)
- freedom from the five hindrances (*vinīvaraṇatā cittassa*)
- taking delight in solitude (*suññāgāre abhirati*) (Vin.3.91).

Illustration

dhammā

factors

— 'Kālāmas, being full of greed and hatred, and lacking in penetrative discernment, being overpowered and overcome by greed, hatred, and undiscernment of reality a person

Luddho... lobhena abhibhūto... duṭṭho... dosena abhibhūto... mūḷho... mohena abhibhūto

- kills
- steals
- commits adultery
- lies

and encourages others to act likewise.

Will that not be for his long-lasting harm and suffering?

— 'Yes, bhante.'

— 'What do you think, Kālāmas? Are these factors spiritually wholesome, or spiritually unwholesome?'

Taṃ kiṃ maññatha kālāmā ime dhammā kusalā vā akusalā vā ti?

— 'Spiritually unwholesome, bhante'

Akusalā bhante.

— A.1.189-191

Illustration

dhammā

factors

Bhante, when pursuing certain visible objects known via the visual sense, spiritually unwholesome factors flourish and spiritually wholesome factors fade, such visible objects should not be pursued.

yathārūpaṃ bhante cakkhuvīññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Evarūpaṃ cakkhuvīññeyyaṃ rūpaṃ na sevitaḥ.

— M.3.56

Illustration

dhammā

factors

What are spiritually unwholesome factors? Namely, the eightfold path [of wrong factors].

Katame ca bhikkhave akusalā dhammā seyyathidaṃ micchādiṭṭhi... micchāsamādhī.

What are spiritually wholesome factors? Namely, the eightfold path [of right factors].

Katame ca bhikkhave kusalā dhammā seyyathidaṃ sammādiṭṭhi... sammāsamādhī.

— S.5.18

Illustration

dhamme

factors

Now, of those ascetics and Brahmanists whose doctrine and dogmatic view is this: There is no merit in giving, donating and offering; no fruit or result of good and bad deeds; no this world, no hereafter; no duties to parents; no spontaneously arisen beings; no ascetics and Brahmanists conducting and applying themselves rightly in the world who, having realised this world and the hereafter for themselves through transcendent insight make them known to others.

It is to be expected that they will avoid these three spiritually wholesome factors, namely: good conduct by way of body, speech, and mind.

yamidaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ime tayo kusale dhamme abhinivajjetvā

And will practise three spiritually unwholesome factors, namely: bad conduct by way of body, speech, and mind.

yamidaṃ kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme samādāya vattissanti

For what reason? Because they do not see

the danger, degradation, and defilement in spiritually unwholesome factors

na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnaṃ okāraṃ saṅkilesaṃ

and in spiritually wholesome factors and in the practice of unsensuousness, the advantage and associated purity.

kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

— M.1.402

Illustration

dhammā

factors

And how is there unrestraint [of the sense faculties]?

Katañcava bhikkhave asaṃvaro hoti.

In this regard, in seeing a visible object via the visual sense, a bhikkhu is intent upon an agreeable visible object and troubled by a disagreeable visible object.

Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe adhimuccati appiyarūpe rūpe vyāpajjati

He abides without having established mindfulness of the body, with a small mind, and he does not discern according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where those unvirtuous, spiritually unwholesome factors cease without remainder.

anupaṭṭhitakāyasati ca viharati parittacetaso tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

— S.4.189

Illustration

dhammaṃ

religious doctrine

In what way, headman, does the Nigaṇṭha Nātaputta explain religious doctrine to disciples?"

kathaṃ nu kho gāmaṇi nigaṇṭho nātaputto sāvakaṇaṃ dhammaṃ desetī ti

"Bhante, the Nigaṇṭha Nātaputta explains religious doctrine to disciples thus:

Evaṃ kho bhante nigaṇṭho nātaputto sāvakaṇaṃ dhammaṃ desetī:

'Anyone at all who kills... who takes what is not given... who engages in sexual misconduct... who speaks falsehood, is bound for [rebirth in] the plane of sub-human existence, bound for hell.

Yo koci paṇamatipātetī... adinnamādiyati... kāmesu micchā carati... musā haṇati sabbo so āpāyiko nerayiko.

'One is led on (to rebirth) by the manner in which one usually dwells.'

Yaṃ bahulaṃ yaṃ bahulaṃ viharati tena tena niyyatī ti

It is in such a way, bhante, that the Nigaṇṭha Nātaputta explains religious doctrine to disciples.

Evaṃ kho bhante nigaṇṭho nātaputto sāvakaṇaṃ dhammaṃ desetīti.

— S.4.317

Illustration

dhammadesanā

religious discourse

When the Blessed One knew that Pokkharasāti's mind was ready, teachable, free of the five hindrances, uplifted, and serene, then he expounded the religious discourse unique to the Buddhas

atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi: dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.

— D.1.110

Illustration

dhamma

the teaching

I will expound for your benefit a systematic exposition on the essence of the whole teaching.

Sabbadhammamūlapariyāyaṃ vo bhikkhave desessāmi.

— M.1.1

Illustration

dhammaṃ

the teaching

I shall explain the teaching to you, which is fathomable in this lifetime, which is not just hearsay, understanding which, one living the religious life, one who is mindful, would overcome attachment to the world [of phenomena].

kittayissāmi te dhammaṃ diṭṭhe dhamme anitihaṃ yaṃ veditvā sato caraṃ tare loka visattikaṃ.

— Sn.v.1053

Illustration

dhammaṃ

the teaching; dhamma, righteousness

If a bhikkhu has an unordained person recite the teaching sentence by sentence, it is an offence of pācittiya.

Yo pana bhikkhu anupassampannaṃ padaso dhammaṃ vāceyya pācittiyaṃ.

Word Analysis:

"The teaching" is the words of the Buddha, his disciples, sages, and devas that relate to spiritual well-being and righteousness.

dhammo nāma buddhabhāsito sāvakabhāsito isibhāsito devabhāsato atthūpasamhito dhammūpasamhito.

— Vin.4.15

Illustration

dhammaṃ

the Buddha's teaching

The religious philosophers outside this [training system] are attached to dogmatic views. They do not know the Buddha's teaching. They are ignorant of the Buddha's teaching.

*Ito bahiddhā pāsaṇḍā diṭṭhiyo upanissitā
Na te dhammaṃ vijānanti na te dhammassa kovidā.*

— Thī.v.184

Illustration

dhammo

teaching

The Blessed One addressed Venerable Ānanda: "It may be, Ānanda, that you may now think, 'The words of the Teacher are ended; we have no teacher more!' But it should not be seen like that. The teaching and discipline that I have explained and established will, after my passing, be your teacher."

Yo kho ānanda mayā dhammo ca vinayo ca desito paññatto so vo mamaccayena satthā ti.

— D.2.154

Illustration

dhamma

righteousness

Because this is a term for the Perfect One:

tathāgatassa hetam vāseṭṭhā adhivacanam

The embodiment of the teaching, the embodiment of Brahmā, one who has become righteousness itself, one who has become Brahmā

dhammakāyo iti pi brahmakāyo iti pi dhammabhūto iti pi brahmabhūto iti pi.

— D.3.84

Illustration

dhammo

the teaching

The teaching indeed protects the one who practises the teaching;

Dhammo have rakkhati dhammacāriṃ

The teaching when well practised brings happiness.

Dhammo suciṇṇo sukhamāvahati

This is the advantage of the teaching when it is well practised:

Esānisaṃso dhamme suciṇṇe

The one who practises the teaching does not [on rebirth] go to the plane of misery.

Na duggatiṃ gacchati dhammacārī.

— Th.v.303-4

Illustration

dhamma

the teaching

But for me Venerable Sāriputta was an advisor and counsellor, one who instructed, exhorted, inspired, and gladdened me.

He was unwearying in explaining the teaching; he was helpful to his companions in the religious life.

akilāsu dhammadesanāya anuggāhako sabrahmacārīnaṃ.

We recollect the nourishment of the teaching, the wealth of the teaching, the help of the teaching given by Venerable Sāriputta.

Taṃ mayaṃ āyasmato sārīputtassa dhammojaṃ dhammabhogaṃ dhammānuggahaṃ anussarāma ti.

— S.5.162

Illustration

dhammo

teaching

There has appeared in Magadha before you an impure teaching thought out by defiled minds.

Pāturahosi magadhesu pubbe dhammo asuddho samalehi cintito

Open the door to the Deathless; let them hear the teaching awakened to by one free of [the three] spiritual stains.

Apāpuretaṃ amatassa dvāraṃ suṇantu dhammaṃ vimalenānubuddhaṃ.

— Vin.1.5

Illustration

saddhamma

true teaching; asaddhamma, untrue teaching

Bhikkhus, I will explain to you the true teaching and the untrue teaching

Saddhammañca vo bhikkhave desissāmi asaddhammañca.

What is the untrue teaching? The tenfold path of wrong factors.

Katamo ca bhikkhave asaddhammo: micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchājīvo micchāvāyāmo micchāsati micchāsamādhi micchāñāṇaṃ micchāvimutti. Ayaṃ vuccati bhikkhave asaddhammo.

And what is the true teaching? The tenfold path of right factors.

Katamo ca bhikkhave saddhammo: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti. Ayaṃ vuccati bhikkhave saddhammo ti.

— A.5.245

Illustration

dhhammo

teaching

Non-Buddhist ascetics may say

aññatitthiyā paribbājakā evaṃ vadeyyuṃ

'Friends, we too have confidence in the Teacher, that is our teacher.

amhākampi kho āvuso atthi satthari pasādo yo amhākaṃ satthā

We too have confidence in the teaching, that is our teaching.

Amhākampi atthi dhamme pasādo yo amhākaṃ dhammo.

— M.1.64

Illustration

dhammā

teachings

Those teachings which are excellent in the beginning, the middle, and the end, whose spirit and letter proclaim the utterly complete and pure religious life: teachings like this are much heard by him.

ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā honti.

— Vin.2.96

Illustration

dhamma

teaching

At Benares in the Deer Park at Isipatana the Perfect One, the Arahant, the Perfectly Enlightened One, set rolling the unsurpassed Wheel of the Teaching, which cannot be reversed by any ascetic, Brahmanist, deva, māra, or brahmā, or by anyone in the world, that is, the explaining, teaching, proclaiming, establishing, disclosing, analysing, and elucidating of the four noble truths.

Tathāgatena bhikkhave arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appavattiyaṃ samaṇena vā brāhmaṇena vā deva vā mārena vā brahmunā vā kenaci vā lokasmiṃ yadidaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññapanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

— M.3.248

Illustration

saddhammaṃ

true teaching

Householders and ascetics alike, each supported by the other, both fathom the true teaching; both attain unsurpassed safety from [the danger of] bondage [to individual existence]:

sāgārā anagārā ca ubho aññoññanissitā; ārādhayanti saddhammaṃ yogakkhemaṃ anuttaraṃ.

— It.111

Illustration

dhamme

teaching

A forest bhikkhu should endeavour [to study and master] advanced aspects of the teaching and discipline

Āraññakenāvuso bhikkhunā abhidhamme abhivinaye yogo karaṇīyo.

— M.1.472

Illustration

ariyadhamma

teaching that is noble

Bhikkhus, I will explain to you the teaching that is noble and the teaching that is ignoble.

Ariyadhammañca vo bhikkhave desissāmi anariyadhammañca.

What is the teaching that is ignoble? The tenfold path of wrong factors.

Katamo ca bhikkhave anariyo dhammo. Micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchājīvo micchāvāyāmo micchāsati micchāsamādhi micchāñāṇaṃ micchāvimutti.

And what is the teaching that is noble? The tenfold path of right factors.

Katamo ca bhikkhave ariyo dhammo: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

— A.5.242

Illustration

dhamma

righteous

Bhikkhus, I will explain to you what is righteous and what is unrighteous.

Dhammañca vo bhikkhave desissāmi adhammañca

What is unrighteous? The tenfold path of wrong factors.

Katamo ca bhikkhave adhammo: micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchāājīvo micchāvāyāmo micchāsati micchāsamādhī micchāñāṇaṃ micchāvimutti. Ayaṃ vuccati bhikkhave adhammo.

And what is righteous? The tenfold path of right factors.

Katamo ca bhikkhave dhammo: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī sammāñāṇaṃ sammāvimutti. Ayaṃ vuccati bhikkhave dhammoti.

— A.5.242

Illustration

dhammaṃ

what is righteous

If one transgresses what is righteous through desire, hatred, fear, or undiscernment of reality, one's glory fades like the moon in the waning fortnight.

*Chandā dosā bhayā mohā yo dhammaṃ ativattati
Nihīyati tassa yaso kālapakkheva candimā ti.*

— A.2.18

Illustration

dhammaṃ

the teaching; dhammā, what is righteous

Thus the teaching explained by me is comparable to a raft, being for the sake of crossing [the flood of suffering], not for the sake of clinging to it. When you know that the teaching explained by me is comparable to a raft, you should abandon even what is righteous, how much more so what is unrighteous.

evameva kho bhikkhave kullūpamo mayā dhammo desito nittharaṇatthāya no gahaṇatthāya. Kullūpamaṃ vo bhikkhave dhammaṃ desitaṃ ājānantehi dhammā pi vo pahātabbā pageva adhammā.

— M.1.135

Illustration

dhammaṃ

what is righteous

A person who is undiscerning of reality does not know what is beneficial, nor see what is righteous.

Mūḷho atthaṃ na jānāti mūḷho dhammaṃ na passati.

— It.84

Illustration

dhamma

significance; dhammānaṃ teaching

A bhikkhu investigates the meaning of the teachings he has retained in mind.

dhatānañca dhammānaṃ atthūpaparikkhitaṃ hoti

Realising their meaning and significance, he practises in accordance with the teaching.

atthamaññāya dhammamaññāya dhammānudhammapaṭipanno ca hoti.

— A.4.298

Illustration

dhammaṃ

teaching; dhamme, significance

When a teacher explains the Buddha's teaching

dhammaṃ deseti

The bhikkhu accordingly realises the meaning and significance of the teaching.

dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca

This gives rise to gladness.

tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmujaṃ jāyati.

— D.3.242

Illustration

dharmasamādhī

inward collectedness based on righteous reflection

The Buddha told a headman he could overcome his unsureness about conflicting religious teachings through inward collectedness, which he said is attained by reflecting on one's virtuousness as follows (so *iti paṭisaṃcikkhati*):

— 'I harm no one at all, whether weak or strong. In both respects I have made a lucky throw: since I am restrained in conduct of body, speech, and mind, and since, with the demise of the body at death, I will be reborn in the realm of happiness, in the heavenly worlds.'

'[As he reflects thus] gladness arises. In one who is glad, rapture arises. For one whose mind is rapturous, his body grows tranquil. His body tranquil, he experiences physical pleasure. Experiencing physical pleasure, his mind becomes collected.'

tassa pāmojjaṃ jāyati pamuditassa pīti jāyati pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vediyati sukhino cittaṃ samādhīyati

'This, headman, is inward collectedness based on righteous reflection.

Ayaṃ kho so gāmaṇi dhammasamādhī.

'If you were to obtain inward collectedness based on reflection in this way, you would abandon that state of unsureness.

Tatra ce tvaṃ cittasamādhim paṭilabheyyāsi evaṃ tvaṃ imaṃ kaṅkhādhammaṃ pajaheyyāsi.

— S.4.351-2

Illustration

dhammena

righteousness

If he remains a layman, having conquered the world he will rule without violence, without a sword, but by righteousness

*Sace agāraṃ ajjhāvasati vijeyya paṭhaviṃ imaṃ
Adaṇḍena asatthena dhammenamanusāsati.*

— Sn.v.1002

Illustration

dhamma

righteousness

For many hundreds of times I was a king, a Wheel-turning monarch, faring righteously, a King of Righteousness, a conqueror of the four corners of the earth.

Anekasatakkhattuṃ rājā ahosiṃ cakkavattī dhammiko dhammarājā cāturanto vijitāvī.

— It.15

Illustration

dhammo

righteous

Wrong view [of reality] is unrighteous; right perception [of reality] is righteous

micchādiṭṭhi bhikkhave adhammo sammādiṭṭhi dhammo.

— A.5.231

Illustration

dhamma

religious

He was instructing the bhikkhus with a religious discourse concerning the Untroubled,

nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti.

— Ud.80

Illustration

dhamma

religious

A great concourse takes place in the woods. The deva hosts have assembled. We have come to this religious gathering, to see the community of bhikkhus, undefeated [by Māra's army].

Mahāsamayo pavanasmim̐ devakāyā samāgatā

Āgatamha imaṃ dhammasamayam̐ dakkhitāye aparājitasam̐ghan ti.

— S.1.26

Illustration

dhammika

legitimate

I did not see any legitimate defence of their position

na kañci sahadhammikaṃ vādapaṭihāram̐ samanupassāmi.

— M.2.220

Illustration

dhammam̐

suitable

'Whatever I had that was suitable for offering has all been disposed of by me'

yaṃ kho mamaṃ deyyadhammaṃ sabbaṃ vissajjitaṃ mayā.

— Sn.v.982

Comment:

Deyyadhamma: 'a gift, lit. that which has the quality of being given' (PED).

Illustration

dhammaṃ

mentally known object

in seeing a visible object

rūpaṃ disvā

in hearing an audible object

saddaṃ sutvā

in smelling a smellable object

gandhaṃ ghāyitvā

in tasting a tasteable object

rasaṃ sāyitvā

in feeling a tangible object

phoṭṭhabbaṃ phusitvā

in knowing a mentally known object

dhammaṃ viññāya.

— S.4.75

Illustration

dhamma

certain objects of the systematic teachings

Bhikkhus, there are these four bases of mindfulness. What four?

Cattārome bhikkhave satipaṭṭhānā katame cattāro

In this regard a bhikkhu abides contemplating the nature of the body... the nature of sense impressions... the nature of the mind... the nature of certain objects of the systematic teachings, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

idha bhikkhave bhikkhu kāye kāyānupassī viharati... Vedanāsu vedanānupassī viharati... citte cittānupassī viharati... Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

As he abides contemplating the nature of certain objects of the systematic teachings, whatever fondness he has for those objects of the systematic teachings is abandoned. Because fondness is abandoned, the Deathless is realised

Tassa dhammesu dhammānupassino viharato yo dhammesu chando so pahīyati. Chandassa pahānā amataṃ sacchikataṃ hotīti.

— S.5.181-2

Illustration

dhamma

certain objects of the systematic teachings

When a bhikkhu is training himself:

Yasmiṃ samaye ānanda bhikkhu

'I will breathe in... I will breathe out contemplating

unlastingness [in relation to certain objects of the systematic teachings]

aniccānupassī assasissāmī ti sikkhati

passing away [in relation to certain objects of the systematic teachings]

virāgānupassī assasissāmī ti sikkhati

ending [in relation to certain objects of the systematic teachings]

nirodhānupassī assasissāmī ti sikkhati

relinquishment [in relation to certain objects of the systematic teachings]

paṭinissaggānupassī assasissāmī ti sikkhati

(...) at that time he abides contemplating the nature of certain objects of the systematic teachings, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

dhammesu dhammānupassī ānanda bhikkhu tasmīṃ samaye viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

— S.5.325

Illustration

objects of the systematic teachings

Bhikkhus, I will teach you the [co-conditional] origination and [co-conditional] vanishing of the four bases of mindfulness. Please listen.

catunnaṃ bhikkhave satipaṭṭhānānaṃ samudayañca atthaṅgamañca desissāmi. Taṃ suṇātha.

And what is the [co-conditional] origination of objects of the systematic teachings?

Ko ca bhikkhave dhammānaṃ samudayo

With the origination of attention comes the origination of objects of the systematic teachings.
With the ending of attention comes the vanishing of objects of the systematic teachings.

Manasikārasamudayā dhammānaṃ samudayo. Manasikāranirodhā dhammānaṃ atthaṅgamo ti.

— S.5.184

Illustration

dhammo

practice

The entire bhikkhu practice cannot be pursued by one with [householders'] possessions.

Na hesa labbhā sapariggahena phassetuṃ yo kevalo bhikkhu dhammo.

— Sn.v.393

Illustration

dhammaṃ

practice

Bhikkhus, I will explain to you the practice associated with perceptually obscuring states and the practice free of perceptually obscuring states.

sāsavaṇca vo bhikkhave dhammaṃ desissāmi anāsavaṇca.

What is the practice associated with perceptually obscuring states?

katamo ca bhikkhave sāsavo dhammo

Killing, stealing, sexual misconduct, lying, malicious speech, harsh speech, frivolous speech, greed, ill will, wrong view [of reality].

pāṇātipāto adinnādānaṃ kāmesu micchācāro musāvādo piṣuṇāvācā pharusāvācā samphappalāpo abhijjhā vyāpādo micchādīṭṭhi.

What is the practice free of perceptually obscuring states?

Katamo ca bhikkhave anāsavo dhammo

Refraining from killing, from stealing, from sexual misconduct, from lying, from malicious speech, from harsh speech and from frivolous speech; non-greed, goodwill, and right perception [of reality].

pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesu micchācārā veramaṇī musāvādā veramaṇī piṣuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī anabhijjhā avyāpādo sammādīṭṭhi.

— A.5.275

Illustration

dhammaṃ

practice

Bhikkhus, I will explain to you the practice associated with perceptually obscuring states and the practice free of perceptually obscuring states

Sāsavaṇca vo bhikkhave dhammaṃ desissāmi anāsavaṇca.

What is the practice associated with perceptually obscuring states?

Katamo ca bhikkhave sāsavo dhammo

The tenfold path of wrong factors.

micchādiṭṭhi micchāsaṅkappo micchāvācā micchākammanto micchājīvo micchāvāyāmo micchāsati micchāsamādhi micchāñāṇaṃ micchāvimutti. Ayaṃ vuccati bhikkhave sāsavo dhammo.

What is the practice free of perceptually obscuring states?

Katamo ca bhikkhave anāsavo dhammo

The tenfold path of right factors.

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti. Ayaṃ vuccati bhikkhave anāsavo dhammo ti.

— A.5.242

Illustration

dhamma

practice

This is the era of unvirtuous practices and spiritual defilements. But those who possess what remains of the true teaching are dedicated to physical seclusion.

Pāpakānaṇca dhammānaṃ kilesānaṇca yo utu

Upaṭṭhitā vivekāya ye ca saddhammasesakā.

— Th.v.930

Illustration

dhammatā

practices

By him are many folk established in the noble practice, namely in the aggregate of practices that are virtuous and spiritually wholesome.

bahu'ssa janatā ariye ñāye paṭiṭṭhāpitā yadidaṃ kalyāṇadhammatā kusaladhammatā.

— A.2.36

Comment:

The -tā suffix denotes multitude, collection (PGPL: para 581).

Illustration

saddhamma

true teaching; dhammatā, natural law

The Buddhas of the past, the future Buddhas, and he who is the Buddha now, removing the grief of the many, all have dwelt, dwell, and will dwell, deeply revering the true teaching. For Buddhas this is a natural law.

Sabbe saddhammagaruno vihaṃsu viharanti ca

Athopi viharissanti esā buddhāna dhammatā.

— S.1.140

Comment:

Dhammatā means 'conformity to the Dhammaniyāma, fitness, propriety; a general rule, higher law, cosmic law, general practice, regular phenomenon, usual habit' (PED).

Illustration

dhammo

the nature of reality; dhammo, teaching

Then Venerable AññaKoṇḍañña having seen the nature of reality, attained insight into the nature of reality, known the nature of reality, penetrated into the nature of reality... asked the Blessed One for ordination.

Atha kho āyasmā aññātakoṇḍañño diṭṭhadhammo pattadhammo veditadhammo pariyogāḷhadhammo

'Come, bhikkhu. Well explained is the teaching. Live the religious life for making a complete end of suffering.'

Svākkhāto dhammo. Cara brahmacariyaṃ sammā dukkhassa antakiriyā ti.

— Vin.1.12

Illustration

dhammā

factors; dhamma, teaching

There are spiritually wholesome and spiritually unwholesome factors; blameworthy and blameless factors; inferior and superior factors; and inwardly dark and bright factors with their correlative combinations.

Atthi bhikkhave kusalākusalā dhammā sāvajjānavajjā dhammā hīnapañitā dhammā kaṇhasukkasappaṭibhāgā dhammā.

Much proper contemplation in that regard is a condition that nourishes both the arising of the unarisen enlightenment factor of examination of the teaching, and the perfection through spiritual cultivation of the arisen enlightenment factor of examination of the teaching.

Tattha yoniso manasikārabahulīkāro ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.

— S.5.66

Illustration

dhammaṃ

nature of reality; dhammesu, profound truths

I, Bhāradvāja, am one of those ascetics and Brahmanists who claim to have realised the fundamental principles of the religious life, having fully understood the nature of reality for themselves, having reached in this lifetime the consummation and perfection of transcendent insight into profound truths not heard before.

Tatra bhāradvāja ye te samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmāññeva dhammaṃ abhiññāya diṭṭhadhammābhiññāvosānapāramippattā ādibrahmacariyaṃ paṭijānanti tesāhamasmi.

— M.2.211

Illustration

dhamma

nature of reality

Whether or not there is an arising of Perfect Ones, there persists that phenomenon, a stability in the nature of reality, an orderliness in the nature of reality, namely specific conditionality.

uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā.

— S.2.25

Illustration

dhamma

nature of reality

Whether or not there is an arising of Perfect Ones, there persists that phenomenon, that stability in the nature of reality, that orderliness in the nature of reality, [namely] the unlastingness of all originated phenomena.

Uppādā vā bhikkhave tathāgatānaṃ anuppādā vā tathāgatānaṃ ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā sabbe saṅkhārā aniccā ti.

— A.1.286

Illustration

dhammaṃ

the nature of reality

He who sees dependent origination [according to reality] sees the nature of reality; he who sees the nature of reality sees dependent origination [according to reality].

yo paṭiccasamuppādaṃ passati so dhammaṃ passati. Yo dhammaṃ passati so paṭiccasamuppādaṃ passatī ti.

— M.1.190

Illustration

dhammaṃ

the nature of reality

Even if a bhikkhu holding onto my robe were to follow close behind me step-by-step, yet if he were greedy for sensuous pleasure, full of attachment, with an unbenevolent mind and hateful thoughts, unmindful, not fully conscious, inwardly uncollected, mentally scattered, of unrestrained sense faculties, nonetheless he is far from me, and I am far from him. For what reason? Because he does not see the nature of reality. Not perceiving the nature of reality he does not see me.

Taṃ kissa hetu: dhammaṃ hi so bhikkhave bhikkhu na passati dhammaṃ apassanto na maṃ passati.

Even if a bhikkhu lived a thousand miles from me, but was not greedy for sensuous pleasure, not full of attachment, with a benevolent mind and unhateful thoughts, with mindfulness established, fully conscious, inwardly collected, mentally undistracted, with sense faculties restrained [from attraction and repulsion, through mindfulness], nonetheless he is close to me, and I am close to him. For what reason? Because he sees the nature of reality. Perceiving the nature of reality he sees me [according to reality].

Taṃ kissa hetu: dhammaṃ hi so bhikkhave bhikkhū passati dhammaṃ passanto maṃ passatī ti.

— It.91

Illustration

dhammaṃ

the nature of reality

'Why do you want to see this foul body? One who sees the nature of reality sees me [according to reality]. One who sees me [according to reality] sees the nature of reality.'

Kiṃ te iminā pūtikāyena diṭṭhena yo kho vakkali dhammaṃ passati so maṃ passati yo maṃ passati so dhammaṃ passati.

— S.3.120

Illustration

dhammaṃ

reality

- I have seen lay followers who are experts in the teaching saying that sensuous pleasures are unlasting, but they are full of passionate attachment to jewellery and earrings, and of affection for children and wives.

Certainly they do not really know [this] according to reality, even though they say that sensuous pleasures are unlasting.

Addhā na jānanti yathāva dhammaṃ kāmā aniccā iti cā pi āhu.

— Th.v.187-8

Illustration

dhammā

profound truths; dhamman, nature of reality

When profound truths become manifest to the vigorous, meditative Brahman, then all his unsureness [about the significance of the teaching] disappears, for he discerns the conditioned nature of reality.

*Yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
Athassa kaṅkhā vapayanti sabbā yato pajānāti sahetudhamman ti.*

— Ud.1

Illustration

dhammā

profound truths

When one's mind is collected, profound truths become manifest.

Samāhite citte dhammā pātubhavanti.

— S.5.398

Comment:

Which profound truths become manifest? Consider a similar quote:

A bhikkhu who is inwardly collected discerns things according to reality'

samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti.

— S.4.80, S.5.414

'Profound truths becoming manifest' corresponds to discerning things *yathābhūtaṃ*. What does one discern *yathābhūtaṃ*?

One discerns according to reality that the visual sense is unlasting

Cakkhuṃ aniccan ti yathābhūtaṃ pajānāti.

— S.4.80

One discerns according to reality, 'This is suffering'

Kiñca yathābhūtaṃ pajānāti idaṃ dukkhan ti yathābhūtaṃ pajānāti.

— S.5.414

Illustration

dhammā

teachings; dhammaṃ, profound truth

Homage to the Buddhas, the teachings, and the accomplishment of our teacher, in that a disciple can realise such a profound truth for himself.

Aho buddhā aho dhammā aho no satthu sampadā

Yattha etādisaṃ dhammaṃ sāvako sacchikāhi ti.

— Th.v.201

Illustration

dhammesu

profound truths

Ending, ending: in regard to profound truths not heard before there arose in me vision, knowledge [of things according to reality], penetrative discernment, insightfulness, and illumination.

Nirodho nirodho ti kho bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādī ti.

— S.2.8-9

Translators usually call this 'things.'

- Bodhi: 'things unheard before' (S.2.8-9).
- Hare: 'things not heard of formerly' (A.3.9).
- Walshe: 'things never realised before' (D.2.33).
- Horner (1951): 'things not heard before' (Vin.1.11).
- Horner (1954): 'truths not heard before' (M.2.211).

Illustration

dhammesu

profound truths

I claim to have reached the consummation and perfection of transcendent insight into profound truths not heard before.

Pubbāhaṃ bhikkhave ananussutesu dhammesu abhiññāvosānapāramippatto paṭijānāmi.

— A.3.9

Illustration

dhammesu

profound truths

This is sense impression': in regard to profound truths not heard before, there arose in me vision, knowledge [of things according to reality], penetrative discernment, insightfulness, and illumination.

Imā vedanāti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

— S.4.233

Illustration

dhammo

the Untroubled

I have attained and realised the Untroubled for myself, not as a matter of hearsay.

Anuppatto sacchikato sayaṃ dhammo anītiho.

— Th.v.331

COMMENT

Dhammo: 'the Untroubled.' Commentary: *nibbānadhammo*.

Illustration

dhammatā

redundancy

Even in the external Solidness Phenomenon, so vast, unlastingness is discernable, destruction is discernable, disappearance is discernable, changeableness is discernable,

Tassā hi nāma āvuso bāhirāya paṭhavīdhātuyā tāva mahallikāya aniccatā paññāyissati khayadhammatā paññāyissati vayadhammatā paññāyissati vipariṇāmadhammatā paññāyissati.

— M.1.185-9

Illustration

dhamma

redundancy

When *ñāya* occurs with *dhamma*, *ñāya* means 'noble practice,' and *dhamma* means 'practice,' and so is redundant.

He explained the noble practice which is of benefit to devas and men

Hitaṃ devamanussānaṃ ñāyaṃ dhammaṃ pakāsayi.

— A.2.37

He fulfils the noble practice that is spiritually wholesome.

ārādhako hoti ñāyaṃ dhammaṃ kusalan ti.

— S.5.19

Comment:

Bodhi incorporates the redundancy by using a comma:

He revealed the Dhamma, the method, for the benefit of devas and humans

Hitaṃ devamanussānaṃ ñāyaṃ dhammaṃ pakāsayi.

— Bodhi, A.2.37

He attains the method, the Dhamma that is wholesome.

ārādhako hoti ñāyaṃ dhammaṃ kusalan ti.

— Bodhi, S.5.19

Dhātu

Renderings

- *dhātu*: phenomenon
- *dhātu*: elements of existence
- *dhātu*: constituent element
- *dhātu*: material phenomenon
- *dhātu*: element of sensation
- *dhātu*: element
- *dhātu*: aspect
- *dhātu*: plane of existence
- *dhātu*: (redundancy)
- *lokadhātu*: multi-universe system

Introduction

'Element' vs. 'phenomenon'

Dhātu can be rendered 'element' where it means constituent part, but otherwise it is better called 'phenomenon.' In many cases, the word is practically redundant.

Amatadhātu

Because of its importance, *amatadhātu* is treated separately sv *Amatadhātu*.

Illustrations

Illustration

dhātu

phenomena

The bhikkhu... enters and abides in fourth jhāna, which is free of pleasure and pain, and [is imbued with] purified detached awareness and mindfulness.

catutthaṃ jhānaṃ upasampajja viharati

This mode of meditation when developed and cultivated leads to the understanding of many phenomena.

Idaṃ bhante anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahulikataṃ anekadhātu paṭivedhāya saṃvattatī.

— A.3.325

Illustration

dhātuṃ

phenomenon

Because of the phenomenon of visible objects, mental imagery of visible objects arises

rūpadhātuṃ paṭicca uppajjati rūpasaññā.

— S.2.144

Illustration

dhātuyo

phenomenon

What three things are hard to fathom?

tayo dhammā duppaṭivijjhā

The three phenomena leading to deliverance.

tisso nissaraṇiyā dhātuyo

The deliverance from sensuous pleasure, namely the practice of unsensuousness.

kāmānametaṃ nissaraṇaṃ yadidaṃ nekkhammaṃ

The deliverance from refined material states of awareness, namely immaterial states of awareness.

rūpānametaṃ nissaraṇaṃ yadidaṃ āruppaṃ

From whatever is brought about, originated, dependently arisen, the ending [of originated phenomena] is the deliverance.

yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ paṭiccasamuppannaṃ nirodho tassa nissaraṇaṃ.

— D.3.275

Illustration

dhātu

phenomenon

— Bhante, when, in regard to those who are not perfectly enlightened, the view arises that they are in fact perfectly enlightened, due to what is this view to be discerned?

yāyaṃ bhante diṭṭhi asammāsambuddhesu sammā sambuddhā ti. Ayaṃ nu kho bhante diṭṭhi kiṃ paṭicca paññāyati ti

— Mighty, Kaccāna, is this phenomenon, namely the phenomenon of uninsightfulness into reality.

mahati kho esā kaccāna dhātu yadidaṃ avijjādhātu.

— S.2.153

Illustration

dhātuyā

phenomenon

For one who abides contemplating the unloveliness of the body the proclivity to attachment to the phenomenon of loveliness is abandoned.

asubhānupassīnaṃ bhikkhave kāyasmim viharataṃ yo subhāya dhātuyā rāgānusayo so pahīyati.

— It.80

Illustration

dhātu

phenomenon

There are the phenomenon of exertion, the phenomenon of endeavour, the phenomenon of application [to the practice]:

Atthi bhikkhave ārambhadhātu nikkamadhātu parakkamadhātu.

— S.5.103-108

Illustration

dhātu

constituent elements

The Perfect One discerns according to reality the world [of phenomena] with its many and various constituent elements.

anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāti.

— M.1.70

Illustration

dhātuso

material phenomena; dhātu, Phenomenon

Furthermore, the bhikkhu contemplates this very body however placed or disposed in terms of material phenomena

imameva kāyaṃ yathāṭṭhitam yathāpaṇihitam dhātuso paccavekkhati

—In this [wretched human] body there is the Solidness Phenomenon, the Liquidness Phenomenon, the Warmth Phenomenon, and the Gaseousness Phenomenon.

Atthi imasmiṃ kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātū ti.

— M.1.57

Illustration

dhātuyo

elements of sensation; dhātu, phenomenon

There are these eighteen elements of sensation:

Aṭṭhārasa kho imā ānanda dhātuyo

the phenomenon of sight, the phenomenon of visible objects, the phenomenon of advertence to the visual field.

cakkhudhātu rūpadhātu cakkhuviññāṇadhātu;

the phenomenon of hearing, the phenomenon of audible objects, the phenomenon of advertence to the auditory field.

sotadhātu saddadhātu sotaviññāṇadhātu.

— M.3.62

Illustration

dhātu

elements

The [religious] world is made up of many and various elements, and whatever of these elements that beings stubbornly adhere to, then dogmatically grasping and stubbornly adhering they assert 'This alone is true, all else is false.'

Anekadhātunānādhātu kho devānaminda loko. Tasmiṃ anekadhātunānādhātusmiṃ loke yaṃ yadeva sattā dhātuṃ abhinivisanti taṃ tadeva thāmasā parāmassa abhinivissa voharanti idameva saccaṃ moghamaññaṇ ti.

— D.2.282

Illustration

dhātu

aspect

Bhikkhu, that aspect of the teaching has been correctly penetrated by Sāriputta, which through being correctly penetrated... if I had for seven days and nights questioned Sāriputta about the matter in various ways and manners, then for seven days and nights Sāriputta would have been able to answer me in various ways and manners.

Sā hi bhikkhu sāriputtassa dhammadhātu suppaṭividdhā yassa dhammadhātuyā suppaṭividdhattā... satta rattindivāni cepaḥ sāriputtaṃ etamattaṃ puccheyyaṃ aññamaññehi padehi aññamaññehi pariyāyehi satta rattindivānipi me sāriputto etamatthaṃ vyākareyya aññamaññehi padehi aññamaññehi pariyāyehi ti.

— S.2.56

Illustration

dhātu

aspect

These two aspects of the Untroubled were made known by the Seer, free of attachment, and of excellent qualities.

Duve imā cakkhumatā pakāsitā nibbānadhātu anissitena tādīnā

One aspect is realisable in this lifetime, with residue, but with the conduit to renewed states of individual existence destroyed;

Ekā hi dhātu idha diṭṭhadhammikā saupādisesā bhavanettisaṅkhayā.

The other, having no residue, is that wherein states of individual existence altogether cease.

Anupādisesā pana samparāyikā yamhi nirujjhanti bhavāni sabbaso.

— It.38-9

Illustration

dhātu

plane of existence

Deed that produces karmic consequences in:

the sensuous plane of existence

kāmadhātuvepakkaṇca kammaṃ

the refined material plane of existence

rūpadhātuvepakkaṇca kammaṃ

the immaterial plane of existence

arūpadhātuvepakkaṇca kammaṃ.

— A.1.223-4

Illustration

dhātu

plane of existence

For beings [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving

avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ

the stream of sense consciousness is established in the low plane of existence

hīnāya dhātuyā viññāṇaṃ paṭiṭṭhitaṃ

(...) the stream of sense consciousness is established in the middle plane of existence

majjhimāya dhātuyā viññāṇaṃ paṭiṭṭhitaṃ

(...) the stream of sense consciousness is established in the high plane of existence

paṇītāya dhātuyā viññāṇaṃ paṭiṭṭhitaṃ

In this way renewed states of individual existence and rebirth occur in the future

evaṃ āyatiṃ punabbhavābhiniḍḍatti hoti.

— A.1.223-4

Illustration

dhātu

elements of existence

Now if other people insult, malign, exasperate and harass a bhikkhu he knows that an unpleasant sense impression born of auditory sensation has arisen within him which is dependent, not self-sufficient. Dependent on what? Dependent on sensation.

uppannā kho me ayaṃ sotasaṃphassaṃ dukkhā vedanā sā ca kho paṭicca no appaṭicca. Kiṃ paṭicca? Phassaṃ paṭicca.

He sees that sensation is unlasting, sense impression is unlasting, perception is unlasting, intentional activities are unlasting, advertence is unlasting.

So phasso anicco ti passati. Vedanā aniccā ti passati. Saññā aniccā ti passati. Saṅkhārā aniccā ti passa ti. Viññāṇaṃ aniccaṃ ti passati.

Having elements of existence as the basis [for spiritual development] his mind becomes energised, serene, settled, and intent upon [their contemplation].

Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

— M.1.186

Illustration

dhātu

phenomenon; dhātu, practically redundant; dhātu, elements of existence

There are these six phenomena: the phenomenon of sensuous yearning, the phenomenon of unsensuousness, the phenomenon of ill will, the phenomenon of goodwill, the phenomenon of maliciousness, the phenomenon of compassion.

Chayimā ānanda dhātuyo: kāmadhātu nekkhammadhātu vyāpādadhātu avyāpādadhātu vihiṃsādhātu avihiṃsādhātu

(...) Through knowing and seeing these six phenomena [according to reality], Ānanda, a bhikkhu can be called knowledgeable about elements of existence

imā kho ānanda cha dhātuyo yato jānāti passati ettāvatā pi kho ānanda dhātukusalo bhikkhū ti alaṃ vacanāyā ti.

— M.3.62

COMMENT

We say 'practically redundant,' meaning that, for example, 'the phenomenon of sensuous yearning' could be equally called 'sensuous yearning.'

Illustration

dhātu

phenomenon; dhātu, practically redundant; dhātu, elements of existence

Six phenomena: the phenomenon of physical pleasure, the phenomenon of physical pain; the phenomenon of psychological pleasure; the phenomenon of psychological pain; the phenomenon of neutral experience; the phenomenon of uninsightfulness into reality

chayimā ānanda dhātuyo: sukhadhātu dukkhadhātu somanassadhātu domanassadhātu upekkhādhātu avijjādhātu.

(...) Through knowing and seeing these six phenomena [according to reality], Ānanda, a bhikkhu can be called knowledgeable about elements of existence

Imā kho ānanda cha dhātuyo yato jānāti passati.

— M.3.62

COMMENT

We say 'practically redundant,' meaning that, for example, 'the phenomenon of physical pleasure' could be equally called 'physical pleasure.'

Illustration

dhātu

element: practically redundant

Which two things should be fully understood? Two elements: the originated element and the unoriginated element

Katame dve dhammā abhiññeyyā? Dve dhātuyo: saṅkhatā ca dhātu asaṅkhatā ca dhātu.

— D.3.274

COMMENT

We say 'practically redundant,' meaning that, for example, 'the originated element' could be equally called 'what is originated.'

Illustration

dhātu

phenomenon: redundant in some cases

The phenomenon of light (*ābhādhātu*), the phenomenon of loveliness (*subhādhātu*), the state of awareness of boundless space (*ākāsānañcāyatanadhātu*), the state of awareness of boundless mental consciousness (*viññāṇaṇcāyatanadhātu*), and the state of awareness of nonexistence (*ākīñcaññāyatanadhātu*): these phenomena are to be attained with perception (*imā dhātuyo saññāsamāpatti pattaḅbā*).

The state of awareness neither having nor lacking perception (*nevasaññānāsaññāyatanadhātu*) is a phenomena attained with a residue of effort (*ayaṃ dhātu saṅkhārāvasesā samāpatti pattaḅbā*, which M.2.231-2 shows means *saṅkhāra-avasesā*).

The phenomenon of the ending of perception and sense impression (*saññāvedayitanirodhādhātu*) is a phenomenon attained with the ending [of originated phenomena] (*ayaṃ dhātu nirodhasamāpatti pattaḅbātī*) (S.2.151).

COMMENT

We say 'redundant in some cases.' Here, for example, referring to 'the state of awareness of boundless space' as 'the phenomenon of the state of awareness of boundless space' is unwieldy.

Illustration

dhātuyā

phenomenon: redundant

This, bhikkhu, is a designation for the Untroubled: the elimination of attachment, hatred, and undiscernment of reality.

Nibbānadhātuyā kho etaṃ bhikkhu adhivacanaṃ rāgavinayo dosavinayo mohavinayo ti

The destruction of perceptually obscuring states is spoken of in that way.

Āsavānaṃ khayō tena vuccatī ti.

— S.5.8

COMMENT

We say 'redundant,' meaning that referring to the Untroubled as 'the phenomenon of the Untroubled' is

a redundancy.

Illustration

dhātu

phenomenon: redundant

'Here the Perfect One passed away to the Untroubled-without-residue.

idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto ti pi.

— D.2.141

COMMENT

We say 'redundant,' meaning that referring to 'the Untroubled-without-residue' as 'the phenomenon of the Untroubled-without-residue' is unwieldy.

Illustration

lokadhātu

multi-universe system

The ten thousandfold multi-universe system trembled, quaked, and shook

dasasahassī lokadhātu saṅkampi sampakampi sampavedhi.

— Vin.1.12

N

Na ca maṃ dhammādhikaraṇaṃ vihesesi

Renderings

- *na ca maṃ dhammādhikaraṇaṃ vihesesi* (or *viheṭhesi*): he did not trouble me through [failure to quickly understand] the teaching

Introduction

The Buddha's objection

On six occasions when disciples died, the Buddha spoke in homage of them, saying that:

'He did not trouble me on account of the teaching.'

na ca maṃ dhammādhikaraṇaṃ vihesesi. (or *viheṭhesi*)

Are we meant to understand from this that the Buddha objected to being lengthily questioned on the teachings? Or objected to rude or pestering disciples placing demands on his time and energy? We will show that neither of these are the case, but rather, he was complaining about those who fail to quickly penetrate the teaching. A good example of this would be Sāti:

Although questioned, interrogated, and examined by those bhikkhus, the bhikkhu Sāti, son of a fisherman, dogmatically grasping and stubbornly adhering to that same odious dogmatic view, asserted:

tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa voharati

'As I understand the teaching explained by the Blessed One, it is this personal *viññāṇa* that roams and wanders the round of birth and death, not another.'

yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ ti.

— M.1.257

Time and energy consuming teachings

Firstly, all six occasions when our phrase was used involved the Buddha in making himself available as a teacher, even visiting disciples in their homes. So his complaint could not be about offering others his time and energy. Indeed, some of these occasions involved extensive conversations, for example with Puṇṇa (*Puṇṇovāda Sutta*, M.3.267) and Pukkusāti (*Dhātuvibhaṅga Sutta*, M.3.247). So when the Buddha

praised Puṇṇa and Pukkusāti for *na ca maṃ dhammādhikaraṇaṃ vihesesi*, it was obviously not in reference to the amount of his time and energy they had consumed.

Two cases of nuisance

In two of our six cases, there was some actual nuisance involved.

1. Firstly, Bāhiya of the Bark Robe demanded an immediate explanation of the teaching when the Buddha was on almsround. Twice he asked, and twice the Buddha refused:

This is not the right time, Bāhiya. We have entered the village for almsfood.

akālo kho tāva bāhiya. Antaragharaṃ pavittṭhamhā piṇḍāyā ti.

— Ud.7

Only at the third request did the Buddha comply, standing there with his laden almsbowl.

2. The second potential nuisance was with Pukkusāti, who later confessed lack of respect:

A transgression overcame me, bhante, in that, foolishly, stupidly, and badly behaved, I presumed to address the Blessed One as 'friend.'

accayo maṃ bhante accagamā yathābālaṃ yathāmūḷhaṃ yathā akusalaṃ yohaṃ bhagavantaṃ āvusovādena samudācaritabbaṃ amaññissaṃ.

— M.3.246

Thus, when the Buddha praised Bāhiya and Pukkusāti for *na ca maṃ dhammādhikaraṇaṃ vihesesi*, it was obviously not in reference to being pressurised to teach at an inappropriate moment, nor was it in reference to the lack of proper respect that he had been shown. We will see what the Buddha was complaining about when we examine the *Kinti Sutta*.

Four cases of imperfect discipleship

In only two of our cases, with Puṇṇa and Bāhiya, did the Buddha's instruction lead to arahantship. The other four cases led to non-returnership or stream-entry, which is considered blameworthy because:

He who lays down one body and takes up a new body is one I call blameworthy.

yo kho sārīputta imaṅca kāyaṃ nikkhipati aññaṅca kāyaṃ upādiyati tamaṃ saupavajjoti vadāmi.

— S.4.60

Thus, when the Buddha praised the brahman Brahmāyu, Pukkusāti, Dīghāvu, and Suppabuddha for *na ca maṃ dhammādhikaraṇaṃ vihesesi*, it was obviously not in reference to their blameworthiness in failing

to attain arahantship before rebirth.

Kinti Sutta

The expression *vihesā bhavissati* is explained in the *Kinti Sutta*, which says that when one bhikkhu admonishes another there may be problems for both parties. The possible combination of problems is found in these reflections:

1. I will not be troubled, and the other person will not be distressed, for he is not ill-tempered and resentful, and not strongly opinionated and relinquishes his views readily.

mayhañca avihesā bhavissati parassa ca puggalassa anupaghāto. Paro hi puggalo akkodhano anupanāhī adalḥadiṭṭhī suppaṭinissaggī.

2. I will not be troubled, but the other person will be distressed, for though he is ill-tempered and resentful, he is not strongly opinionated and relinquishes his views readily.

mayhaṃ kho avihesā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhī adalḥadiṭṭhī suppaṭinissaggī.

3. I will be troubled, but the other person will not be distressed, for though he is not ill-tempered and resentful, he is strongly opinionated and relinquishes his views reluctantly.

*mayhaṃ kho vihesā bhavissati parassa ca puggalassa anupaghāto.
Paro hi puggalo akkodhano anupanāhī dalḥadiṭṭhī duppaṭinissaggī.*

4. I will be troubled, and the other person will be distressed, for he is ill-tempered and resentful, and strongly opinionated and relinquishes his views reluctantly.

*mayhañca kho vihesā bhavissati parassa ca puggalassa upaghāto.
Paro hi puggalo kodhano upanāhī dalḥadiṭṭhī duppaṭinissaggī (M.2.241).*

This shows that the Buddha would not be troubled by those who become angry and resentful, but by those who are strongly opinionated and who relinquish their views reluctantly. The same pattern is seen in our six cases, all of which involve individuals who, though not necessarily arahants, nonetheless quickly achieved high spiritual attainments. The six cases are enumerated below.

Thus, *vihesā bhavissati* means slowness to comprehend a teaching. It shows that what the Buddha

appreciated from disciples was quick understanding. This is confirmed when he said:

If I were to explain the teaching to others and they did not understand, it would be wearisome and troublesome for me.

Ahañceva kho pana dhammaṃ deseyyaṃ pare ca me na ājāneyyūṃ so mama'ssa kilamathe sā mama'ssa vihesā ti.

— Vin.1.5

The six cases: quick understanding of the teaching

The six cases we refer to are these:

1. The brahman Brahmāyu became a non-returner before his death, which occurred within days of meeting the Buddha (M.2.146).
2. Pukkusāti became a non-returner during his overnight teaching from the Buddha, or on the following morning before his untimely death (M.3.247).
3. Puṇṇa became an arahant in his first rains residency period after meeting the Buddha (M.3.270) (S.4.63).
4. Dīghāvu was already a stream-enterer when he asked the Buddha to visit him on his deathbed, and became a non-returner before he died (S.5.346).
5. Bāhiya became an arahant immediately on being exposed to the teaching (Ud.8-9).
6. Suppabuddha became a stream-enterer either while listening to his first discourse on the teaching or immediately thereafter, before his untimely death (Ud.50).

Failure to quickly understand the teaching: conclusion

The six cases suggest that 'to understand the teaching' means to achieve at least stream-entry. To 'quickly understand' means either:

1. to achieve stream-entry while listening to one's first discourse, or
2. to achieve non-returnership within days of hearing one's first discourse, or
3. to achieve arahantship in one's first rains residency period.

Illustrations

na ca maṃ dhammādhikaraṇaṃ vihesesi

he did not trouble me through [failure to quickly understand] the teaching

Bāhiya of the Bark Robe was wise, bhikkhus. He practised in accordance with the teaching and did not trouble me through [failure to quickly understand] the teaching. Bāhiya of the Bark Robe has passed away to the Untroubled-without-residue.

Paṇḍito bhikkhave bāhiyo dārucīriyo paccapādi dhammassānudhammaṃ na ca maṃ dhammādhikaraṇaṃ vihesesi. Parinibbuto bhikkhave bāhiyo dārucīriyo ti.

— Ud.8-9

Nandi; Nandati

Renderings

- *nandati*: to rejoice
- *nandi*: spiritually fettering delight
- *dhammanandi*: righteous spiritually fettering delight

Introduction

Renderings for nandi

Nandi has been called:

- PED: 'joy, enjoyment, pleasure, delight in.'
- Norman: enjoyment (Sn.v.1115; 1055), joy (Sn.v.1101; 637), pleasure (Sn.v.175).
- Bodhi: delight (M.3.32, S.2.101, A.2.11).

Nandi is spiritually fettering

We say *nandi* is 'spiritually fettering' for four reasons:

1. Through its association with *saṃyojana* ('bond [to individual existence]'):

Tethered [to individual existence] by the bond of spiritually fettering delight, Migajāla, a bhikkhu is called 'one living with a partner.'

nandisaṃyojanasamyutto kho migajāla bhikkhu sadutiyavihārī ti vuccati. Taṇhā hissa dutiyā sāssa appahīnā tasmā sadutiya vihārīti vuccati.

— S.4.36

2. Through its association with *upadānaṃ* ('grasping'):

Spiritually fettering delight in sense impression is grasping.

Yā vedanāsu nandī tadupadānaṃ.

— M.1.266

3. Through its association with *saṃyojano* ('bond'):

Spiritually fettering delight is the bond of the world [by which it is tethered to individual existence].

Nandi saṃyojano loko.

— Sn.v.1109

4. Through its association with *rāgo* ('attachment'):

When there is spiritually fettering delight, there is attachment.

nandiyā sati sārāgo hoti.

— S.4.36

The objects of nandi

Spiritually fettering delight is usually associated with attractive objects, but sometimes with hostile attitudes, as follows:

spiritually fettering delight in sensuous pleasure

kāmanandī.

spiritually fettering delight in views

diṭṭhinandī.

spiritually fettering delight in individual existence

bhavanandī.

— A.2.10

spiritually fettering delight in ill will

vyāpādanandī.

spiritually fettering delight in maliciousness

vihesānandī.

— A.3.245

spiritually fettering delight in the refined material states of awareness

rūpanandī.

— A.3.246

spiritually fettering delight in personal identity

sakkāyanandī.

— A.3.246

Dhammanandī: in those who practise the teaching

Spiritually fettering delight has a righteous form, *dhammanandī* (righteous spiritually fettering delight) that occurs in those who practise the teaching, and, according to this quote, would be equivalent to clinging:

Thus the teaching explained by me is comparable to a raft, being for the sake of crossing [the flood of suffering], not for the sake of clinging to it. When you know that the teaching explained by me is comparable to a raft, you should abandon even what is righteous, how much more so what is unrighteous.

evameva kho bhikkhave kullūpamo mayā dhammo desito nittharaṇatthāya no gahaṇatthāya. Kullūpamaṃ vo bhikkhave dhammaṃ desitaṃ ājānantehi dhammā pi vo pahātabbā pageva adhammā.

— M.1.135

For example, see Illustrations below.

Nandati: not always unwholesome

The verb *nandati* is not always unwholesome. For example, though an unvirtuous bhikkhu rejoices (*nandati*) in schism, a sympathetic friend rejoices (*nandati*) in your good fortune.

Illustrations

Illustration

nandati

rejoice

In this world he rejoices, having passed on he rejoices; the doer of meritorious deeds rejoices in both places. He rejoices in the thought of having done meritorious deeds. He further rejoices having gone to heaven.

*Idha nandati pecca nandati katapuñño ubhayattha nandati;
Puññaṃ me katan ti nandati bhiyyo nandati sugatiṃ gato.*

— Dh.v.18

Illustration

nandati

rejoice

An enemy does not rejoice in an enemy's

na bhikkhave sapatto sapattassa

good looks: *vaṇṇavatāya nandati*

happy sleep: *sukhaseyyāya nandati*

prosperity: *pacuratthatāya nandatī*

wealth: *bhogavatāya nandati*

prestige: *yasavatāya nandati*

popularity: *mittavatāya nandati*

going to heaven: *sugatigamanena nandati.*

— A.4.94

Illustration

nandati

rejoice

The sympathetic friend is seen as loyal in four ways

he does not rejoice in your misfortune

abhavenassa na nandati

he rejoices in your good fortune

bhavenassa nandati.

— D.3.187

Illustration

nandati

rejoice

An unvirtuous bhikkhu rejoices in schism in the community of bhikkhus

pāpabhikkhu saṅghabhedenā nandati.

— A.2.240

Illustration

nandasi

rejoice; nandi, spiritually fettering delight

— Do you rejoice, ascetic?

Nandasi samaṇā ti?

— Having gained what, friend?

Kiṃ laddhā āvuso ti?

— Well, do you grieve, then?

Tena hi samaṇa socasī ti?

— What is lost, friend?

Kiṃ jīyittha āvuso ti?

— Then do you neither rejoice nor grieve, ascetic?

Tena hi samaṇa neva nandasi neva socasī ti?

— That's it, friend.

Evamāvuso ti.

— I hope you're rid of spiritual defilement, bhikkhu; I hope no spiritually fettering delight is found in you; I hope when you sit alone that disgruntlement [with the celibate life] does not overwhelm you.

Kacci tvaṃ anigho bhikkhu kacci nandi na vijjati

Kacci taṃ ekamāsīnaṃ arati nābhikīratīti.

— Indeed, I am rid of spiritual defilement, deity; and no spiritually fettering delight is found in me. And when I am sitting alone, disgruntlement [with the celibate life] does not overwhelm me.

Anigho ve ahaṃ yakkha atho nandi na vijjati

Atho maṃ ekamāsīnaṃ arati nābhikīratīti.

— S.1.54

Comment:

If *nandi* is taken as unqualified 'delight,' as it usually is in translation, this would be hard to explain because the Buddha has said he takes delight in the woods (*svāhaṃ vane nibbanatho visallo eko rame aratiṃ vipphāyā ti*, S.1.180) and said that the wise man should be delighted in the woods (*dhīro vanante ramito siyā*, Sn.v.709-710). Venerable Revata said the bhikkhu who would illuminate the Gosinga Grove would be one who takes pleasure and delight in solitary retreat (*paṭisallāṇārāmo hoti paṭisallāṇarato*

M.1.213). Taking delight in solitude (*suññāgāre abhirati*) is regarded as a supernormal attainment.

Illustration

dhammanandiyā

righteous spiritually fettering delight

Ānanda, what is the path and practice to abandon the five ties to individual existence in the low plane of existence?

Katamo cānanda maggo katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya?

A bhikkhu enters first jhāna; whatever of the khandhas there, he sees as *aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato*.

He averts his mind from those states.

So tehi dhammehi cittaṃ paṭivāpeti

and focuses his mind on the immortal phenomenon

so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati

"This is peaceful, this is sublime, namely the quelling of all originated phenomena, the relinquishment of the whole phenomenon of attachment, the destruction of craving, the passing away [of originated phenomena], the ending [of originated phenomena], the Untroubled.

etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ ti.

Established therein, he attains the destruction of perceptually obscuring states.

So tattha ṭhito āsavānaṃ khayam pāpuṇāti;

If he does not attain the destruction of perceptually obscuring states, then because of

that righteous attachment,

teneva dhammarāgena

that righteous spiritually fettering delight

tāya dhammanandiyā

with the destruction of the five ties to individual existence in the low plane of existence, he arises

spontaneously [in the higher planes of existence], there to attain nibbāna-without-residue, never to return from those worlds (*anāvattidhammo tasmā lokā*) (M.1.435-7, A.4.421).

Illustration

nandī

spiritually fettering delight

Friends, there are these three types of sense impression. What three? Pleasant sense impression, unpleasant sense impression, and neutral sense impression. These three types of sense impression, friends, are unlasting; whatever is unlasting is existentially void. When this was understood, spiritually fettering delight in sense impression no longer remained present in me.'

tisso kho imā āvuso vedanā katamā tisso? Sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā imā kho āvuso tisso vedanā aniccā. Yadaniccaṃ taṃ dukkhaṃ ti viditaṃ. Yā vedanāsu nandī sā na upaṭṭhāsī ti. Evaṃ puṭṭhohaṃ bhante evaṃ vyākareyyanti.

— S.2.53

Illustration

nandī

spiritually fettering delight

Whatever you know, above, below, across, and also in the middle, having thrust away spiritually fettering delight and attachment regarding these things, your stream of sense consciousness would not remain in existence.

Yaṃ kiñci sampajānāsi uddhaṃ adho tiriyañcāpi majjhe etesu nandiñca nivesanañca panujja viññāṇaṃ bhava na tiṭṭhe.

— Sn.v.1055

Illustration

nandī

spiritually fettering delight

He takes delight in bodily form, welcomes it, and persists in cleaving to it.

rūpaṃ abhinandati abhivadati ajjhosāya tiṭṭhati

In so doing, spiritually fettering delight arises.

tassa rūpaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandi

Spiritually fettering delight in bodily form is grasping.

Yā rūpe nandi tadupādānaṃ.

— S.3.14

Illustration

nandi

spiritually fettering delight

1. And how does one revive the past? One thinks: 'Such was my bodily form in the past, and thereby nurtures spiritually fettering delight.'

Kathaṅca bhikkhave atītaṃ anvāgacchati. Evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti (M.3.188).

2. How does one long for the future? One thinks: 'May my bodily form be thus in the future, and thereby nurtures spiritually fettering delight.'

Katañcānanda anāgataṃ paṭikaṅkhati. Evaṃrūpo siyaṃ anāgatamaddhānanti tattha nandiṃ samanvāneti (M.3.188).

Illustration

nandi

spiritually fettering delight

What is the noble truth of the origin of suffering?

dukkhasamudayo ariyasaccaṃ

It is this craving that leads to renewed states of individual existence, accompanied by spiritually fettering delight and attachment, taking delight in this and that, namely craving for sensuous pleasure, craving for states of individual existence, and craving for the cessation of states of individual existence.

yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatra tatrābhinandini seyyathidaṃ kāmataṇhā bhavataṇhā vibhavataṇhā. Idaṃ vuccatāvuso dukkhasamudayo ariyasaccaṃ.

— M.3.251

Nahātaka

Renderings

- *nahātaka*: spiritually cleansed

Introduction

Nahāta: externally bathed or spiritually cleansed

Nahāta can mean externally bathing, or spiritually cleansing:

By one who has bathed and is getting out (of the water), way should be made for those who are getting into it.

Nahātena uttarantena otarantānaṃ maggo dātabbo.

— Vin.2.220-1

One's head washed

sīsaṃ nahātaṃ.

— A.5.249

Unvirtuous, spiritually unwholesome factors are cleansed away

Nahātāssa honti pāpakā akusalā dhammā.

— M.1.280

Nahāna, bath, external or inward

Nahāna can likewise be applied both externally and inwardly. When someone told Nandaka, the minister of the Licchavis: 'It is time for your bath, sir' (*nahānakālo bhante ti*) he replied:

— 'Enough now, I say, with that external bath. This internal bath will suffice, namely, faith in the Blessed One.'

Alaṃ dāni bhaṇe etena bāhirena nahānena. Alamidaṃ ajjhataṃ nahānaṃ bhavissati yadidaṃ bhagavati pasādo ti.

— S.5.390

Nahātaka: religious connotations

By comparison, *nahātaka* has only religious connotations, meaning 'spiritually cleansed' (Thī.v.251). The word is never applied to external cleansing, and it always implies arahantship.

Ninhāta and ninhāya: religious connotations

Likewise, *ninhāta* and *ninhāya* have only religious connotations. *Ninhāta* (adj.) is *nis+nahāta*, where *nis* means 'the finishing, completion or vanishing of an action' (PED sv *ni*). *Ninhāya* is not in PED, but it is equivalent to *ninhāta*, and linked to *nahātaka*:

Ninhāta:

I have [now] cleansed away all demerit, I am free of [the three] spiritual stains, of purified conduct, pure.

Ninhātasabbapāpomhi nimmalo payato suci.

— Th.v.348

Ninhāya:

He has cleansed away all unvirtuous deeds in the whole world, both internally and externally. Amidst devas and men caught up in egocentric conception, he is not caught up in egocentric conception. They call him spiritually cleansed.

*Ninhāya sabbapāpakāni ajjhataṃ bahiddhā ca sabbaloke
Devamanussesu kappiyesu kappaṃ n'eti tamāhu nahātako ti.*

— Sn.v.521

Illustrations

Illustration

nahātako

spiritually cleansed

And how is a bhikkhu spiritually cleansed?

Kathañca bhikkhave bhikkhu nahātako hoti?

Unvirtuous, spiritually unwholesome factors that are defiling, and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death are cleansed away.

Nahātāssa honti pāpakā akusalā dhammā saṅkilesikā ponobhaviḥ sadarā dukkhavipākā āyatiṃ jātijarāmarañiyā.

— M.1.280

Illustration

nahātako

spiritually cleansed

Formerly I was Brahmā's offspring, now I am a Brahman indeed,

Brahmabandhu pure āsiṃ so idānimhi brāhmaṇo

A master of the three final knowledges, fully versed in profound knowledge, one who is blessed with profound knowledge, spiritually cleansed.

Tevijjo sottiyo camhi vedagū camhi nahātako ti.

— Thī.v.290

Illustration

nahātako

spiritually cleansed

Through the cleansing away of seven things a bhikkhu is spiritually cleansed.

Sattannaṃ bhikkhave dhammānaṃ nahātattā nahātaḥ hoti

the view of personal identity is cleansed away

sakkāyadiṭṭhi nahātā hoti

doubt [about the significance of the teaching] is cleansed away

vicikicchā nahātā hoti

adherence to observances and practices is cleansed away

sīlabbataparāmāso nahāto hoti

attachment is cleansed away

rāgo nahāto hoti

hatred is cleansed away

doso nahāto hoti

undiscernment of reality is cleansed away

moho nahāto hoti

conceit is cleansed away

māno nahāto hoti.

— A.4.145

Nāccasārī na paccasārī

Renderings

- *nāccasārī na paccasārī*: neither longs for the cessation of individual existence nor is unintent upon it

Introduction

Accasārī and paccasārī: occurrence

Accasārī and *paccasārī* occur in *Suttanipāta* verses 8-13. Their meaning is unsettled.

Accasārī and paccasārī: meaning

- *Accasārī* is the aorist of *atisarati*, meaning 'to go too far.'
- *Paccasārī* is the aorist of *paṭisarati*, meaning 'to stay back.'

Diṭṭhigata Sutta: oliyantī and atidhāvanti

Interpreting *nāccasārī na paccasārī* in the light of the *Diṭṭhigata Sutta* (It.43) produces a convincing result. The *Diṭṭhigata Sutta* opens like this:

Through acquiescing in two wrong views [of reality], some devas and men hold back, and some overreach.

Dvīhi bhikkhave diṭṭhigatehi pariyuṭṭhitā devamanussā oliyantī eke atidhāvanti eke.

Thus the comparable verbs in the *Diṭṭhigata Sutta* are:

- *Atidhāvati*: to overreach
- *Oliyati*: to hold back

Diṭṭhigata Sutta: holding back

The *Diṭṭhigata Sutta* explains holding back, like this:

How do some hold back?

Kathañca bhikkhave oliyanti eke?

Devas and men find enjoyment, pleasure, and satisfaction in individual existence.

bhavārāmā bhikkhave devamanussā bhavaratā bhavasammuditā.

When the teaching is taught to them to put an end to individual existence, their minds do not become energised, serene, settled, and intent upon it.

tesaṃ bhavanirodhāya dhamme desiyamāne na cittaṃ pakkhandati na pasīdati na santiṭṭhati nādhimuccati. Evaṃ kho bhikkhave oliyanti eko.

— It.44

Diṭṭhigata Sutta: overreaching

The *Diṭṭhigata Sutta* explains overreaching, as follows:

How do some overreach?

Kathañca bhikkhave atidhāvanti eke?

Some people are revolted, appalled, and disgusted by individual existence.

bhaveneva kho paneke aṭṭiyamānā harāyamāsā jigucchamānā

They long for the cessation of individual existence

vibhavaṃ abhinandanti

saying that 'When that [absolute] Selfhood is annihilated, destroyed, and does not exist with the demise of the body at death, this is peaceful, this is sublime, this is reality.

yato kira bho ayaṃ attavaṃ kāyassa bhedaṃ parammaraṇā ucchiṃjati vinassati na hoti parammaraṇā etaṃ santaṃ etaṃ paṇītaṃ etaṃ yathāvanti.

— It.44

Conclusion

If *atisarati* ('to go too far') and *paṭisarati* ('to stay back') are equivalent to *atidhāvati* ('to overreach') and *oliyati* ('to hold back'), then the *Diṭṭhigata Sutta* shows *accasārin* and *paccasārin* have the following meaning:

- *Accasārin*: longing for the cessation of individual existence
- *Paccasārin*: being unintent upon the cessation of individual existence

Illustrations

Illustration

nāccasārī na paccasārī

neither longs for the cessation of individual existence nor is unintent upon it

He who neither longs for the cessation of individual existence nor is unintent upon it, and who has overcome this [wretched] entrenched perception, that bhikkhu sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yo nāccasārī na paccasārī sabbaṃ accagamā imaṃ papañcaṃ
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ.*

— Sn.v.8

COMMENT

Imaṃ papañcaṃ: 'this [wretched] entrenched perception.' See Glossary sv *Papañca*. 'This' (*imaṃ*) has 'a touch of (often sarcastic) characterisation,' says PED (sv *Ayaṃ*). DOP (sv *Idaṃ*) says: 'such, like that (often implying contempt).'

Illustration

nāccasārī na paccasārī

neither longs for the cessation of individual existence nor is unintent upon it

He who neither longs for the cessation of individual existence nor is unintent upon it, knowing that everything in the world is untrue [to itself], that bhikkhu sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

*Yo nāccasārī na paccasārī sabbaṃ vitathamidanti ñatvā loka
So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ.*

— Sn.v.9

Nāmarūpa

Renderings

- *nāmarūpa*: denomination-and-bodily-form

Introduction

Nāma: name, countable noun

Nāma means 'name':

Those people whose names are such-and-such are both seen and heard. But when he has died, only a person's name will live on to be uttered.

*Diṭṭhāpi sutāpi te janā yesaṃ nāmamidaṃ pavuccati
Nāmaṃyevāvasissati akkheyyaṃ petassa jantuno.*

— Sn.v.808

The name Nigrodhakappa was given to that Brahman by you, Blessed One.

Nigrodhakappo iti tassa nāmaṃ tayā kataṃ bhagavā brāhmaṇassa.

— Sn.v.344

Nāma: denomination, uncountable noun

Nāma can also mean 'denomination':

What has conquered everything? What is the most extensive thing? What is the one thing that has everything under its control?

*Kiṃsu sabbaṃ addhabhavi kismā bhiyyo na vijjati
Kissassa ekadhammassa sabbeva vasamanvagū ti*

(...) Denomination has conquered everything. Denomination is the most extensive thing. Denomination is the one thing that has everything under its control.

*nāmaṃ sabbaṃ addhabhavi nāmā bhiyyo na vijjati
Nāmassa ekadhammassa sabbeva vasamanvagū ti.*

— S.1.39

Nāma cannot be called 'name' here ('Name is the one thing that has all under its control'). The context requires an uncountable noun.

Nāmarūpam

In *nāmarūpam*, *nāma* is defined like this:

Sense impression, perception, intentionality, sensation, and the paying of attention, are called *nāmaṃ*.

Vedanā saññā cetanā phasso manasikāro idaṃ vuccatāvuso nāmaṃ.

— M.1.53

Translators usually call these five factors 'name,' which is unfitting. An uncountable noun is needed.

Illustrations

Illustration

nāmarūpaṃ

denomination-and-bodily-form

And what is denomination-and-bodily-form, what is the [co-conditional] origination of denomination-and-bodily-form, what is the [co-conditional] ending of denomination-and-bodily-form, what is the practice leading to the ending of denomination-and-bodily-form?

Katamaṃ panāvuso nāmarūpaṃ? Katamo nāmarūpasamudayo? Katamo nāmarūpanirodho? Katamā nāmarūpanirodhagāminī paṭipadā ti?

Sense impression, perception, intentionality, sensation, and the paying of attention, are called 'denomination.'

Vedanā saññā cetanā phasso manasikāro idaṃ vuccatāvuso nāmaṃ

The four great material phenomena and any bodily form derived from the four great material phenomena: this is called bodily form

Cattāri ca mahābhūtāni catunnañca mahābhūtānaṃ upādāya rūpaṃ.

This denomination and this bodily form are called denomination-and-bodily-form.

Idaṃca nāmaṃ idaṃca rūpaṃ idaṃ vuccatāvuso nāmarūpaṃ.

With the origination of the stream of sense consciousness comes the origination of denomination-and-bodily-form.

Viññāṇasamudayā nāmarūpasamudayo

With the ending of the stream of sense consciousness comes the ending of denomination-and-bodily-form.

Viññāṇanirodhā nāmarūpanirodho

The practice leading to the ending of denomination-and-bodily-form is the noble eightfold path.

ayameva ariyo aṭṭhaṅgiko maggo nāmarūpanirodhagāminī paṭipadā.

— M.1.53

Illustration

nāmarūpaṃ

denomination-and-bodily-form

When there is what, does denomination-and-bodily-form arise? What is denomination-and-bodily-form dependent on?

kimhi nu kho sati nāmarūpaṃ hoti. Kiṃ paccayā nāmarūpan ti.

Then through proper contemplation, there took place in me a realisation through penetrative discernment

Tassa mayhaṃ bhikkhave yoniso manasikārā ahu paññāya abhisamayo ti

When there is the stream of sense consciousness, denomination-and-bodily-form arises. Denomination-and-bodily-form arises dependent on the stream of sense consciousness.

viññāṇe kho sati nāmarūpaṃ hoti viññāṇapaccayā nāmarūpan ti

"Then it occurred to me:

tassa mayhaṃ bhikkhave etadahosi

When there is what, does the stream of sense consciousness arise? What is the stream of sense consciousness dependent on?

kimhi nu kho sati viññāṇaṃ hoti. Kiṃ paccayā viññāṇan ti.

Then through proper contemplation, there took place in me a realisation through penetrative discernment

Tassa mayhaṃ bhikkhave yoniso manasikārā ahu paññāya abhisamayo:

When there is denomination-and-bodily-form, the stream of sense consciousness arises. The stream of sense consciousness arises dependent on denomination-and-bodily-form.

nāmarūpe kho sati viññāṇaṃ hoti nāmarūpapaccayā viññāṇan ti

Then it occurred to me:

tassa mayhaṃ bhikkhave etadahosi

The stream of sense consciousness turns back at denomination-and-bodily-form; it does not go further.

paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā nāparaṃ gacchati

On account of this one can be born, age and die, pass away and be reborn,

Ettāvatā jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā

Namely through the stream of sense consciousness being dependent on denomination-and-bodily-form; and denomination-and-bodily-form being dependent on the stream of sense

consciousness.

yadidaṃ nāmarūpapaccayā viññāṇaṃ viññāṇapaccayā nāmarūpaṃ.

— S.2.104

Nikanti

Renderings

- *nikanti*: hankering

Illustrations

Illustration

nikanti

hankering

The ascetic undertakes austerities, hankering for gains, honour, and renown

tapassī tapaṃ samādiyati lābhasakkārasilokanikantiḥetu.

— D.3.44

Illustration

nikanti

hankering

I have no fear of death and no hankering for life.

maraṇe me bhayaṃ natthi nikanti natthi jīvite.

— Th.v.20

Illustration

nikantiyā

hankering

If a bhikkhu's mind is imbued with the perception of [the ever-present possibility of] death, his mind draws back, bends back, and turns away from the hankering for life, and is not attracted to it, and either indifference or loathing is established in him.

Maraṇasaññā paricitenā bhikkhave bhikkhuno cetasā bahulaṃ viharato jīvitānikantiyā cittaṃ patilīyati patikuṭṭati pativaṭṭati na sampasāriyati upekkhā vā paṭikkūlyatā vā saṇṭhāti.

— A.4.48

Niketa

Renderings

- *niketa*: permanent abode
- *niketa*: abode
- *niketa*: home
- *niketin*: dwelling (adjective)

Introduction

Permanent abodes

The Buddha was critical of permanent abodes, called *niketā*:

Permanent abodes breed spiritual defilement.

niketā jāyate rajo.

— Sn.v.207

The mindful exert themselves. They take no delight in permanent abodes. They abandon one home after another like geese leaving a lake.

*Uyyuñjanti satimanto na nikete ramanti te
Haṃsā va pallalaṃ hitvā okamokaṃ jahanti te.*

— Dh.v.91

The bhikkhus abide like deer, free of bondage [to individual existence], and with no permanent abodes.

Migā viya asaṅgacārino aniketā viharanti bhikkhavo ti.

— S.1.199

Illustrations

Illustration

aniketā

with no permanent abodes

The bhikkhus abide like deer, free of bondage [to individual existence], and with no permanent abodes.

Migā viya asaṅgacārino aniketā viharanti bhikkhavo ti.

— S.1.199

Illustration

aniketa

with no permanent abode

Abiding with no permanent abode is always excellent.

Sādhū sadā aniketavihāro.

— Th.v.36

Illustration

aniketa

with no permanent abode

With home-life abandoned, wandering with no permanent abode, the sage does not create intimate relationships in the village.

Okam pahāya aniketasārī gāme akubbaṃ muni santhavāni.

— Sn.v.844

Illustration

aniketa

with no permanent abode

'What will I eat [tomorrow]?' 'Where will I eat [tomorrow]?' 'How uncomfortably I slept [last night]!' 'Where will I sleep tonight?' The disciple in training wandering with no permanent abode should eliminate such lamentable thoughts.

*Kiṃsū asissāmi kuvaṃ vā asissaṃ dukkhaṃ vata settha kvajja sessaṃ
Ete vitakke paridevaneyye vinayetha sekho aniketacārī.*

— Sn.v.970

Illustration

niketā

permanent abode

Intimate relationships breed fear. Permanent abodes breed spiritual defilement.

Santhavāto bhayaṃ jātaṃ niketā jāyate rajo.

— Sn.v.207

Illustration

niketa

permanent abode

How does one wander with a permanent abode?

Kathañca gahapati niketasārī hoti

One is called 'one who wanders with a permanent abode' through dwelling with, pursuing, and emotional bondage to the phantasm of a visible object.

rūpanimittaniketavisāravinibandhā kho gahapati niketasārīti vuccati.

— S.3.10

How does one wander without a permanent abode?

Kathañca gahapati aniketasārī hoti

The abiding with, pursuing, and emotional bondage to the phantasm of visible objects has been abandoned by the Perfect One, chopped down at the root, completely and irreversibly destroyed, never to arise again in future. Therefore the Perfect One is called one who wanders without a permanent abode.

rūpanimittaniketavisāravinibandhā kho gahapati tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatiṃ anuppādadhammā. Tasmā tathāgato aniketasārīti vuccati.

— S.3.10

Comment:

PED says *visāra* is 'spreading, diffusion, scattering,' which does not fit here. We therefore take the meaning of *visāra* from *sara* because both stem from the root *ṣṛ*. The meaning of *sarati* is 'to go, flow, run, move along.' *Sara* is 'going, moving, following' (PED).

Illustration

niketaṃ

abode

In whatever former birth, former state of individual existence, former abode, that the Perfect One was a human being, he abandoned malicious speech.

Yampi bhikkhave tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno piṣuṇaṃ vācaṃ pahāya.

— D.3.171

Illustration

niketino

dwelling

Straight ahead in that direction, king, there is a people on the flank of the Himalayas endowed with wealth and energy, dwelling amongst the Kosalan people.

*Ujjuṃ janapado rāja himavantassa passato
Dhanaviriyena sampanno kosalesu niketino.*

— Sn.v.422

Illustration

niketa

home

The black crow dwelling [and feasting] in its home in the charnel ground.

Apaṇḍaro aṇḍasambhavo sīvathikāya niketacāriko.

— Th.v.599

Nicchāta

Renderings

- *nicchātā*: free of craving
- *nicchātā*: free of hunger

Introduction

Chāta: hungry

Chāta means hungry. For example, 'hungry dog' (*chātā sunakhaṃ* Th.v.509).

Nicchātā: free of hunger

Nicchātā can mean 'free of physical hunger' (*nis+chātā*, PED):

One who is free of the hunger that is due to desire

Sa ve icchāya nicchāto.

— Sn.v.707

Nicchātā: free of craving

Nicchātā can also mean arahantship (*bhikkhu nicchāto parinibbuto ti*, It.48). Here the commentary says *nicchāto* means *nittaṇho*. Bodhi calls it 'hungerless.' When Norman follows the commentary he calls it 'without craving'; otherwise, 'without hunger':

Hungerless and quenched

nicchātā nibbutā.

(Commentary: *Nicchātā ti taṇhādiṭṭhicchātānaṃ abhāvena nicchātā*)

— Bodhi, A.4.411

Free from hunger, fully quenched

nicchāto parinibbuto.

(Commentary: *Nicchāto ti nittaṇho*)

— Bodhi, S.3.26

Without craving, quenched.

nicchāto parinibbuto.

(Commentary: *Nicchāto ti nittaṇho*)

— Norman, Sn.v.735

Without hunger, stilled.

nicchātā upasantā carissasī ti.

(Commentary: *Nicchātā ti nittaṇhā.*)

— Norman, Thī.v.168

Nicchāto ti nittaṇho: on favouring the commentary

We follow the commentary in connecting *nicchāto* and *nittaṇho* because the suttas also link the words:

Having removed [the arrow of] craving together with its origin, one is free of craving.

samūlaṃ taṇhaṃ abbuyha nicchāto.

(Commentary: *Nicchāto ti nittaṇho*)

— S.3.26

Today I have the arrow [of craving] removed. I am free of craving.

Sājja abbūḷhasallāhaṃ nicchātā.

(Commentary: *Sājja abbūḷhasallāhan ti sā ahaṃ ajja sabbaso uddhaṭataṇhāsallā tato eva nicchātā*)

— Thī.v.53

Illustrations

Illustration

nicchātā

free of craving

Where sensuous pleasures cease, and those who have put an end to sensuous pleasures abide, surely those Venerables are free of craving. They have realised the Untroubled.

Yattha kāmā nirujjhanti ye ca kāme nirodhetvā nirodhetvā viharanti addhā te āyasmanto nicchātā nibbutā.

(Commentary: *Nicchātā ti taṇhādiṭṭhicchātānaṃ abhāvena nicchātā.*)

— A.4.411

Illustration

nicchātā

free of craving

In this very lifetime you will live the religious life free of craving, inwardly at peace.

Diṭṭheva dhamme nicchātā upasantā carissasī ti.

(Commentary: *Nicchātā ti nittaṇhā.*)

— Thī.v.168

Illustration

nicchāto

free of craving

By the subsiding of the stream of sense consciousness, a bhikkhu is free of craving. He has realised the Untroubled.

viññāṇupasamā bhikkhu nicchāto parinibbuto ti.

(Commentary: *Nicchāto ti nittaṇho*)

— Sn.v.735

Illustration

nicchāto

free of craving

For one who is free of craving, inwardly at peace, freed from inward distress, I make known the realisation of the Untroubled through having no grasping in this very lifetime.

diṭṭheva dhamme nicchāto nibbuto sītibhūto anupādā parinibbānaṃ paññāpemī ti.

— A.5.65

Nidāna

Renderings

- *nidāna*: reason
- *nidāna*: basis
- *nidāna*: source

- *nidāna*: due to
- *tatonidānaṃ*: on that account

Illustrations

Illustration

nidānaṃ

reason

For whatever the reason

yatonidānaṃ

that entrenched perception and conception assail a man

purisaṃ papañcasaññāsaṅkhā samudācaranti

if there is found nothing there to be delighted in, welcomed, or clung to

ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ

this is the end of the proclivity to attachment

esevanto rāgānusayānaṃ.

— M.1.109

Illustration

nidāna

basis

What is the basis for the arising of sensuous yearnings?

Katamo ca bhikkhave kāmānaṃ nidānasambhavo:

Sensation is the basis for the arising of sensuous yearnings

phasso bhikkhave kāmānaṃ nidānasambhavo.

— A.3.411

Illustration

nidāno

basis

Attachment has craving as its basis, craving as its origin; it is generated and produced by craving.

upadhi taṇhānidāno taṇhāsamudayo taṇhājātiko taṇhāpabhavo

When there is craving, attachment arises. Without craving, attachment does not arise.

taṇhāya sati upadhi hoti taṇhāya asati upadhi na hotī ti.

— S.2.108

Illustration

nidānaṃ

basis

Envy and stinginess have what is agreeable and disagreeable as their basis and origin. They are generated and produced by what is agreeable and disagreeable.

Issāmacchariyaṃ kho devānaminda piyāppīyanidānaṃ piyāppīyasamudayaṃ piyāppīyajātikaṃ piyāppīyapabhavaṃ.

— D.2.277

Illustration

nidānā

basis

Countless kinds of suffering arise in the world with attachment as their basis.

Upadhinidānā pabhavanti dukkhā ye keci lokasmiṃ anekarūpā.

— Sn.v.1050

Illustration

nidānaṃ

basis

How could anyone incline to sensuous pleasures who sees the basis of suffering?

Yo dukkhamaddakkhi yato nidānaṃ kāmesu so jantu kathaṃ nameyya.

— S.1.117

Illustration

nidāno

source

Where is the source of attachment and hatred?

Rāgo ca doso ca kutonidānā

The source of attachment and hatred is here, [in oneself].

Rāgo ca doso ca itonidāno.

— Sn.v.271-2

Norman: 'from this [body] passion and hatred have their origin.'

Illustration

nidānāni

bases; nidānaṃ, due to

Greed, hatred, and undiscernment of reality are bases for the arising of karmically consequential deeds.

lobho... doso... moho nidānaṃ kammānaṃ samudayāya.

Karmically consequential conduct produced from greed, born of greed, due to greed, originated by greed bears fruit wherever the rebirth of one's individuality occurs.

Yaṃ bhikkhave lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ yatthassa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati.

— A.1.134

Illustration

nidānaṃ

due to

Conduct produced from, born of, due to, originated by greed, hatred, and undiscernment of reality is spiritually unwholesome.

Yaṃ bhikkhave lobho... doso... mohapakataṃ kammaṃ mohajaṃ mohanidānaṃ mohasamudayaṃ taṃ kammaṃ akusalaṃ.

— A.1.263

Illustration

nidānaṃ

due to

On account of sensuous pleasures, due to sensuous pleasures, as a consequence of sensuous pleasures, simply on account of sensuous pleasures,

kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu

they misconduct themselves by way of body, speech, and mind.

kāyena... vācāya... manasā duccharitaṃ caranti.

— M.1.87

Illustration

nidānaṃ

due to

We are now experiencing painful, racking, piercing sense impression because of sensuous pleasure, due to sensuous pleasure.

imehi mayaṃ kāmahetu kāmanidānaṃ dukkhā tikkhā kharā kaṭukā vedanā vediyāma ti.

— M.1.305-6

Illustration

nidānaṃ

on account of it

Having had that pile of gold coins and bullion loaded onto carts and carried away, you should have it dumped midstream in the river Ganges. For what reason? Because, householder, grief, lamentation, physical pain, psychological pain, and vexation will surely arise on account of it.

imaṃ hiraṇṇasuvanaṃ puṇṇaṃ sakāṇesū āropetvā nibbāhāpetvā majjhegaṅgāya nadiyā sote osīdāpeyyāsi. Taṃ kissa hetu? Uppajjissanti hi te gahapati tatonidānaṃ sokaparidevadukkhadomanassupāyāsā ti.

— M.2.64

Illustration

nidānā

on that account

For one who engages in wrongful bodily conduct, it is impossible, out of the question, that at death he would arise in the realm of happiness, in the heavenly worlds on that account, for that reason.

Aṭṭhānametaṃ anavakāso yaṃ kāyaduccaritasamaṅgī tannidānā tappaccayā kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ uppajjeyya netaṃ ṭhānaṃ vijjatī ti.

— M.3.66

Illustration

nidānaṃ

on that account

If a man seeking an entrance to hidden treasure suddenly discovers five entrances, elation would arise in him on that account.

Seyyathā pi anuruddhā puriso ekaṃ nidhimukhaṃ gavesanto sakideva pañcanidhimukhāni adhigaccheyya tassa tatonidānaṃ ubbillaṃ uppajjeyya.

— M.3.159

Illustration

nidānaṃ

on that account

Suddenly, without reflecting, he would drink the beverage, he would not reject it, and on that account he would meet with death or deadly pain.

So taṃ pāṇiyakaṃsaṃ sahasā apaṭisaṅkhā piveyya na paṭinissajjeyya so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

— S.2.110

Nindā

Renderings

- *nindā*: criticism
- *nindati*: to criticise
- *anindita*: beyond criticism

Introduction

Nindā: criticism not blame

Praise and blame are wrongfully used as opposites in English, where praise's opposite is in fact criticism. The problem is so deeply ingrained that 'blameworthy' actually means 'worthy of criticism,'

and 'blameless' means 'not worthy of criticism.' To understand *ninda*, we will first discuss the difference between blame and criticism:

- Blame answers the question: 'Who or what is responsible for something bad?' It involves no should's or shouldn't's.
- Criticism means saying something should have been better, or should or shouldn't have happened, or be the way it is.

Criticism and blame: illustration

We might either blame the cook (tell him he was responsible), or criticise him (tell him he should have been better). And though we criticise the food (it should have been better), we do not blame it, because it was not responsible.

Considering the Illustrations

Now let us consider the Illustrations to be presented below:

1. When the bhikkhu Kokālika accused bhikkhus of unvirtuous desires (S.1.150), he was saying they should have been better. Therefore he was criticising them. But he was not holding them responsible, so it was not a matter of blame.
2. When in *Dhammapada* verse 227 a bhikkhu talked too much, people complained. He should have been better. So it is criticism. And although the bhikkhu's speech could be criticised (it should have been better) it cannot be blamed, because it was not responsible.
3. In *Dhammapada* verse 309, a man commits adultery. If people criticise him, they would be saying he should not have done it. But if her character is ruined, they could blame him, because he was responsible.

No Pāli word for blame

There is no Pāli word for 'to blame.' Buddhadatta's English to Pāli Dictionary gives three words for blame: *upavadati*, *codeti* and *nindati*. These all in fact mean 'to criticise' or 'to reprove':

If a bhikkhu does not fulfil the training in virtue, the Teacher criticises (*upavadati*) him, his discerning wise companions in the religious life criticise him, the devas criticise him, and he himself even criticises himself.

satthāpi upavadati. Anuvicca pi viññū sabrahmacārī upavadanti. Devatāpi upavadanti. Attāpi attānaṃ upavadati.

— M.1.440

If a bhikkhu is wanting to reprove another (*codetu*), having contemplated five principles within himself he may do so:

Codakenupāli bhikkhunā paraṃ codetukāmena pañca dhamme ajjhataṃ manasikaritvā paro codetabbo.

— Vin.2.250

Illustrations

Illustration

nindiyaṃ

criticism

The bhikkhu Kokālika was reborn in hell for repeatedly criticising Venerables Sāriputta and Moggallāna as follows:

— 'Bhante, Sāriputta and Moggallāna have unvirtuous desires and are dominated by unvirtuous desires.'

pāpicchā bhante sārīputtamoggallānā pāpikānaṃ icchānaṃ vasaṅgatā ti.

The Buddha later reflected:

— 'He who praises one deserving criticism, or criticises one deserving praise, accumulates demerit with his mouth, by which he finds no happiness.

*Yo nindiyaṃ pasaṃsati taṃ vā nindati yo pasaṃsiyo
Vicināti mukhena so kaḷiṃ kalinā tena sukhaṃ na vindati.*

— S.1.150-153

Illustration

aninditā

beyond criticism

Having eliminated the stain of stinginess together with its origin, they are beyond criticism.

Vineyya maccheramalaṃ samūlaṃ aninditā.

— A.2.63

Illustration

nindanti

criticise; anindito, beyond criticism

[People] criticise one who sits silently. They criticise one who speaks a lot. They even criticise one who speaks moderately. There is no one beyond criticism in the world.

*Nindanti tuṇhimāsīnaṃ nindanti bahubhāṇinaṃ
Mitabhāṇimpi nindanti natthi loke anindito.*

— Dh.v.227

Illustration

nindaṃ

criticism

The man negligently applied [to the practice] who pursues another's wife meets with four states: the accumulation of demerit; insomnia; thirdly, criticism; fourthly, hell.

*Cattāri ṭhānāni naro pamatto āpajjati paradārūpasevī
Apuññalābhaṃ na nikāmaseyyaṃ nindaṃ tatiyaṃ nirayaṃ catutthaṃ.*

— Dh.v.309

Illustration

nindāya

criticism

In the midst of the assembly, engaged in dispute, [each] is desirous of praise, but anxious about the outcome. If his argument is refuted he becomes downcast. Shaken by criticism, he seeks his opponent's weak spots.

*Yutto kathāyaṃ parisāya majjhe pasamsamicchaṃ vinighātī hoti
Apāhata-smiṃ pana maṅku hoti nindāya so kuppati randhamesi.*

— Sn.v.826

nindā

criticism

Eight worldly conditions whirl around the world [of beings], and the world [of beings] whirls around eight worldly conditions, namely: acquisition and loss, imprestige and prestige, criticism and praise, pleasure and pain.

aṭṭha lokadhammā lokaṃ anuparivattanti loka ca aṭṭha lokadhamme anuparivattati: lābho ca alābho ca ayaso ca yaso ca nindā ca pasaṃsā ca sukhañca dukkhañcā ti.

— A.2.188

Nipaka; Nepakka

Renderings

- *nipaka*: mindful
- *nipaka*: aware
- *nepakka*: awareness

Introduction

The problem of *nipaka*

The meaning of *nipaka* is unsettled. Translators render it as follows:

- PED: intelligent, clever, prudent, wise.
- Bodhi: worthy (M.3.154).
- Bodhi: alert (A.3.138).
- Norman: zealous (Sn.v.1038; Dh.v.328).
- Horner: intelligent (M.1.340).
- Horner: apt (Vin.1.350).
- Ireland: discerning (It.93).

Nepakka (*nipaka*'s noun) is a quality that a good bhikkhu is keen to develop (*satinepakke tibbacchando hoti*, D.3.253). Although 'discernment' would fit well here as a quality to strive for, could a bhikkhu be

fittingly described as eager to develop zeal, or alertness, or intelligence?

Not discernment

Developing the quality of *nipaka* is considered part of ethical conduct, together with *sato* (*sato ca nipako ca. Etadānuttariyaṃ bhante purisaśīlasamācāre* D.3.107). This counts against *nipaka* being 'discerning,' which is part of penetrative discernment not ethical conduct—although this is somewhat unclear in the scriptures, because of the division changes. For example, the *Mahāsīhanāda Sutta* would place discernment under *paññāsampadā* (D.1.174), and *sato* not under *śīlasampadā* (D.1.172), but under *cittasampadā* (D.1.173). But nonetheless, the point is clear: however the factors are divided, *nipaka* is not part of *paññā*, so it is not discernment.

Nipaka and sati

Nipaka and *nepakka* are repeatedly linked to *sati*. For example:

- 'There are bhikkhus who are *nipakā nipakavuttino* who abide with their minds well established in the [contemplation of the] four bases of mindfulness' (*nipakā nipakavuttino te catusu satipaṭṭhānesu sūpaṭṭhitacittā viharanti* M.1.339). *Nipakā* is therefore a quality of those who practise *satipaṭṭhāna*.
- 'A bhikkhu is mindful. He is possessed of paramount mindfulness and *nepakka*' (*bhikkhu satimā hoti paramena satinepakkena samannāgato* D.3.267). Here, *nepakka* is part of *satimā hoti*.

This suggests that *sati* and *nepakka* both mean 'mindfulness,' though when the words occur together, we call *nepakka* 'awareness' and *nipaka* 'aware.'

Adjective for conduct

Finding the correct word for *nipaka* is again challenged where it is used as an adjective for 'conduct.' Here, 'mindful' seems the only way to resolve the translation:

There are, Kandaraka, bhikkhus in this community of bhikkhus who are disciples in training whose virtue is consistent, whose conduct is consistent, who are mindful, whose conduct is mindful. They abide with their minds well established in the [contemplation of the] four bases of mindfulness.

Santi pana kandaraka bhikkhū imasmiṃ bhikkhusaṅghe sekhā santatasilā santatavuttino nipakā nipakavuttino. Te catusu satipaṭṭhānesu sūpaṭṭhitacittā viharanti.

— M.1.339

Illustrations

Illustration

nipaka

aware

Come on, friend, abide with sense portals guarded [by mindfulness]. Take mindfulness as your supervisor. Be aware and mindful, and have a mind that is supervised [by mindfulness], a mind under the supervision of mindfulness.

Etha tumhe āvuso indriyesu guttadvārā viharatha ārakkhasatino nipakkasatino sārakkhitamānasā satārakkhena cetasā samannāgatāti.

— A.3.138

Illustration

nipako

aware

One who is proficient [in discerning] the telltale signs of the mind, and who knows the sweetness of physical seclusion, being meditative, aware, and mindful, can attain unworldly pleasure.

*Cittanimittassa kovidō pavivekarasaṃ vijāṇiya
Jhāyaṃ nipako patissato adhigaccheyya sukhaṃ nirāmisā ti.*

— Th.v.85

Illustration

nipakā

aware

Those of peaceful minds, who are aware, mindful, and meditative, rightly see the nature of reality, and long not for sensuous pleasures.

*Ye santacittā nipakā satimanto ca jhāyino
Sammā dhammaṃ vipassanti kāmesu anapekkhino.*

— It.39

Illustration

nipako

aware

Therefore vigorously apply yourself [to the practice]. Be aware and mindful right here and now. Having heard my word, train yourself in the quenching of the ego.

Tenahātappaṃ karohi idheva nipako sato
Ito sutvāna nigghosaṃ sikkhe nibbānamattano.

— Sn.v.1062

Illustration

nipako

aware

Abandoning the five hindrances, ever energetic, he enters the jhānas. His mind is concentrated. He is aware and mindful.

Pañcanīvaraṇe hitvā niccaṃ āradhaviṛiyo
Jhānāni upasampajja ekodi nipako sato.

— A.3.354

Illustration

nepakkena

awareness

A bhikkhu is mindful. He is possessed of paramount mindfulness and awareness. He recalls and recollects what was done and said long ago.

Puna ca paraṃ āvuso bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitaṃ saritā anussaritā.

— D.3.267

Illustration

nepakkena

awareness

In this regard a bhikkhu is keenly eager to develop mindfulness and awareness and his dedication to this does not dwindle away in the course of time

Satinepakke tibbacchando hoti āyatiñca satinepakke avigatapemo.

— D.3.253

Illustration

nipakassa

mindful

For one whose āsavas are destroyed, who is mindful and meditative, having reached the end of birth and death, he does not strain for he has reached the Far Shore.

khīṇāsavassa nipakassa jhāyino

Pappuyya jātīmaraṇassa antaṃ nāyūhati pāragato hi soti.

— S.1.48

Illustration

nipakaṃ

mindful

If one should find a mindful companion, a wise comrade of good disposition, then, overcoming all adversities, pleased and mindful, one should live the religious life with him.

Sace labhetha nipakaṃ sahāyaṃ saddhiṃ caraṃ sādhuvihāriṃ dhīraṃ

Abhibhuyya sabbāni parissayāni careyya tenattamano satimā.

— Sn.v.45, M.3.154, Dh.v.328, Vin.1.350

Illustration

nipako

mindful

One who is not vain or puffed up, who is mindful, whose sense faculties are restrained [from attraction and repulsion, through mindfulness], looks glorious in rag-robcs. He is like a lion in a mountain cave.

*Anuddhato acapalo nipako saṃvutindriyo
Sobhati paṃsukūlena sīho va girigabbhare.*

— Th.v.1081

Illustration

nipakā

mindful

Thus living in unity, being mindful, you will put an end to suffering.

Tato samaggā nipakā dukkhassantaṃ karissathā ti.

— Sn.v.283, A.4.172

Illustration

nipakā

mindful

There are, Kandaraka, bhikkhus in this community of bhikkhus who are disciples in training whose virtue is consistent, whose conduct is consistent, who are mindful, whose conduct is mindful. They abide with their minds well established in the [contemplation of the] four bases of mindfulness.

Santi pana kandaraka bhikkhū imasmiṃ bhikkhusaṅghe sekhā santatasilā santatavuttino nipakā nipakavuttino. Te catusu satipaṭṭhānesu sūpaṭṭhitacittā viharanti.

— M.1.339

Nibbāna; Nibbuta; Nibbuti

Renderings

Nibbāna & Parinibbāna

- *nibbāna*: highest pleasure
- *nibbāna*: quenching
- *nibbāna*: the Untroubled
- *nibbānapada*: Untroubled State
- *parinibbāna*: passing away to the Untroubled-without-residue

Nibbāyati & Parinibbāyati

- *nibbāyati*: to go out
- *parinibbāyati*: to become untroubled
- *parinibbāyati*: to realise the Untroubled
- *parinibbāyati*: to pass away to the Untroubled-without-residue

Nibbuto & Parinibbuto

- *nibbuto*: quenched, extinguished
- *nibbuto*: inwardly at peace
- *nibbuto*: realised the Untroubled (standing, in verse, for *parinibbuto*)
- *parinibbuto*: realised the Untroubled
- *parinibbuto*: passed away to the Untroubled-without-residue

Miscellaneous

- *nibbuti*: inward peace
- *parinibbānagato*: realised the Untroubled
- *anupādisesāya nibbānadhātuyā parinibbuto*: passed away to the Untroubled-without-residue

Introduction

Nibbāna: not beyond words

To ask whether *nibbāna* is either something or nothing is a question outside the range of conception

(*appapañcaṃ papañceti*) (A.2.161). But although *nibbāna* is beyond conception, it is clearly not beyond words, as is proven by its many epithets.

Nibbāna: the via negativa

Nibbāna can be named in positive terms, 'what it is,' the *via positiva*; or in negative terms, 'what it is not,' the *via negativa*. For example, consider the list of thirty-three epithets at S.4.368-373. The positives are, for example, the Peaceful (*santañca*), the Sublime (*paṇītañca*), the Auspicious (*sivañca*). The negatives are, for example, the Unoriginated (*asaṅkhatañca*), the Uninclined (*anatañca*), freedom from perceptual obscuration (*anāsavañca*).

But if *nibbāna* is beyond conception, and therefore unapproachable by the *via positiva*, we would not have expected this list to include positives, except on one condition: that the positives are concealed negatives. That is, we call *nibbāna* 'peaceful' but mean 'free of unpeacefulness'; 'sublime' but mean 'free of unsublimeness'; 'auspicious' but mean 'free of inauspiciousness.' And so on.

Nibbuto: etymology

Nibbuto is two words represented in Sanskrit by *nivṛta*, quenched, and *nirvṛta*, motionless, both past participles of *vr* (PED). Thus *nibbuto* is the extinguishing of fire and also the spiritual quality of an arahant:

the fire is extinguished

aggi nibbuto.

— M.1.487

I am inwardly at peace

nibbuto'ham.

— M.2.237

Nibbuto means peace not quenching

The two meanings, 'extinguished' and 'inwardly at peace', are 'used promiscuously in the one word because of their semantic affinity,' says PED. Thus, referring to the arahant, *nibbuto* is sometimes wrongly called 'quenched' but the scriptures do not support this. They do not say, for instance, that in arahantship *rāgadosamoha* or the *āsavas* are quenched. The Buddha said one should know *nibbuto* as peace (*santī ti nibbutiṃ ñatvā* Sn.v.933) and other suttas support this, linking *nibbuto* to peaceful qualities, for example:

inwardly at peace, freed from inward distress

nibbuto sītibhūto.

— M.1.341

I obtain inward calm and inward peace

labhāmi paccattaṃ samathaṃ labhāmi paccattaṃ nibbutin ti.

— M.1.323

Knowing inward peace as Peace

santī ti nibbutiṃ ñatvā.

— Sn.v.933

Likewise, *nibbuto* is contrasted with unpeaceful qualities, for example:

inwardly at peace amidst the violent

attadaṇḍesu nibbutaṃ.

— M.2.196, Dh.v.406

Inwardly at peace amidst those who are tormented [by spiritual defilement]

ḍayhamānesu nibbuto.

— Th.v.1060

Therefore in the context of arahantship *nibbuto* means peace. Our term for this is 'inwardly at peace' (adjective) or 'inward peace' (*nibbuti*, noun).

Nibbāna and quenching

Nibbāna shares the *vr* root, and therefore like *nibbuto*, has two meanings: quenching and the Untroubled.

the quenching of a lamp

pajjotasseva nibbānaṃ.

— S.1.159

one who has realised the Untroubled.

nibbānappatto.

— S.2.18

The confusion between meanings is made more probable when the scriptures compare the attainment of arahantship (*vimokkho*) to the quenching (*nibbāna*) of a flame. For example, the bhikkhunī Paṭācārā said:

The deliverance of my mind was like the quenching of the lamp.

padīpasseva nibbānaṃ vimokkho ahu cetaso.

— Thī.v.116

But arahantship does not involve anything being quenched. The *nibbāna* of arahantship is repeatedly linked elsewhere to 'destruction.' For example:

With the destruction of all forms of craving comes the complete passing away and ending [of originated phenomena], *nibbāna*

sabbaso taṇhānaṃ khayā asesavirāgaṇi rodho nibbānaṃ.

— Ud.32-3

The destruction of attachment, hatred, and undiscernment of reality: this is called *nibbāna*.

rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati nibbānaṃ ti.

— S.4.251

Nibbāna, peace and the Untroubled

Our rendering of *nibbāna* as 'the Untroubled' stems firstly from its relationship to our rendering for *nibbuto* ('inwardly at peace'), and secondly from the *Attadīpa Sutta* (S.3.43) and the *Bhaddāli Sutta* (M.1.446). Bodhi translates the *Bhaddāli Sutta* like this:

- 'Suppose a horse trainer obtains a fine thoroughbred colt. He first makes him used to wearing the bit. While the colt is being made to get used to wearing the bit, because he is doing something that he has never done before, he displays some writhing, scuffling and trembling, but through constant repetition and gradual practice, he becomes peaceful in that action (*so abhiṇhakāraṇā anupubbakāraṇā tasmim̐ thāne parinibbāyati*)' (Bodhi, S.3.43).

Bodhi says 'the verb used here is the verbal form of *parinibbāna* and could be literally, though erroneously, translated, "He attains final *Nibbāna* in that action" (MLDB n.668). Although 'peaceful'

indeed suits the context, the via negativist would say 'untroubled.'

In the *Attadīpa Sutta* (S.3.43) a bhikkhu accepts the changeable nature of the five aggregates, and so is not agitated when they change. Therefore he abides happily. The text says *sukhaṃ viharaṃ bhikkhu tadanāganibbuto ti vuccati*: 'a bhikkhu who abides happily is said to be untroubled in that respect,' meaning with respect to the change of the aggregates. Bodhi, however, says (CDB p.883) 'a bhikkhu who abides happily is said to be quenched in that respect.' In the note to this (CDB p.1055 n.56) he says the phrase might have been rendered '"one who has attained *Nibbāna* in that respect" i.e. only in regards to a particular freedom.' But if he had used 'peaceful,' as he did at M.1.446, his translation would have read more naturally: 'a bhikkhu who abides happily is said to be peaceful in that respect,' and this would have once again supported our 'untroubled.'

Two aspects of nibbāna

The scriptures distinguish two aspects of *nibbāna*:

(1) the Untroubled-with-residue

+

saupādisesā nibbānadhātu

(2) the Untroubled-without-residue

+

anupādisesā nibbānadhātu

1. The Untroubled-with-residue involves the destruction of *rāgadosamoha* by the living arahant (*tassa yo rāgakkhaya dosakkhaya mohakkhaya ayam vuccati saupādisesā nibbānadhātu*). Being 'with residue' means the arahant has unperished sense faculties and therefore continues to experience what is pleasing and displeasing, both pleasure and pain (*pañcindriyāni yesaṃ avighātattā manāpāmanāpaṃ paccanubhoti sukhadukkhaṃ paṭisaṃvedeti*) (It.38).
2. The Untroubled-without-residue refers to the passing away of the arahant, for whom sense impression ceases (*tassa idheva bhikkhave sabbavedayitāni anabhinanditāni sītibhavissanti*), who utterly abandons all modes of being (*pahaṃsu te sabbabhavāni tādino*, It.38-9).

The Untroubled-without-residue is sometimes called 'final *nibbāna*,' but the idea that the *nibbāna* at death is somehow more 'final' than the Untroubled-with-residue has no support in the scriptures.

Nibbāna and parinibbāna

Parinibbāna is sometimes considered to be the *nibbāna* attained by the arahant at death, but the scriptures do not support this. For example, consider these passages:

1. I make known the realisation of the Untroubled (*parinibbānaṃ*) through having no grasping in this very lifetime.

diṭṭheva dhamme... anupādā paññāpemī ti (A.5.65).

2. He who has realised the Untroubled (*parinibbānagato*) via a path made by himself... he is a bhikkhu.

Pajjena katena attanā parinibbānagato... sa bhikkhu (Sn.v.514).

The effect of the *pari-* prefix is explained like this:

- 'The prefix *pari-* converts the noun from the expression of a state into the expression of the achievement of that state. Thus *nibbāna* means the state of release, *parinibbāna* the attaining of that state' (Bodhi, CDB p.49).

This rule does not apply to verbs and past participles because the verbs are never expressions of a state, whereas the past participles are always expressions of a state. Our renderings are as follows:

1. Verbs:

- *nibbāyati*: to go out
- *parinibbāyati*: to become untroubled
- *parinibbāyati*: to realise the Untroubled
- *parinibbāyati*: to pass away to the Untroubled-without-residue

2. Past participles:

- *nibbuto*: quenched, extinguished
- *nibbuto*: inwardly at peace
- *nibbuto*: realised the Untroubled (standing, in verse, for *parinibbuto*)
- *parinibbuto*: realised the Untroubled
- *parinibbuto*: passed away to the Untroubled-without-residue

Parinibbuto: two meanings

Parinibbuto means either:

1. realised the Untroubled, or
2. passed away to the Untroubled-without-residue

Consider the following quotes:

He has realised the Untroubled. He awaits the inevitable hour [fully consciously and mindfully].

parinibbuto kaṅkhati kālaṃ.

— Th.v.1218

One is free of craving. One has realised the Untroubled.

nicchāto parinibbuto.

— S.3.26

Here the Perfect One passed away to the Untroubled-without-residue

idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto ti pi.

— D.2.141

Nibbuto: in verse

In verse, *parinibbuto* is often abbreviated to *nibbuto*.

One who has realised the Untroubled through being without grasping, he is what I call a Brahman.

anupādāya nibbuto tamahaṃ brūmi brāhmaṇaṃ.

— Sn.v.638

But this point could be argued. For example, the passage would also make sense if rendered 'One who is inwardly at peace through being without grasping.' But the mention of Brahman (i.e. arahant) makes our rendering more likely.

Sometimes the context suggests that *nibbuto* does not mean *parinibbuto*:

Inwardly at peace amidst the violent

attadaṇḍesu nibbutaṃ.

— M.2.196, Dh.v.406

It makes less sense to render this: 'realised the Untroubled amidst the violent.'

Nibbuti

Nibbuti may or may not imply arahantship. For example:

labhāmi paccattaṃ samathaṃ labhāmi paccattaṃ nibbutin ti

A bhikkhu knows that "When I pursue, develop, and cultivate this view, I obtain inward calm and inward peace"

imaṃ kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulikaronto.

— M.1.323

All his perceptually obscuring states are destroyed and he attains inward peace

Khīyanti āsavā sabbe nibbutiñcādhigacchatī ti.

— Th.v.586

Non-Buddhist ascetics: highest happiness

For non-Buddhist ascetics, *nibbāna* meant 'highest pleasure':

When the *attā* is enjoying itself, provided with and possessed of the five varieties of sensuous pleasure, at that point it has attained to the highest pleasure in this lifetime

attā pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī ti.

— D.1.36

Parinibbanti: to pass away to the Untroubled-without-residue

PED and Norman accept the spelling *parinibbanti* without comment. The word also occurs at A.4.98; Dh.v.126; It.93; Sn.v.765. The commentary to S.4.128 glosses *parinibbanti* as *parinibbāyanti*.

Those free of perceptually obscuring states pass away to the Untroubled-without-residue.

parinibbanti anāsavā.

— S.4.128

Illustrations: nibbāna; parinibbāna

Illustration

nibbānaṃ

quenching

The deliverance of his mind [from individual existence] was like the quenching of a lamp

pajjotasseva nibbānaṃ vimokkho cetaso ahūti.

— S.1.159

Illustration

parinibbānāya

extinguish

A person given to maliciousness has compassion to extinguish it.

vihiṃsakassa purisapuggalassa avihimsā hoti parinibbānāya.

A person given to killing has refraining from killing to extinguish it.

pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parinibbānāya.

A person given to stealing has refraining from stealing to extinguish it.

adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parinibbānāya.

— M.1.45

Illustration

nibbāna

the Untroubled

This, bhikkhu, is a designation for the Untroubled: the elimination of attachment, hatred, and undiscernment of reality.

Nibbānadhātuyā kho etaṃ bhikkhu adhivacanaṃ rāgavinayo dosavinayo mohavinayo ti.

— S.5.8

Illustration

nibbāna

the Untroubled

The destruction of craving, Rādhā, is the Untroubled.

taṇhakkhayo hi rādhā nibbānan ti.

— S.3.190

Illustration

nibbāna

the Untroubled

One is fit to be called a bhikkhu who has realised the Untroubled in this lifetime.

diṭṭhadhammanibbānappatto bhikkhū ti alaṃ vacanāya.

— S.2.18

Illustration

nibbāna

Untroubled

'In this regard, Hemaka, in regards to pleasant things which are seen, heard, sensed, or cognised, the dispelling of fondness and attachment is the Untroubled, the Unshakeable State.

*Idha diṭṭhasutamutaviññātesu piyarūpesu hemaka
Chandarāgavinodanaṃ nibbānapadamaccutaṃ.*

— Sn.v.1086

Illustration

nibbānapada

Untroubled State

Longing for the Untroubled State.

Nibbānapadābhipatthayāno.

— Sn.v.365

Illustration

parinibbānaṃ

passing away to the Untroubled-without-residue

Tonight in the last watch will be the ascetic Gotama's passing away to the Untroubled-without-residue.

ajjeva rattiya pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati.

— D.2.149

Illustration

parinibbātu

pass away to the Untroubled-without-residue; parinibbāna, passing away to the Untroubled-without-residue

Bhante, let the Blessed One now pass away to the Untroubled-without-residue! Let the Sublime One now pass away to the Untroubled-without-residue! Now is the time for the Blessed One's passing away to the Untroubled-without-residue!

Parinibbātu'dāni bhante bhagavā parinibbātu sugato parinibbānakālo'dāni bhante bhagavato ti.

— S.5.262

Illustration

parinibbutesu

passed away to the Untroubled-without-residue

The assembly [of bhikkhus] appears to me empty now that Sāriputta and Moggallāna have passed away to the Untroubled-without-residue.

parisā suññā viya khāyati parinibbutesu sārīputtamoggallānesu.

— S.5.164

Illustration

parinibbāyī

one who realises the Untroubled

He is one who realises the Untroubled with effort in this very lifetime

diṭṭheva dhamme sasaṅkhārāparinibbāyī hoti.

— A.2.155

Illustrations: nibbuta

Illustration

nibbuto

extinguished

Ego completely extinguished.

abhinibbutatto.

— Sn.v.456

Illustration

nibbutaṃ

quenched

An iron ball that had been heated all day:

After a time it was cool and quenched.

aparena samayena sītaṃ nibbutaṃ.

— D.2.335

Illustration

nibbuto

extinguished

When a fire has used up its fuel:

Being without fuel material it is reckoned as extinguished.

anāhāro nibbuto'teva saṅkhaṃ gacchatī ti.

— M.1.486-7

Illustration

nibbuto

go out

I hope, dear, that the fire did not go out.

kacci te tāta aggi na nibbuto ti.

— D.2.340

Illustration

nibbuto

extinguished

My fire is extinguished.

nibbuto'gini.

— Sn.v.19

Comment:

'Fire' here perhaps means the three fires: the fire of attachment, hatred, undiscernment of reality (*rāgaggi dosaggi mohaggi*) (D.3.217).

Illustration

nibbuto

inwardly at peace

Inwardly at peace amidst those who are tormented [by spiritual defilement].

ḍayhamānesu nibbuto.

— Th.v.1060

Illustration

nibbuto

inwardly at peace

'The bhikkhu who in the face of sensuous pleasures lives the religious life with reflectiveness, free of craving, ever mindfully, and inwardly at peace, for him there are no states of spiritual instability.

*Kāmesu brahmacariyavā vītataṇho sadā sato
Saṅkhāya nibbuto bhikkhu tassa no santi iñjitā.*

— Sn.v.1041

Illustration

nibbuto

realised the Untroubled

Through the destruction of attachment, hatred, and undiscernment of reality he has realised the Untroubled.

rāgadosamohakkhayā sa nibbuto ti.

— D.2.136

Comment:

In verse, *parinibbuto* is often abbreviated to *nibbuto*.

Illustration

nibbutā

realised the Untroubled

Through knowledge [of things according to reality] the wise have realised the Untroubled.

Aññāya nibbutā dhīrā.

— S.1.24

Comment:

In verse, *parinibbuto* is often abbreviated to *nibbuto*.

Illustration

nibbutā

realised the Untroubled

You are freed from inward distress. You have realised the Untroubled.

sītibhūtāsi nibbutā ti.

— Thī.v.16

Comment:

In verse, *parinibbuto* is often abbreviated to *nibbuto*.

Illustration

anupādisesāya nibbānadhātuyā parinibbuto

passed away to the Untroubled-without-residue

Here the Perfect One passed away to the Untroubled-without-residue

idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto ti pi.

— D.2.140

Comment:

Anupādisesāya nibbānadhātuyā parinibbuto: 'passed away to the Untroubled in relation to the Untroubled-without-residue.'

Illustrations: nibbuti

Illustration

nibbutiṃ

inward peace

Knowing inward peace as Peace, he should not be negligent in [practising] Gotama's training system.

Santī ti nibbutiṃ ñatvā sāsane gotamassa napamajjeyya.

— Sn.v.933

Illustration

nibbutiṃ

inward peace

I will exchange ageing for agelessness, the torment [of spiritual defilement] for inward peace, for supreme inward peace, for unsurpassed safety from [the danger of] bondage [to individual existence].

*Ajaraṃ jiraṃānena tappamānena nibbutiṃ
Nimissaṃ paramaṃ santiṃ yogakkhemaṃ anuttaraṃ ti.*

— Th.v.32

Nibbidā; Nibbindati

Renderings

- *nibbidā*: disillusionment
- *nibbidā*: disillusionment [with sensuous pleasure]
- *nibbidā*: disillusionment [with originated phenomena]
- *nibbindati*: to be disillusioned
- *nibbindati*: to be disillusioned [with originated phenomena]

Introduction

With specified objects

Nibbidā and *nibbindati* often have specified objects. For example:

disillusioned with bodily form

rūpasmimpi nibbindati.

— S.3.21

disillusionment with old age and death

jarāmarāṇassa ce bhikkhu nibbidāya.

— S.2.18

With a broad specified object

Sometimes they have a broad specified object e.g. 'originated phenomena':

disillusioned with all originated phenomena

sabbasaṅkhāresu nibbindituṃ.

— S.2.191

With a broad unspecified object due to abbreviation

Sometimes the object is unspecified due to abbreviation. For example, a bhikkhu who realises the nature of the five aggregates becomes disillusioned with each of them (*rūpasmimpi nibbindati... viññāṇasmimpi nibbindati* S.3.21). The sutta continues:

Being disillusioned, he is unattached.

nibbindaṃ virajjati

This *nibbindaṃ* means 'being disillusioned with all five aggregates', which are unspecified due to abbreviation.

With a broad object implied by context

Sometimes a broad object is indicated by the context. For example, in twenty five years since his going forth [into the ascetic life], Venerable Sappadāsa attained not a moment's inward peace, being oppressed by attachment to sensuous pleasure (*kāmarāgena addito*). So he picked up a razor in order to cut a vein:

Then proper contemplation arose in me. The danger [of sensuous pleasure] became apparent [to me]; and disillusionment [with originated phenomena] was firmly established [in me]

*Tato me manasikāro yoniso udapajjatha
Ādīnavo pāturahu nibbidā samatiṭṭhatha.*

— Th.v.409

(...) Whereupon my mind was liberated [from perceptually obscuring states].

tato cittaṃ vimucci.

— Th.v.410

Because it led to arahantship, we take the object of *nibbidā* to be originated phenomena (*sabbasaṅkhārā*), not just sensuous pleasure.

Rendering a broad object: 'originated phenomena' or 'things'?

In the scriptures, the five aggregates are collectively called either 'originated phenomena' (*saṅkhārā*), or 'things' (*dhammā*), for example in this quote:

Bodily form... advertence is unlasting

Rūpaṃ bhikkhave aniccaṃ... viññāṇaṃ aniccaṃ

(...) Bodily form... advertence is void of personal qualities

Rūpaṃ bhikkhave anattā... viññāṇaṃ anattā

(...) All originated phenomena (*saṅkhārā*) are unlasting;

sabbe saṅkhārā aniccā

(...) All things (*dhammā*) are void of personal qualities

sabbe dhammā anattā ti.

— M.1.228

Therefore consider again the phrase we used above:

Being disillusioned, he is unattached.

nibbindaṃ virajjati

This could be rendered as either:

1. Being disillusioned [with all things], he is unattached [to all things].
2. Being disillusioned [with originated phenomena], he is unattached [to originated phenomena].

For stylistic reasons we choose the latter, for example in this passage:

For one who knows and sees things according to reality, there is no need to harbour the aspiration: 'May I be disillusioned [with originated phenomena] and unattached [to originated phenomena]':

Yathābhūtaṃ bhikkhave jānato passato na cetanāya karaṇīyaṃ nibbindāmi virajjāmi ti.

(...) It is quite natural that one who knows and sees things according to reality, is disillusioned [with originated phenomena] and unattached [to originated phenomena].'

Dhammatā esā bhikkhave yaṃ yathābhūtaṃ jānaṃ passaṃ nibbindati virajjati.

— A.5.3

Illustrations

Illustration

nibbida

disillusionment

He who abides contemplating things conducive to psychological bondage with disillusionment abandons attachment, hatred, and undiscernment of reality.

Samyojaniyesu bhikkhave dhammesu nibbidānupassī viharanto rāgaṃ pajahati dosaṃ pajahati mohaṃ pajahati.

— A.1.51

Illustration

nibbidāya

disillusionment

The noble disciple is

indifferent to the visual sense of the past,

atītasmiṃ cakkhusmiṃ anapekkho hoti

he does not long for the visual sense of the future,

anāgataṃ cakkhuṃ nābhinandati

he applies himself to disillusionment with the visual sense of the present, to non-attachment to it, and to the ending of it

paccappannassa cakkhussa nibbidāya virāgāya nirodhāya paṭipanno hoti.

— S.4.4

Illustration

nibbida

disillusionment

An attitude of disillusionment with all originated phenomena will be as present to me as it might in relation to a murderer with a drawn sword

sabbasaṅkhāresu ca me nibbidasaññā paccupaṭṭhitā bhavissati seyyathā pi ukkhittāsike vadhake.

— A.3.443

Illustration

nibbindati

disillusioned

Bhikkhus, contemplate the visual sense properly. Recognise the unlastingness of the visual sense according to reality.

Cakkhuṃ bhikkhave yoniso manasikarotha cakkhu aniccataṇca yathābhūtaṃ samanupassatha

When a bhikkhu, reflecting properly upon the visual sense, recognises the unlastingness of the visual sense according to reality, he is disillusioned with the visual sense.

cakkhusmimpi nibbindati.

— S.4.142

Illustration

nibbindathā

disillusioned

A 'carbuncle' is a metaphor for this [wretched human] body made of the four great material phenomena.

'Gaṇḍo ti kho bhikkhave imasseva cātummahābhūtikassa kāyassa adhivacanaṃ

It has nine openings, nine orifices.

tassa nava vanamukhāni nava abhedanamukhāni

Whatever oozes out of them is foul, foul-smelling, and disgusting.

yaṃ kiñci paggharati asuciññeva paggharati duggandhaññeva paggharati jegucchiyaññeva paggharati

Therefore be disillusioned with this [wretched human] body

Tasmātiha bhikkhave imasmiṃ kāye nibbindathā ti.

— A.4.386

Illustration

nibbidāya

disillusionment [with sensuous pleasure]

Then Yasa, having awoken sooner than usual saw his retinue asleep: one with a lute in her arm, one with a tabor under her chin, one with a drum under her arm, one with dishevelled hair, one who was dribbling, and others who were muttering. One would think it was a charnel ground before one's eyes (*hatthappattaṃ susānaṃ maññe*).

Seeing this, the danger [of sensuous pleasure] became apparent to him (*disvānassa ādīnavo pāturahosi*). His mind was established in disillusionment [with sensuous pleasure] (*nibbidāya cittaṃ saṇṭhāsi*) (Vin.1.15).

Comment:

This disillusionment did not lead to arahantship, so we do not parenthesise it 'disillusionment [with originated phenomena].'

Illustration

nibbindati

disillusioned [with originated phenomena]

Bodily form is existentially void... advertence is existentially void. Seeing thus, the noble disciple is disillusioned with bodily form... advertence.

rūpaṃ bhikkhave... viññāṇaṃ dukkhā. Evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmimpi nibbindati... viññāṇasmimpi nibbindati.

Being disillusioned [with originated phenomena], he is unattached [to originated phenomena]. Being unattached [to originated phenomena], he is liberated [from perceptually obscuring states].

Nibbindaṃ virajjati. Virāgā vimuccati.

— S.3.21

Illustration

nibbindati

disillusioned [with originated phenomena]

For one who knows and sees things according to reality, there is no need to harbour the aspiration: 'May I be disillusioned with and unattached [to originated phenomena]':

Yathābhūtaṃ bhikkhave jānato passato na cetanāya karaṇīyaṃ nibbindāmi virajjāmī ti.

It is natural that one who knows and sees things according to reality, is disillusioned with and unattached [to originated phenomena].'

Dhammatā esā bhikkhave yaṃ yathābhūtaṃ jānaṃ passaṃ nibbindati virajjati.

— A.5.3

Illustration

nibbindituṃ

to be disillusioned

Unlasting are originated phenomena.

evaṃ aniccā bhikkhave saṅkhārā

Unenduring are originated phenomena.

evaṃ addhuvā bhikkhave saṅkhārā

Unconsoling are originated phenomena.

evaṃ anassāsikā bhikkhave saṅkhārā.

It is time enough, bhikkhus, to be disillusioned with all originated phenomena, to be unattached to them, to be liberated from them.

yāvañcidaṃ bhikkhave alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccituṃ.

— A.4.101

Illustration

nibbindituṃ

to be disillusioned

A first point is not to be discerned of beings [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving, roaming and wandering the round of birth and death.

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsārataṃ.

It is time enough, bhikkhus, to be disillusioned with all originated phenomena, to be unattached to them, to be liberated from them.

Yāvañcidaṃ bhikkhave alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccituṃ.

— S.2.181-2

Illustration

nibbindati

disillusioned; nibbindaṃ disillusioned [with originated phenomena]

The noble disciple is disillusioned with

pleasant sense impression

sukhāyapi vedanāya nibbindati

unpleasant sense impression

dukkhāyapi vedanāya nibbindati

neutral sense impression

adukkhamasukhāyapi vedanāya nibbindati

Being disillusioned [with originated phenomena] he is unattached [to originated phenomena].

nibbindaṃ virajjati

Being unattached [to originated phenomena] he is liberated [from perceptually obscuring states].

virāgā vimuccati.

— M.1.500

Nimitta

Renderings

- *nimitta*: hint
- *nimitta*: boundary mark
- *nimitta*: sexual organ
- *nimitta*: phenomena
- *nimitta*: quality
- *nimitta*: aspect
- *nimitta*: attribute
- *nimitta*: body mark
- *nimitta*: telltale sign
- *nimitta*: grounds
- *nimitta*: practice
- *nimitta*: way of practice
- *nimitta*: abiding phenomenon

- *mukhanimitta*: facial image
- *samādhinimitta*: object of meditation
- *pubbanimitta*: preindication
- *pubbanimitta*: premonitory sign
- *animitta dhātu*: the unabiding phenomenon
- *animitta cetosamādhi*: inward collectedness that is focused upon the unabiding [phenomena]
- *animitta cetovimutti*: liberation [from perceptually obscuring states] by focusing upon the unabiding [phenomenon]

Introduction

Nimitta: phantasm

A phantasm is a mental representation of a sense object that one attaches to and pursues:

If a bhikkhu sees a visible object via the visual sense,

cakkhunā rūpaṃ disvā

(...) and his mind pursues the phantasm of the visible object,

rūpanimittānusāri viññāṇaṃ hoti

(...) is tied to the sweetness of the phantasm of the visible object,

rūpanimittassādagathitaṃ

(...) then his mind is called 'distracted and scattered externally'

bahiddhā viññāṇaṃ vikkhittaṃ visaṭṭanti vuccati.

— M.3.225

Nimitta: not 'mental image'

Visual phantasms could be called 'mental images,' but not all phantasms are visual, so 'image' is incorrect for *nimitta*. For example:

In hearing an audible object via the auditory sense, if his mind pursues the phantasm of the audible object

Sotena saddaṃ sutvā saddanimittānusārī viññāṇaṃ hoti

In knowing a mentally known object via the mental sense, if his mind pursues the phantasm of the mentally known object

Manasā dhammaṃ viññāya dhammanimittānusārī viññāṇaṃ hoti

Reification: overcome by focusing upon the unabiding phenomenon

Phantasms persist in the mind if sense objects are 'reified'; that is, if sense objects are seen as real and unchanging. Phantasms are overcome by focusing upon the unabiding phenomenon. This is the end of reification.

It is impossible, friend, out of the question, that one might develop and cultivate the liberation [from perceptually obscuring states] by focusing upon the unabiding [phenomenon], make it one's vehicle and practice, carry it out, pursue it, and properly undertake it, yet the mind would still pursue phantasms. There is no such possibility.

Aṭṭhānametaṃ āvuso anavakāso yaṃ animittāya cetovimuttiyā bhāvitāya bahulikātāya yāṇikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya atha ca paṇassa nimittānusārī viññāṇaṃ bhavissati ti ti netam ṭhānaṃ vijjati.

(...) For this is the liberation from all abiding phenomena, namely the liberation [from perceptually obscuring states] by focusing upon the unabiding [phenomenon].

Nissaraṇaṃ hetam āvuso sabbanimittānaṃ yadidaṃ animittā cetovimutti.

— A.3.292

We will discuss the nature of the unabiding phenomenon below.

Nimitta: abiding phenomena

Nimitta can mean 'abiding phenomenon,' which means a phenomenon that is regarded as an actual, existing thing instead of an everchanging condition. Abiding phenomena are illusions produced by attachment, hatred, and undiscernment of reality (*rāgo kho bhante nimittakaraṇo doso nimittakaraṇo moho nimittakaraṇo*, S.4.296-7). A meditator can choose to not focus on abiding phenomena, and instead focus on 'the unabiding phenomenon' (*animitta dhātu* M.1.297). For fuller versions of the quotes here, see Illustrations below.

Focusing upon the unabiding phenomenon equals perceiving the passing away and ending [of originated phenomena]

Focusing on the unabiding phenomenon (i.e. the *animittadhātu*) is equivalent to perceiving the passing away and ending [of originated phenomena]. This can be proven in four steps as follows:

1. Attaining the liberation [from perceptually obscuring states] by focusing upon the unabiding [phenomenon] (*animittāya cetovimuttiyā samāpattiyā*) involves these steps:

not focusing upon any abiding phenomenon

sabbanimittānañca amanasikāro

focusing upon the unabiding phenomenon

animittāya ca dhātuyā manasikāro.

— M.1.297

2. 'Any/all abiding phenomena' (*sabbanimittāni*) means the senses, their objects, and the phenomena involved in sense impression, as this passage shows:

He perceives all phenomena (*sabbanimittāni*) differently. He sees the visual sense differently, he sees visible objects differently... .

sabbanimittāni aññato passati cakkhuṃ aññato passati rūpe aññato passati... mano aññato passati dhamme aññato passati manoviññāṇaṃ aññato passati manosamphassaṃ aññato passati yampidaṃ mano samphassapaccayā uppajjati sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aññato passati.

— S.4.50

3. Not focusing upon any abiding phenomenon (*sabbanimittānañca amanasikāro*) is equivalent to the *etaṃ santaṃ* reflection, as this passage shows:

A bhikkhu reflects thus: This is peaceful, this is sublime, namely: the quelling of all originated phenomena, the relinquishment of the whole phenomenon of attachment, the destruction of craving, the passing away [of originated phenomena], the ending [of originated phenomena], the Untroubled.

Idhānanda bhikkhu evaṃ manasikaroti: etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhaya virāgo nirodho nibbānaṃ ti

(...) In this way his winning of inward collectedness is such that though he does not contemplate the visual sense or visible object... nor what is seen, heard, sensed, cognised, attained, sought after, thought out by mind, all that he does not contemplate, but yet he still contemplates.

evaṃ kho ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho yathā na cakkhuṃ manasikareyya na rūpaṃ manasikareyya... yampidaṃ dīṭṭhaṃ sutaṃ mutaṃ viññātaṃ pattaṃ pariyesaṃ anuvicariṃ manasā tampi na manasikareyya manasi ca pana kareyyā ti.

— A.5.321

4. The *etaṃ santaṃ* reflection equals the perceptions of non-attachment to and ending [of originated phenomena]. This is obvious in the passage in 3). The following passages also show it:

And what, Ānanda, is the perception of the passing away [of originated phenomena]?

virāgasaññā

(...) In this regard, Ānanda, a bhikkhu... contemplates thus: This is peaceful, this is sublime, namely: the quelling of all originated phenomena, the relinquishment of the whole phenomenon of attachment, the destruction of craving, the passing away [of originated phenomena], the Untroubled.

etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nibbānan ti.

What is the perception of the ending [of originated phenomena]?

nirodhasaññā

(...) In this regard, Ānanda, a bhikkhu... contemplates: This is peaceful, this is sublime, namely: the quelling of all originated phenomena, the relinquishment of the whole phenomenon of attachment, the destruction of craving, the ending [of originated phenomena], the Untroubled.

etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo nirodho nibbānan ti.

— A.5.110

Thus focusing upon the unabiding phenomenon is equivalent to perceiving the passing away and ending of originated phenomena.

Focusing upon the unabiding phenomenon means the disappearance of personal identity

That the *etaṃ santaṃ* reflection, and therefore the *animittadhātu*, is equivalent to the disappearance of the illusions of personal identity and personal ownership, and of the proclivity to self-centredness is indicated in the following passage:

In this regard a bhikkhu reflects thus: This is peaceful, this is sublime, namely: the quelling of all originated phenomena, the relinquishment of the whole phenomenon of attachment, the destruction of craving, the passing away [of originated phenomena], the ending [of originated phenomena], the Untroubled.

Idhānanda bhikkhuno evaṃ hoti etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānanti.

(...) In this way his winning of inward collectedness would be such that regarding this [wretched human] body together with its advertence he would have no illusions of personal identity or personal ownership, and no proclivity to self-centredness. Likewise in all external phenomena he would have no illusions of personal identity or personal ownership, and no proclivity to self-centredness.

Evaṃ kho ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho yathā imasmiṅca saviññāṇake kāye ahaṅkāramamaṅkāramānānusayā nāssu bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā nāssu

(...) He would so enter and abide in the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, that he would have no illusions of personal identity or personal ownership, and no proclivity to self-centredness.

yaṅca cetovimuttiṃ paññāvimuttiṃ upasampajja viharato ahaṅkāramamaṅkāramānānusayā na honti taṅca cetovimuttiṃ paññāvimuttiṃ upasampajja vihareyya.

— A.1.133

Illustrations

Illustration

nimitte

hint

But though Venerable Ānanda was given such a broad hint by the Blessed One, such an obvious suggestion, he was unable to perceive it.

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ.

— S.5.259

Illustration

nimittaṃ

boundary mark

I allow you to agree upon a boundary. And thus should it be agreed upon:

anujānāmi bhikkhave sīmaṃ sammannituṃ. Evañca pana bhikkhave sammannitabbā.

First, boundary marks should be announced

Paṭhamaṃ nimittā kittetabbā

A boundary mark consisting of a hillside, a rock, a grove, a tree, a road, an anthill, a river, a body of water.

pabbatanimittaṃ pāsāṇanimittaṃ vananimittaṃ rukkhanimittaṃ magganimittaṃ vammikanimittaṃ nadānimittaṃ udakanimittaṃ.

— Vin.1.106

Illustration

nimittaṃ

sexual organ

Sexual organ penetrated by a sexual organ, a reproductive organ by a reproductive organ, even if only the diameter of a sesame seed.

yo nimittena nimittaṃ aṅgajātena aṅgajātaṃ antamaso tilaphalamattampi paveseti.

— Vin.1.28

Illustration

nimittesu

phenomena

Knowing and seeing what in this [wretched human] body together with its advertence and all external phenomena, do the illusion of personal identity, the illusion of personal ownership, and the proclivity to self-centredness not exist?

Kathaṃ pana bhante jānato kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī ti?.

— M.3.18

Illustration

nimittāni

phenomena

Through profoundly understanding the whole teaching, he perceives all phenomena differently.

sabbaṃ dhammaṃ pariññāya sabbanimittāni aññato passati

He sees the visual sense differently, he sees visible objects differently... whatever sense impression that arises due to mental sensation... that too he sees differently.

cakkhuṃ aññato passati rūpe... cakkhuviññāṇaṃ... cakkhusamphassaṃ... yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aññato passati.

— S.4.50

Illustration

nimittaṃ

quality

There is the quality of loveliness:

Atthi bhikkhave subhanimittam

Much improper contemplation in that regard is a condition that nourishes both the arising of unarisen sensuous hankering, and the increase and expansion of arisen sensuous hankering.

Tattha ayoniso manasikārabahulikāro ayamāhāro anuppannassa vā kāmacchandassa uppādāya uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya.

— S.5.64

Illustration

nimittam

quality

Avoid the quality of loveliness that is associated with attachment

Nimittam parivajjehi subham rāgūpasamhitam.

— S.1.188

Illustration

nimitta

aspect

In seeing a visible object via the visual sense do not grasp its aspects and features.

Cakkhunā rūpaṃ disvā mā nimittaggāhī mānuvyañjanaggāhī.

— M.3.134

Illustration

nimittam

aspect

In seeing a visible object with mindfulness muddled, focusing on the agreeable aspect,

Rūpaṃ disvā sati muṭṭhā piyaṃ nimittaṃ manasikaroto.

— S.4.76

Illustration

nimittaṃ

aspect

Ignoring the aspect of shape but contemplating the aspect of light.

rūpanimittaṃ amanasikarivā obhāsanimittaṃ manasikaromi.

— M.3.161

Illustration

nimittā

attributes

You have the traits, marks, and attributes of a householder

Te hi te gahapati ākāra te liṅgā te nimittā yathā taṃ gahapatissā ti.

— M.1.360

Illustration

nimitta

body marks

Experts in body marks and conformations (i.e. physiognomists)

vyañjananimittakovidā.

— D.3.152

Illustration

nimittaṃ

telltale signs

Suppose a wise, competent, proficient cook presented a king or a royal minister with various kinds of savoury dishes. Such a cook would notice his master's telltale signs.

paṇḍito viyatto kusalo sūdo sakassa bhattu nimittaṃ uggaṇhāti:

'Today this dish pleased my master' or 'He reached for this one' or 'He took a lot of this one' or 'He praised this one'

idaṃ vā me ajja bhattu sūpeyyaṃ ruccati imassa vā abhiharati imassa vā bahuṃ gaṇhāti imassa vā vaṇṇaṃ bhāsati

That cook gains gifts of clothing, wages and bouses. Why? Because that wise, competent, proficient cook notices his master's telltale signs.

Tathā hi so bhikkhave paṇḍito byatto kusalo sūdo sakassa bhattu nimittaṃ uggaṇhāti.

— S.5.151

Illustration

nimittaṃ

telltale sign

As he abides contemplating the nature of the body, his mind becomes collected, his defilements are abandoned.

Tassa kāye kāyānupassino viharato cittaṃ samādhīyati upakkilesā pahīyanti

He notices that telltale sign.

so taṃ nimittaṃ uggaṇhāti.

That wise, competent, proficient bhikkhu gains pleasant states of meditation in this lifetime and mindfulness and full consciousness. For what reason?

Sakho so bhikkhave paṇḍito viyatto kusalo bhikkhu lābhī ceva hoti diṭṭhadhammasukhavihārānaṃ lābhī hoti satisampajañña. Taṃ kissa hetu:

Because that wise, competent, proficient bhikkhu notices the telltale signs of his own mind.

tathā hi so bhikkhave paṇḍito vyatto kusalo bhikkhu sakassa cittassa nimittaṃ uggaṇhātī ti.

— S.5.151-2

Illustration

nimittassa

telltale signs

One who is proficient [in discerning] the telltale signs of the mind.

Cittanimittassa kovido.

— Th.v.85

Illustration

pubbanimittāni

premonitory sign

When a deva is due to pass away from the group of devas, five premonitory signs appear:

pañcassa pubbanimittāni pātubhavanti

his garlands wither, his clothes get dirty, his armpits sweat, his body radiance fades, he no longer enjoys his throne.

mālā milāyanti vatthāni kilissanti kacchehi sedā muccanti kāye dubbaññaṃ okkamati sake devo devāsane nābhiraṃatī ti.

— It.76-7

Illustration

pubbanimittaṃ

preindication

Bhikkhus, this is the foretoken and preindication of the rising of the sun, namely dawn.

Suriyassa bhikkhave udayato etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ yadidaṃ aruṇaggaṃ.

— S.5.30

Illustration

pubbanimittaṃ

preindication

So, too, for a bhikkhu this is the foretoken and preindication of the arising of the noble eightfold path, namely virtuous friendship.

evameva kho bhikkhave bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṃ pubbaṅgamaṃ etaṃ pubbanimittaṃ yadidaṃ kalyāṇamittatā

When a bhikkhu has a virtuous friend, it is to be expected that he will develop this noble eightfold path

Kalyāṇamittasetaṃ bhikkhave bhikkhuno pāṭikaṅkhaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati.

— S.5.30

Illustration

nimittaṃ

image

A woman or man examining their facial image in a bowl of clear water.

acche vā udapatte sakaṃ mukhanimittaṃ paccavekkhamāno.

— A.5.92

Illustration

nimittaṃ

grounds

There has arisen in me this faculty of physical-plus-psychological neutral experience. That arises with grounds, with a source, with originative factors, with necessary conditions.

uppannaṃ kho me idaṃ upekkhindriyaṃ. Tañca kho sanimittaṃ sanidānaṃ sasaṅkhāraṃ sappaccayaṃ.

— S.5.215

Illustration

nimittaṃ

grounds

Unvirtuous, spiritually unwholesome factors arise with grounds, not without grounds. By abandoning those grounds those unvirtuous, spiritually unwholesome factors do not exist.

Sanimittā bhikkhave uppajjanti pāpakā akusalā dhammā no animittā. Tasseva nimittassa pahānā evaṃ te pāpakā akusalā dhammā na honti.

— A.1.82

Illustration

samādhinimittaṃ

object of meditation

He carefully concentrates on an object of meditation

sakkaccaṃ samādhinimittaṃ adhiṭṭhāti.

— A.1.115

Illustration

samādhinimittaṃ

meditation object

A bhikkhu fosters a favourable meditation object,

Idha bhikkhave bhikkhu uppannaṃ bhaddakaṃ samādhinimittaṃ anurakkhati

the mental image of a skeleton

aṭṭhikasaññaṃ

the mental image of a maggot-infested corpse

pulavakasaññaṃ

the mental image of a discoloured corpse

vinīlakasaññaṃ

the perception of a festering corpse

vipubbakasaññaṃ

the mental image of a cut up corpse

vicchiddakasaññaṃ

the mental image of a bloated corpse

uddhumātakasaññaṃ.

— A.2.16-7

Illustration

nimitte

meditation object

That bhikkhu should direct his mind towards some faith inspiring meditation object.

kismiñcīdeva pasādaniye nimitte cittaṃ paṇidahitabbaṃ.

— S.5.156

Illustration

nimittaṃ

ways of practice

A bhikkhu who is applied to the higher mental states should focus on three ways of practice not exclusively, but from time to time: inward collectedness, effort, and detached awareness

Adhicittamanuyuttaṃ bhikkhave bhikkhunā tīṇi nimittāni kālena kālaṃ manasikātabbāni kālena kālaṃ samādhinimittaṃ manasikātabbaṃ kālena kālaṃ paggahanimittaṃ manasikātabbaṃ kālena kālaṃ upekkhānimittaṃ manasikātabbaṃ.

If such a bhikkhu focuses exclusively on the practice of inward collectedness it is likely that his mind will fall into indolence

ekantaṃ samādhinimittaññeva manasikareyya ṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyya

If he focuses exclusively on the practice of effort it is likely that his mind will fall into restlessness

ekantaṃ paggahanimittaññeva manasikareyya ṭhānaṃ taṃ cittaṃ uddhaccāya saṃvatteyya

If he focuses exclusively on the practice of detached awareness it is likely that his mind will be not properly collected for the destruction of perceptually obscuring states

ekantaṃ upekkhānimittaññeva manasikareyya ṭhānaṃ taṃ cittaṃ na sammā samādhiyetha āsavānaṃ khayāya.

— A.1.256

Illustration

nimittāni

ways of practice; nimittaṃ, meditation object

A bhikkhu who is applied to the higher mental states should from time to time focus on five ways of practice.

Adhicittamanuyutta bhikkhave bhikkhunā pañca nimittāni kālena kālaṃ manasikātabbāni. Katamāni pañca?

When a bhikkhu is focusing on some meditation object that arouses unvirtuous, spiritually unwholesome thoughts connected with desire, hatred, and undiscernment of reality

Idha bhikkhave bhikkhunā yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi.

then he should focus on some other meditation object connected with what is spiritually wholesome.

tena bhikkhave bhikkhunā tamhā nimittā aññaṃ nimittaṃ manasikātabbaṃ kusālūpasamhitam

then he should examine the danger of those thoughts, that they are spiritually unwholesome, blameworthy, and have an unpleasant karmic consequence

tena bhikkhave bhikkhunā tesaṃ vitakkānaṃ ādīnava upaparikkhitabbo itipime vitakkā akusalā itipime vitakkā sāvajjā itipime vitakkā dukkhavipākāti

then he should arouse unmindfulness and inattention towards those thoughts

tena bhikkhave bhikkhunā tesaṃ vitakkānaṃ asati amanasikāro āpajjitabbo.

then he should pay attention to the dynamic quality of those thoughts

tena bhikkhave bhikkhunā tesaṃ vitakkānaṃ vitakkasaṅkhārasaṇṭhānaṃ manasikātabbaṃ

then he should beat down, restrain, crush mind with the mind

tena bhikkhave bhikkhunā dante'bhīdantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhisantāpetabbaṃ.

Thus, those unvirtuous, spiritually unwholesome thoughts connected with desire, hatred, and undiscernment of reality are abandoned.

ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti.

— M.1.118-122

Illustration

nimittaṃ

practice

There are the practice of inward calm, the practice of inward composure:

Atthi bhikkhave samathanimittaṃ avyagganimittaṃ

Much proper contemplation in that regard is a condition that nourishes both the arising of the unarisen enlightenment factor of inward collectedness and the perfection through spiritual cultivation of the arisen enlightenment factor of inward collectedness.

tattha yoniso manasikārabahulikāro ayamāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā.

— S.5.66

Illustration

nimittānaṃ

perception of any abiding phenomenon; animittāya dhātuyā, the unabiding phenomenon

Two necessary conditions for the attainment of the liberation [from perceptually obscuring states]
by focusing upon the unabiding [phenomenon]

dve kho āvuso paccayā animittāya cetovimuttiyā samāpattiya

not focusing upon any abiding phenomenon

sabbanimittānañca amanasikāro

focusing upon the unabiding phenomenon

animittāya ca dhātuyā manasikāro

Three necessary conditions for the persistence of the liberation [from perceptually obscuring states]
by focusing upon the unabiding [phenomenon]

Tayo kho āvuso paccayā animittāya cetovimuttiyā t̐hitiyā

not focusing upon any abiding phenomenon

sabbanimittānañca amanasikāro

focusing upon the unabiding phenomenon,

animittāya ca dhātuyā manasikāro

a prior aspiration [for its persistence]

pubbeva abhisāṅkhāro

To emerge, there must be

focusing upon the perception of all abiding phenomena

sabbanimittānañca manasikāro

not focusing upon the unabiding phenomenon

animittāya ca dhātuyā amanasikāro.

— M.1.297

Illustration

nimitta

perception of any abiding phenomenon

In this regard, by not focusing upon any abiding phenomenon, a bhikkhu enters and abides in the inward collectedness that is focused upon the unabiding [phenomena].

Idha bhante bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhīṃ upasampajja viharati

This is called the liberation [from perceptually obscuring states] by focusing upon the unabiding [phenomenon]...

ayaṃ vuccati bhante animittā cetovimutti....

— S.4.296-7

Illustration

nimitta

abiding phenomenon

Attachment, bhante, is a producer of abiding phenomena. Hatred is a producer of abiding phenomena. Undiscernment of reality is a producer of abiding phenomena.

rāgo kho bhante nimittakaraṇo doso nimittakaraṇo moho nimittakaraṇo.

— S.4.296-7

Illustration

animitto cetosamādhī

inward collectedness that is focused upon the unabiding [phenomena]; *nimittānaṃ*, any abiding phenomenon; *nimittā*, phantasm

Venerable MahāMoggallāna said this:

'Here, friends, while I was alone in solitary retreat, a reflection arose in my mind thus: 'It is said, "inward collectedness that is focused upon the unabiding [phenomena]; inward collectedness that is focused upon the unabiding [phenomena]." What now is the inward collectedness that is

focused upon the unabiding [phenomena]?'

Animitto cetosamādhī animitto cetosamādhīti vuccati katamo nu kho animitto cetosamādhī ti

Then, friends, it occurred to me:

Tassa mayhaṃ āvuso etadahosi

In this regard a bhikkhu, by not focusing upon any abiding phenomenon,

Idha bhikkhu sabbanimittānaṃ amanasikārā

enters and abides in the inward collectedness that is focused upon the unabiding [phenomena].

animittaṃ cetosamādhīṃ upasampajja viharati

This is called the inward collectedness that is focused upon the unabiding [phenomena].

ayaṃ vuccati animitto cetosamādhī ti.

Then, friends, by not focusing upon any abiding phenomenon,

So khvāhaṃ āvuso sabbanimittānaṃ amanasikārā

I entered and dwelt in inward collectedness that is focused upon the unabiding [phenomena].

animittaṃ cetosamādhīṃ upasampajja viharāmi

While I abided therein my mind pursued phantasms.

tassa mayhaṃ āvuso iminā vihārena viharato nimittānusārī viññānam hoti

Then, friends, the Blessed One came to me by means of psychic power and said:

Atha kho maṃ āvuso bhagavā iddhiyā upasaṅkamtivā etadavoca

'Moggallāna, Moggallāna, do not be negligent, brahman, in [practising] inward collectedness that is focused upon the unabiding [phenomena].

moggallāna moggallāna mā brāhmaṇa animittaṃ cetosamādhīṃ pamādo

Steady your mind in inward collectedness that is focused upon the unabiding [phenomena]

animittena cetosamādhismiṃ cittaṃ saṇṭhapehi

Concentrate your mind in inward collectedness that is focused upon the unabiding [phenomena]

animittena cetosamādhismiṃ cittaṃ ekodiṃ karohi

Compose your mind in inward collectedness that is focused upon the unabiding [phenomena]

animitte cetosamādhismiṃ cittaṃ samādahāti.

— S.4.263-269

Comment:

At D.3.249, it says that one who has developed *animitta cetovimuttī*, it is impossible, out of the question, that his mind would pursue phantasms. So, Moggallāna's attainment must have been weakly developed.

Niyāma

Renderings

- *niyāma*: the way [of rightness comprised of spiritually wholesome factors]
- *sammattaniyāmaṇ*: the way of rightness [comprised of spiritually wholesome factors]
- *niyāmaṇ kusalesu dhammesu sammattaṇ*: the way of rightness comprised of spiritually wholesome factors

Introduction

PED: definition

PED says *niyāma* means 'way, way to an end or aim, esp. to salvation, right way (*sammattaniyāma*); method, manner. practice.'

Niyāma: abbreviation

Niyāma is an abbreviation that occurs only in verse. The expanded form seen in prose is: *niyāmaṇ kusalesu dhammesu sammattaṇ*. Bodhi apparently agrees, because, commenting on S.1.196, he says '*Niyāma* here no doubt represents *sammattaniyāma*,' which is the abbreviation used in prose.

Niyāma: in verse

In verse, *niyāma* occurs in the following ways:

They have reached and realised the way [of rightness comprised of spiritually wholesome factors].

niyāmagataddasā.

— Verse: S.1.196

One who has realised the way [of rightness comprised of spiritually wholesome factors]

niyāmadassī.

— Verse: Sn.v.371

Niyāma: in prose

In prose, *niyāma* occurs in the following ways:

They have entered the way of rightness comprised of spiritually wholesome factors

okkamati niyāmaṃ kusalesu dhammesu sammattaṃ.

— A.1.121

to enter the way of rightness comprised of spiritually wholesome factors

niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ.

— A.3.175-6

one who has entered the way of rightness [comprised of spiritually wholesome factors]

okkanto sammattaniyāmaṃ.

— S.3.225

he could enter the way of rightness [comprised of spiritually wholesome factors]

sammattaniyāmaṃ okkamissatī.

— A.3.441

Conclusion

From this we see:

1. *Niyāma* is always 'entered' in prose, and always 'realised' in verse.
2. In prose, *niyāma* is always associated with 'rightness' (*sammatta*), and in translating verse, this term should be parenthesised.
3. Where, in prose, *kusalesu dhammesu* is missing, it should be parenthesised.

'Way of rightness comprised of spiritually wholesome factors': tautology

'Rightness' (*sammatta*) is defined as the tenfold path:

There are these ten factors of rightness. Which ten? The tenfold path of right factors.

Dasa ime bhikkhave sammattā. Katame dasa: sammādiṭṭhi sammā saṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

— A.5.240

'What is spiritually wholesome' (*kusala*) is defined in the same way:

What is spiritually wholesome? The tenfold path of right factors.

katamañca bhikkhave kusalaṃ. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

— A.5.241

Therefore 'the way of rightness comprised of spiritually wholesome factors' is tautological.

Illustrations

Illustration

niyāma

the way [of rightness comprised of spiritually wholesome factors]

Indeed, for the sake of many the Sage attained enlightenment, for the bhikkhus and bhikkhunīs who have reached and realised the way [of rightness comprised of spiritually wholesome factors].

*Bahūnaṃ vata atthāya bodhiṃ ajjhagamā muni
Bhikkhūnaṃ bhikkhunīnañca ye niyāmagataddasā.*

— S.1.196

Comment

Bodhi says: '*Niyāma* here no doubt represents *sammattaniyāma*.'

Illustration

sammattaniyāmaṃ

the way of rightness [comprised of spiritually wholesome factors]

One who has faith in [the significance of] these teachings and is intent on them is called a 'faith follower,' one who has entered the way of rightness [comprised of spiritually wholesome factors], entered the plane of spiritually outstanding people, transcended the plane of the common man.

Yo bhikkhave ime dhamme evaṃ saddahati adhivuccati ayaṃ vuccati saddhānusārī okkanto sammattaniyāmaṃ sappurisabhumīṃ okkanto vitivatto puthujjanabhumīṃ.

— S.3.225

Illustration

sammattaniyāmaṃ

the way of rightness [comprised of spiritually wholesome factors],

That without being well-adapted to and patient [with originated phenomena] he could enter the way of rightness [comprised of spiritually wholesome factors] is impossible

Anulomikāya khantiyā asamannāgato sammattaniyāmaṃ okkamissatī ti netaṃ ṭhānaṃ vijjati.

— A.3.441

Illustration

niyāmaṃ kusalesu dhammesu sammattaṃ

the way of rightness comprised of spiritually wholesome factors

If one is possessed of five factors, though one listens to the teaching it is not possible to enter the way of rightness comprised of spiritually wholesome factors. Which five? ... if one is aggressive and hardhearted towards the teacher

suṇantopi saddhammaṃ abhabbo niyāmaṃ okkamituṃ kusalesu dhammesu sammattaṃ. Katamehi pañcahi... dhammadesake āhatacitto hoti khilajāto.

— A.3.175-6

Illustration

niyāmaṃ kusalesu dhammesu sammattaṃ

the way of rightness comprised of spiritually wholesome factors

The explanation of the teaching is made available for the sake of the person who will enter the way of rightness comprised of spiritually wholesome factors only if he gets to see the Perfect One and hear the teaching and discipline, and will not do so if he fails to see the Perfect One and hear the teaching and discipline.

Tatra bhikkhave yvāyaṃ puggalo labhanto'va tathāgataṃ dassanāya no alabhanto labhanto'va tathāgatappaveditaṃ dhammavinayaṃ savaṇāya no alabhanto okkamati niyāmaṃ kusalesu dhammesu sammattaṃ. Imaṃ kho bhikkhave puggalaṃ paṭicca dhammadesanā anuññātā.

— A.1.122

Niyyāna

Renderings

- *niyyāna*: salvation
- *niyyāna*: deliverance [from suffering]
- *niyyānaṃ bhavati*: to march forth

Introduction

Niyyānaṃ bhavati: to march forth

In its unexalted sense, *niyyāna* means 'going out, departure,' says PED, as here:

The king will march forth; the king will not march forth;

raññaṃ niyyānaṃ bhavissati. Raññaṃ aniyyānaṃ bhavissati.

— D.1.9

Niyyāna: salvation

For brahmins *niyyāna* was the highest attainment, meaning union with Brahmā, i.e. 'salvation':

This indeed is the direct path, the straight way, which leads to salvation, which leads the one who practises it to union with Brahmā.

ayameva ujumaggo ayamañjasāyano niyyāṇiko niyyāti takkarassa brahmasahavyatāya.

— D.1.235

Niyyāna: deliverance [from suffering]

For Buddhists *niyyāna* has three associations:

1. freedom from suffering (*dukkhā pamuccati*)
2. inward peace (*upasama*)
3. enlightenment (*sambodha*)

These associations support us calling *niyyāna* 'deliverance [from suffering].'

1. This I tell you: This deliverance [from suffering] for the world [of beings] has been declared to you [by me] in accordance with truth. In this way [the world of beings] is released from suffering.

*Etaṃ lokassa niyyānaṃ akkhātaṃ vo yathātathaṃ
Etaṃ vo ahamakkhāmi evaṃ dukkhā pamuccati (Sn.v.172).*

2. Where a teacher is not perfectly enlightened, the teaching is ill-proclaimed, ill-expounded, and does not lead to deliverance [from suffering], or to inward peace. It is expounded by one who is not perfectly enlightened.

*satthā ca hoti asammāsambuddho dhammo ca durakkhāto duppavedito aniyyāniko
anupasamasamvattaniko asammāsambuddhappavedito (D.3.120).*

3. These teachings which are wholesome, noble, and which lead to deliverance [from suffering] and to enlightenment.

Ye te bhikkhave kusalā dhammā ariyā niyyānikā sambodhagāmino (Sn.p.139).

Niyyānika and saṃsāra

PED says *niyyānika* means 'leading out (of *saṃsāra*)', but *niyyānika* cannot be rendered as such because it is never in the suttas directly linked to *saṃsāra*.

Illustrations

Illustration

niyyānaṃ

deliverance [from suffering]

What is that grasping because of which the world [of beings] suffers hardship? Being asked about deliverance [from suffering], tell me how [the world of beings] is released from suffering.

*Katamaṃ taṃ upādānaṃ yattha loko vihaññati
Niyyānaṃ pucchito brūhi kathaṃ dukkhā pamuccati.*

— Sn.v.170

Illustration

niyyānikā

lead to deliverance [from suffering]

But, Ānanda, in regard to those thoughts which are noble, and which lead to deliverance [from suffering], and lead the one who practises them to the complete destruction of suffering, that is to say unsensuous thought, benevolent thought, compassionate thought, he thinks: 'I will think thoughts like these.'

Ye ca kho ime ānanda vitakkā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāya. Seyyathidaṃ nekkhamma vitakko avyāpādavitakko avihimsāvitakko iti evarūpe vitakke vitakkessāmī ti.

— M.3.113-4

Illustration

niyyānikā

lead to deliverance [from suffering]

The seven factors of enlightenment when developed and cultivated are noble and lead to deliverance [from suffering], and lead the one who practises them to the complete destruction of suffering.

Ime kho bhikkhave satta bojjhaṅgā bhāvitā bahulikatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāyāti.

— S.5.82

Nirodha

Renderings

- *nirodha*: ending
- *nirodha*: ending [of originated phenomena]
- *nirodhāya*: to put an end to
- *niruddho hoti*: is ended
- *nirujjhati*: to cease
- *nirodheti*: to put an end to, to be stopped
- *nirodhiko*: destructive

Introduction

Nirodha: ending not cessation

PED says *nirodha* 'is synonymous with *nibbāna* and *parinibbāna*; it may be said to be even a stronger expression as far as the active destruction of the causes of life is concerned.' *Nirodha* is therefore better represented in 'ending' than 'cessation,' though some translators prefer to call it 'stopping':

This is the stopping of anguish.

ayaṃ dukkhanirodho ti.

— Horner, M.1.9

This is the stopping of misery

ayaṃ dukkhanirodho.

— Norman, Sn.p.140

Nirodho plus named object

Nirodha always means the ending of something; it never means just 'ending.' This is most obvious, of course, when it has a named object. For example, the *Rahogata Sutta* describes the 'successive ending of originated phenomena,' calling it *anupubbasaṅkhārānaṃ nirodho*:

The successive ending of originated phenomena is explained by me.

mayā anupubbasaṅkhārānaṃ nirodho akkhāto

(...) For one who attains first jhāna, speech is ended.

paṭhamañ jhānaṃ samāpannassa vācā niruddhā hoti

(...) For one who attains second jhāna, thinking and pondering are ended...

dutiyaṃ jhānaṃ samāpannassa vitakkavicārā niruddhā honti...

(...) For one who attains the ending of perception and sense impression, perception and sense impression are ended.

saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca niruddhā honti

(...) For a bhikkhu whose āsavas are destroyed, attachment, hatred, and undiscernment of reality are ended.

Khīṇāsavassa bhikkhuno rāgo niruddho hoti doso niruddho hoti moho niruddho hoti.

— Rahogata Sutta, S.4.217

Nirodho means 'ending of the five aggregates'

Sometimes *nirodha* occurs without a named object. This has always been perplexing, because it once led Venerable Ānanda to question the Buddha on the matter:

— 'Bhante, it is said, 'Ending, ending.' Through the ending of what things is ending spoken of?'

Nirodho nirodho ti bhante vuccati katamesānaṃ kho bhante dhammānaṃ nirodhā nirodho ti vuccatī ti?

— 'Bodily form, Ānanda, is unlasting, originated, and dependently arisen. It is destined to be destroyed, to disappear, to pass away, to cease. Through its ending, ending is spoken of.

Rūpaṃ kho ānanda aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ. Tassa nirodhā nirodho ti vuccati

The same is said about the other aggregates, and the sutta concludes:

— 'It is through the ending of these things, Ānanda, that ending is spoken of.'

Imesaṃ kho ānanda dhammānaṃ nirodho nirodho ti vuccatī ti.

— S.3.24

Thus if *nirodha* has no designated object, then this sutta says the five aggregates are the object. Other suttas support this principle, though in slightly different terms, as we will see.

Nirodho means 'ending of originated phenomena'

The *Anupubbanirodha Sutta* (A.4.456) describes the same steps as the *Rahogata Sutta*, but calls it *anupubbanirodho* not *anupubbasaṅkhārānaṃ nirodho*, where *nirodha* (ending) is therefore an abbreviation for *saṅkhārānaṃ nirodha* (ending of originated phenomena). The conclusion to the sutta should therefore be parenthesised accordingly:

It is in reference to this that the successive ending [of originated phenomena] is spoken of by the Blessed One.

Ettāvataṃ pi kho āvuso anupubbanirodho vuttā bhagavatā.

— A.4.456

Nirodho means 'ending of perception and sense impression'

The *Sattadhātu Sutta* (S.2.151) links *nirodha* to 'ending of perception and sense impression'. Because this is likewise the final step in the *Rahogata Sutta*, we can be sure that *nirodha* again means the ending of originated phenomena:

The phenomenon of the ending of perception and sense impression is a phenomenon attained with the ending [of originated phenomena].

yāyaṃ bhikkhu saññāvedayitanirodhadhātu ayaṃ dhātu nirodhaṃ paṭicca paññāyatī ti.

— Sattadhātu Sutta, S.2.151

Thus although unnamed objects of *nirodha* can be explained differently, for example as the five aggregates, or as originated phenomena, the scriptures consistently agree that *nirodha* always has an object, and is never simply 'ending.'

Step-by-step ending, and continuous ending

When the *Rahogata Sutta* describes the 'successive ending of originated phenomena,' it is step-by-step ending:

For one who attains first jhāna, speech is ended. For one who attains second jhāna, thinking and pondering are ended.

paṭhamañ jhānañ samāpannassa vācā niruddhā hoti dutiyañ jhānañ samāpannassa vitakkavicārā niruddhā honti...

— Rahogata Sutta, S.4.217

But *nirodha* can also mean ending as a continuous process:

In this regard, some person in relation to the visual sense abides contemplating ending, perceiving ending, experiencing ending continuously, without a break, uninterruptedly, intent upon it mentally, penetrating it with penetrative discernment

idha bhikkhave ekacco puggalo cakkhusmiñ nirodhānupassī viharati nirodhasaññī nirodhapaṭisaṃvedī satatañ samitañ abbokiñṇañ cetasā adhimuccamāno paññāya pariyogāhamāno.

— A.4.146

The goal of practice: ending

Where *nirodha* is the goal of one's practice, *nibbida* is often included in the formula, as follows:

The noble disciple is indifferent to the visual sense of the past, he does not long for the visual sense of the future, he applies himself to disillusionment with the visual sense of the present, to non-attachment to it, and to the ending of it.

sutavā ariyasāvako atītasmiñ cakkhusmiñ anapekkho hoti; anāgatañ cakkhuñ nābhinandati paccappannassa cakkhussa nibbidāya virāgāya nirodhāya paṭipanno hoti.

— S.4.4

Devas and men find enjoyment, pleasure, and satisfaction in individual existence. When the teaching is taught to them to put an end to individual existence, their minds do not become energised, serene, settled, and intent upon it.

bhavārāmā bhikkhave devamanussā bhavaratā bhavasammuditā. Tesañ bhavanirodhāya dhamme desiyamāne na cittañ pakkhandati na pasīdati na santiṭṭhati nādhimuccati.

— It.44

Practising for the ending of objects

The idea of practising for the ending of objects is shown in the following two quotes to involve not delighting (*anabhinanditāni*):

1. Just as an oil lamp burns because of oil and a wick, and with the exhaustion of the oil and wick it is extinguished through lack of fuel, so too, bhikkhus... a bhikkhu knows that with the demise of the body, and with the ending of life, all sense impression being not delighted in will be dissipated right here in this world.

Seyyathā pi bhikkhave telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya; evameva kho bhikkhave bhikkhu... kāyassa bheda uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāti sītibhavissantīti pajānātī' ti (S.4.213-4).

2. And what is the vanishing of bodily form... of advertence?

rūpassa atthaṅgamo... viññāṇassa atthaṅgamo

In this regard, one does not take delight in, welcome, or persist in cleaving.

Idha bhikkhave bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.

— S.3.13-15

Ablative nirodhā: 'from' or 'with'

The ablative *nirodhā* occurs in the reverse sequence of *paṭiccasamuppāda* (called *paṭiloma* at Ud.2). The Ablative shows motive, cause, reason, and can be translated by 'for,' 'on account of,' 'by reason of,' 'through' (PGPL, 600 xi). We render it as 'with.' For example:

With (=on account of) the ending of birth comes the ending of old age and death.

Jātinirodhā jarāmarañanirodho ti.

— S.2.8-9

With (=on account of) the ending of nourishment, what is brought about is destined to cease

Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhamman ti.

— S.2.48

Ablative nirodhā: 'to put an end to'

The ablative 'shows motive, cause, reason,' says Duroiselle (para 600, xi), therefore *nirodhā/nirodhāya* can mean 'to put an end to.' For example:

To put an end to craving for states of individual existence, allow me to go forth [into the ascetic life].

Bhavataṇhāya nirodhā anujānātha pabbajissāmi.

— Thī.v.458

To put an end to attachment, two things should be developed. Which two? Inward calm and insightfulness.

Rāgassa bhikkhave nirodhāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca.

— A.1.100

Other examples are given below.

Illustrations

Illustration

nirodhāya

to put an end to

A person overpowered and overcome by suffering roams abroad in search of someone who knows a spell or two to put an end to this suffering

dukkhena abhibhūto pariyādinna citto bahiddhā pariyeṭṭhiṃ ājjati ko ekapadaṃ dipadaṃ pajānāti imassa dukkhassa nirodhāya ti.

— A.3.416

Illustration

nirodhāya

to put an end to

While the teaching is being explained to someone to put an end to personal identity...

yassa kassaci sakkāya nirodhāya dhamme desiyamāne.

— M.1.435

Illustration

nirodhāya

to put an end to

And applying himself in what way, carpenter, is he doing so to put an end to spiritually unwholesome thoughts?

Kathaṃ paṭipanno ca thapati akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

— M.2.28

Illustration

nirujjhanti

cease; nirodhetvā, to put an end to

Where sensuous pleasures cease, and those who have put an end to sensuous pleasures abide, surely those Venerables are free of craving. They have realised the Untroubled.

Yattha kāmaṃ nirujjhanti ye ca kāme nirodhetvā nirodhetvā viharanti addhā te āyasmanto nicchātā nibbutā.

— A.4.410

Illustration

nirodhetabbaṃ

to be stopped

One who thinks that thinking and pondering can be stopped might as well think he could catch the wind in a net, or arrest the flow of the river Ganges with his fist.

vātaṃ vā so jālena bādhetaṃ maññeyya yo vitakkavicāre nirodhetabbaṃ maññeyya sakamuṭṭhinā vā so gaṅgāya sotaṃ āvāretaṃ maññeyyāti.

— S.4.298

Illustration

nirodhāya

ending

This is called a bhikkhu who is applying himself to the complete destruction of suffering, and to the ending of old age and death.

Ayaṃ vuccati bhikkhave bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno hoti jarāmaraṇanirodhāya.

— S.2.81

Illustration

nirodho

ending

With the ending of sense impression comes the ending of craving.

vedanānirodhā taṇhānirodho ti.

— D.2.34

Illustration

nirodho

ending

With the ending of birth comes the ending of old age and death.

Jātinirodhā jarāmaraṇanirodho ti.

— S.2.8-9

Illustration

nirodho

ending

The ending of individual existence is the Untroubled.

Bhavanirodho nibbānaṃ.

— A.5.9

Illustration

nirodha

ending

This is the practice leading to the ending of personal identity

Ayaṃ kho pana bhikkhave sakkāya nirodhagāminī paṭipadā.

— M.3.284

Illustration

nirodho

ending of originated phenomena; niruddhā hoti, is ended

Ānanda, I have taught the successive ending of originated phenomena.

anupubbasaṅkhārānaṃ nirodho akkhāto

For one who attains:

first jhāna, speech is ended.

vācā niruddhā hoti

second jhāna, thinking and pondering are ended.

vitakkavicārā niruddhā honti

third jhāna, rapture is ended.

pīti niruddhā hoti

fourth jhāna, breathing is ended.

assāsapassāsā niruddhā honti

the state of awareness of boundless space, the perception of the refined material states of awareness is ended.

rūpasaññā niruddhā hoti

the state of awareness of boundless mental consciousness, the perception of the state of awareness of boundless space is ended.

ākāsānañcāyatanaññā niruddhā hoti

the state of awareness of nonexistence, the state of awareness of boundless mental consciousness is ended.

viññāṇañcāyatanaññā niruddhā hoti

the ending of perception and sense impression, perception and sense impression are ended.

saññā ca vedanā ca niruddhā honti

For a bhikkhu whose āsavas are destroyed, attachment, hatred, and undiscernment of reality are ended.

khīṇāsavassa bhikkhuno rāgo niruddho hoti doso niruddho hoti moho niruddho hoti.

— S.4.217

Illustration

nirodho

ending [of originated phenomena]

The three phenomena leading to deliverance.

tisso nissaraṇiyā dhātuyo

The deliverance from sensuous pleasure, namely the practice of unsensuousness.

kāmānametaṃ nissaraṇaṃ yadidaṃ nekkhammaṃ

The deliverance from refined material states of awareness, namely immaterial states of awareness.

rūpānametaṃ nissaraṇaṃ yadidaṃ āruppaṃ

from whatever is brought about, originated, dependently arisen, the ending [of originated phenomena] is the deliverance.

yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ paṭiccasamuppannaṃ nirodho tassa nissaraṇaṃ. Ime tayo dhammā duppaṭivijjhā.

— D.3.275

Illustration

nirodhaṃ

ending [of originated phenomena]

Those beings who have reached the refined material plane of existence and those living in the immaterial plane of existence, if they do not discern the ending [of originated phenomena] they [continue to] come back to renewed states of individual existence.

*ye ca rūpūpagā sattā ye ca āruppavāsino
nirodhaṃ appajānantā āgantāro punabbhavaṃ.*

Those who profoundly understand the refined material states of awareness and are not stuck in the immaterial states of awareness, with the ending [of originated phenomena], they are liberated [from perceptually obscuring states] and abandon death.

*ye ca rūpe pariññāya arūpesu asaṇṭhitā
nirodhe ye vimuccanti te janā maccuhāyino ti.*

— It.62

Illustration

nirodha

ending [of originated phenomena]

And what, Ānanda, is the perception of the ending [of originated phenomena]?

nirodhasaññā

In this regard, Ānanda, a bhikkhu having gone to the wilderness, or the root of a tree, or a solitary abode, contemplates thus:

'This is peaceful, this is sublime, namely:

etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ

the quelling of all originated phenomena

sabbasaṅkhārasamatho

relinquishment of the whole phenomenon of attachment

sabbūpadhipaṭinissaggo

the destruction of craving,

taṇhakkhayo

the ending [of originated phenomena],

nirodho

the Untroubled.'

nibbānan ti.

— A.5.110

Illustration

nirodhaṃ ending; cease

nirujjhati

— Therefore that supreme state of deliverance should be known

se āyatane veditabbe

where the visual sense ceases and perception of visible objects passes away.

yattha cakkhuñca nirujjhati rūpasaññā ca virajjati

where the auditory sense ceases and perception of audible objects passes away...

where the mental sense ceases and perception of mentally known objects passes away.

... yattha mano ca nirujjhati dhammasaññā ca virajjati se āyatane veditabbeti

(Venerable Ānanda:)

— This was stated by the Blessed One, friends, with reference to the ending of the six senses.

Saḷāyatananirodhaṃ no etaṃ āvuso bhagavatā sandhāya bhāsita.

— S.4.98

Comment:

Saḷāyatananirodhaṃ means *nibbāna* at A.2.161-2 (*channaṃ āvuso phassāyatanānaṃ asesavirāganirodhā papañcanirodho*). Venerable Ānanda indicates it has the same meaning here. This justifies us calling *āyatane* 'that supreme state of deliverance.'

Comment:

Se āyatane is an Eastern form of Pāli. Discussed by Bodhi: CDB p.1414 n.102.

Illustration

nirodhā

ending

He abides contemplating unlastingness in relation to the body and pleasant sense impression

so kāye ca sukhāya ca vedanāya aniccānupassī viharati

their disappearance

vayānupassī viharati

their passing away

virāgānupassī viharati

their ending

nirodhānupassī viharati

their relinquishment

paṭinissaggānupassī viharati.

— S.4.211

Illustration

nirodha

ending

Sāriputta, friend, it is through seeing and fully understanding the ending of the visual sense, advertence to the visual field, and things known through advertence to the visual field, that I regard these things as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood."

Cakkhusmiṃ āvuso sāriputta cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu nirodhaṃ disvā nirodhaṃ abhiññāya cakkhuṃ cakkhuviññāṇaṃ cakkhuviññāṇaviññātabbe dhamme n'etaṃ mama n'eso'hamasmi na me so attā ti samanupassāmi.

— M.3.265

Illustration

nirodha

ending

I will breathe in... I will breathe out contemplating unlastingness [in relation to certain objects of the systematic teachings]

aniccānupassī assasissāmī ti sikkhati

passing away [in relation to certain objects of the systematic teachings]

virāgānupassī assasissāmī ti sikkhati

ending [in relation to certain objects of the systematic teachings]

nirodhānupassī assasissāmī ti sikkhati

relinquishment [in relation to certain objects of the systematic teachings]

paṭinissaggānupassī assasissāmī ti sikkhati

Illustration

nirodhaṃ

ending

For one who sees the origination of the world [of phenomena] according to reality with perfect penetrative discernment

lokasamudayañca kho kaccāna yathābhūtaṃ sammappaññāya passato

there is no view of nonexistence in regards to the world [of phenomena]

yā loke natthitā sā na hoti.

And for one who sees the ending of the world [of phenomena] according to reality with perfect penetrative discernment

lokanirodhaṃ kho kaccāna yathābhūtaṃ sammappaññāya passato

there is no view of existence in regards to the world [of phenomena]

yā loke atthitā sā na hoti.

— S.2.17

Illustration

nirodhāya

ending

The noble disciple is indifferent to the visual sense of the past, he does not long for the visual sense of the future, he applies himself to disillusionment with the visual sense of the present, to non-attachment to it, and to the ending of it.

sutavā ariyasāvako atītasmiṃ cakkhusmiṃ anapekkho hoti; anāgataṃ cakkhuṃ nābhinandati paccappannassa cakkhussa nibbidāya virāgāya nirodhāya paṭipanno hoti.

— S.4.4

Illustration

nirodhāya

ending

He is applied to the practice of disillusionment with states of individual existence, to non-attachment to states of individual existence, and to the ending of states of individual existence.

bhavānaṃ yeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

— A.2.177

Illustration

nirodhāya

ending

They are applying themselves to disillusionment with sense impression, to non-attachment to it, and to the ending of it

vedanāya nibbidāya virāgāya nirodhāya paṭipannā.

— S.3.60

Illustration

nirodhāya

ending

All states of individual existence are unlasting, existentially void, destined to change.

sabbe bhavā aniccā dukkhā vipariṇāmadhammā ti.

In fully understanding the truth of this saying one is applying oneself to disillusionment with states of individual existence, to non-attachment to states of individual existence, and to the ending of states of individual existence

Api ca yadeva tattha saccaṃ tadabhiññāya bhavānaṃ yeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

— A.2.176-7

Illustration

nirodhāya

ending

If a bhikkhu is applying himself to disillusionment with old age and death, to non-attachment to it, and to the ending of it, he is fit to be called a bhikkhu who is practising in accordance with the teaching.

Jarāmaraṇassa ce bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti dhammānudhammapaṭipanno bhikkhū ti alaṃ vacanāya.

— S.2.18

Illustration

nirodha

ending [of originated phenomena]

In this regard a bhikkhu, properly reflecting, develops the enlightenment factor of mindfulness which conduces to seclusion [from sensuous pleasures and spiritually unwholesome factors], to non-attachment [to originated phenomena], to the ending [of originated phenomena], and which results in the relinquishment [of the whole phenomenon of attachment].

Idha bhikkhave bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

— M.1.11

Illustration

nirodhāya

the ending [of originated phenomena]

Bhante, whatever pleasure and joy is due to blows and wounds does not conduce to disillusionment [with originated phenomena], to non-attachment [to originated phenomena], to the ending [of originated phenomena], to inward peace, to transcendent insight, to enlightenment, nor to the Untroubled.

So kho me bhante vedapaṭilābho somanassapaṭilābho sadaṇḍāvacaro sasatthāvacaro na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.

— D.2.285

Illustration

nirujjhati

ceases

Heat is generated and fire manifests from the rubbing together of two fire-sticks,

usmā jāyati tejo abhinibbattati.

but when the sticks are separated and laid aside the heat ceases and subsides;

yā tadjā usmā sā nirujjhati sā vūpasammati.

— S.5.212

Illustration

nirujjhati

ceases

Just as with a little twig fire, one flame arises and another ceases,

seyyathā pi āvuso sakalikaggissa jhāyamānassa aññāva acci uppajjati aññāva acci nirujjhati.

— A.5.9

Illustration

niruddho hoti

is ended

For a bhikkhu whose āsavas are destroyed, attachment is ended, hatred is ended, undiscernment of reality is ended.

khīṇāsavassa bhikkhuno rāgo niruddho hoti doso niruddho hoti moho niruddho hoti.

— S.4.217

Illustration

nirodhiko

destructive

Attachment produces spiritual blindness, uninsightfulness, ignorance [of things according to reality], is destructive of penetrative discernment, vexatious, and not conducive to the Untroubled.

Rāgo kho āvuso andhakaraṇo acakkhukaraṇo aññāṇakaraṇo paññānirodhiko vighātapakkhiko anibbānasamvattaniko.

— A.1.216-7

Nivesana

Renderings

- *nivesana*: residence
- *nivesana*: attachment
- *nivesana*: object of attachment

Introduction

Attachment of the mind: views and egocentric thoughts

The *Sundarikabhāradvāja Sutta* says:

'He who has abandoned the attachment of the mind [to views and egocentric thoughts], in whom there is no possessiveness at all, not grasping anything in either this world or the world beyond: the Perfect One is worthy of the oblation.

*Nivesanaṃ yo manaso ahāsi pariggahā yassa na santi keci
Anupādiyaṇo idha vā huraṃ vā tathāgato arahati pūraḷāsaṃ.*

— Sn.v.470

That the attachment of the mind is to views and egocentric thoughts is supported by the commentary and the suttas:

1. Commentary: *taṇhādiṭṭhinivesanaṃ*. The notion "I am" and other egocentric thoughts are imbued with *taṇhā*, says the *Taṇhājālīnī Sutta* (A.2.212-3).
2. 'Objects of attachment' is linked in the following quote to views and thoughts that are regarded as personal.

One who is blessed with profound knowledge has no conceit about any view or thought because he does not regard them as endowed with personal qualities. Such a person is not to be gauged by his conduct, nor by his learning. He is not attracted to objects of attachment.

*Na vedagū diṭṭhiyāyako na mutiyā sa mānameti na hi tammayo so
Na kammunā no pi sutena neyyo anupanīto sa nivesanesu.*

— Sn.v.846

Illustrations

Illustration

nivesanaṃ

residence

He went to the residence of Kaligodha the Sakyan lady.

yena kāligodhāya sākiyāniyā nivesanaṃ tenupasaṅkami.

— S.5.396

Illustration

nivesanañca

attachment

Whatever you know, above, below, across, and also in the middle, having thrust away spiritually fettering delight and attachment regarding these things.

Yaṃ kiñci sampajānāsi uddhaṃ adho tiriyañcāpi majjhe etesu nandiñca nivesanañca panujja.

— Sn.v.1055

Illustration

nivesanesu

attachments

Therefore a man rejects or accepts a doctrine simply in accordance with his attachments.

Tasmā naro tesu nivesanesu nirassati ādiyati ca dhammaṃ.

— Sn.v.785

Illustration

anivesano

attachment

One should be free of attachment.

anivesano siyā.

— Dh.v.40

Illustration

nivesanesu

objects of attachment

He is not attracted to objects of attachment.

anupanīto sa nivesanesu.

— Sn.v.846

Illustration

nivesanāni

objects of attachment

Having understood all objects of attachment, and not desiring any of them

Aññāya sabbāni nivesanāni anikāmayam aññatarampi tesaṃ.

— Sn.v.210

Nissaya; Nissāya; Nissita

Renderings

Renderings: nissaya

- *nissaya*: rich resources
- *nissaya*: spiritual resources
- *nissaya*: formal spiritual support
- *nissaya*: state of attachment
- *nissayaṃ karoti*: to be attached

- *nissayatā*: attachment

Renderings: upanissaya

- *upanissaya*: basic resource
- *upanissaya*: necessary condition
- *upanissaya*: spiritual support

Renderings: diṭṭhinissaya

- *diṭṭhinissaya*: view

Renderings: nissāya

- *nissāya*: beside
- *nissāya*: in
- *nissāya*: near
- *nissāya*: upon
- *nissāya nissāya*: right next to
- *nissāya*: relying on
- *nissāya*: with the support of
- *nissāya*: with the help of
- *nissāya*: helped by (= 'out of')
- *nissāya nissāya*: by one support or another
- *nissāya*: based on
- *nissāya*: dependent upon
- *nissāya*: for the sake of
- *nissāya*: formal discipleship under a teacher
- *yaṃ nissāya*: by reason of which

Renderings: upanissāya

- *upanissāya*: in
- *upanissāya*: near
- *upanissāya*: nearby
- *upanissāya*: beside

- *upanissāya*: in and around
- *upanissāya*: spiritually supported by
- *upanissāya*: spiritually relying on
- *upanissāya*: physically relying on
- *upanissāya*: in spiritual discipleship under
- *upanissāya*: dependent on

Renderings: *nissita*

- *nissita*: embedded
- *nissita*: immersed
- *nissita*: conduces to
- *nissita*: on account of
- *nissita*: supported by
- *nissita*: rely on
- *nissita*: associated with
- *nissita*: bound up with
- *nissita*: based on
- *nissita*: attached
- *kiṃ nissitā*: for what reason

Renderings: *upanissita*

- *upanissitā*: attached

Introduction

Diṭṭhinissaya means *diṭṭhi*

PED says *diṭṭhinissaya* means 'the foundation of speculation.' But the scriptures treat *diṭṭhinissaya* as a synonym of *diṭṭhi*. For example, in this passage *nānādiṭṭhi* (in *nānādiṭṭhikā*) is synonymous with *nānādiṭṭhinissaya*:

At that time there were a number of non-Buddhist ascetics living around Sāvattthī. And they were of various dogmatic views, various persuasions, various inclinations, attached to various dogmatic views... '

nānādiṭṭhikā nānākhaṇṭikā nānārucikā nānādiṭṭhinissayanissitā.

— Ud.67

Similarly, in the next passage, when the Buddha asked what are the *diṭṭhinissaya* about the past, he answered in terms of doctrines and views (*evaṃ vādino evaṃ diṭṭhino*), as if in English one might answer a question about viewpoints in terms of views. The passage is this:

Cunda, what are those views connected with the past that I have explained to you as they should be explained? There are certain ascetics and Brahmanists whose doctrine and dogmatic view is this: 'The *attā* and *loko* are eternal; this alone is true, all else is false.'

Katame ca te cunda pubbantasahagatā diṭṭhinissayā ye vo mayā vyākatā yathā te vyākātabbā? Santi kho cunda eke samaṇabrāhmaṇā evaṃ vādino evaṃ diṭṭhino sassato attā ca loko ca idameva saccaṃ moghamaññaṇ ti.

— D.3.137

Other translators

Some translators render *diṭṭhinissaya* as 'dependence on view' or 'support of views,' with convoluted results. For instance, consider this passage:

— 'Bhikkhus, you might best rely on that dogmatic view, relying on which there would not arise grief, lamentation, physical pain, psychological pain, and vexation. But do you see any such view?'

Taṃ bhikkhave diṭṭhinissayaṃ nisseyyātha yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ diṭṭhinissayaṃ yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā ti.

— 'No, bhante.'

No hetam bhante

— 'Good, bhikkhus. I also see no such view relying on which there would not arise grief, lamentation, physical pain, psychological pain, and vexation.'

Sādhu bhikkhave. Ahampi kho taṃ bhikkhave diṭṭhinissayaṃ na samanupassāmi yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā.

— M.1.137-8

Horner translates the last sentence as: 'Neither do I see that dependence on view by depending on which dependence of view there would not arise grief, suffering, anguish, lamentation, despair' (MLS.1.177).

Pitfalls

The negatives of the *nissaya nissāya nissita* group are associated with a range of pitfalls. For instance, *issita* means 'giving offence.' Its negative is *anissita* (i.e. 'an-issita' not 'a-nissita'):

Not causing offence, not tormenting others, one who has realised the Untroubled, a bhikkhu would not abuse anyone.

Anissito aññamaheṭṭhayāno parinibbuto na upavadeyya kañciti.

— S.4.179

The following passage has been quietly misleading us for centuries:

Venerable Visākha was instructing the bhikkhus with speech that was polished, well enunciated, articulate, making the meaning clear, comprehensive, not causing offence.

poriyā vācāya vissatṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāyā ti.

— S.2.280, A.2.51

However, Buddhaghosa's commentary says the speech was 'unattached to the round of rebirth' (*vaṭṭam anissitāya*) (PTS: AA.3.90). Another translator simply says the bhikkhu's speech was 'unattached.'

The correct root of a negative is easier to recognise when paired with its positive. For instance, if 'issāya' means 'of envy,' *anissāya* clearly means 'of non-envy' (*an-issāya*). For example, here:

Possessed of two qualities one lives miserably: envy and stinginess.

issāya ca macchariyena ca

Possessed of two qualities one lives happily: non-envy and non-stinginess.

anissāya ca amacchariyena ca.

— A.1.94

Humour

Nissita's different meanings make it an easy source of humour. For instance the Buddha said that Brahmanists and householders are helpful in providing bhikkhus with robe material, almsfood, abodes, and therapeutic requisites; and bhikkhus are helpful in return by explaining the teaching. He said

householders and ascetics are each supported by the other (*aññoññanissitā* It.111). A bhikkhu preacher might well remind his audience that this does not mean householders and ascetics are 'each attached to each other' (*aññoññanissitā*) but instead they both should try to 'each not give offence to each other' (*aññoññanissitā*).

Illustrations: nissaya

Illustration

nissaya

rich resources

And how is a shopkeeper endowed with rich resources?

Kathañca bhikkhave pāpaṇiko nissayasampanno hoti

The shopkeeper becomes known to wealthy householders as capable of providing interest on loans. They offer him money, telling him to trade with it, support his family, and pay it back with interest in due course (A.1.117).

Illustration

nissaya

rich resources

And how is a bhikkhu endowed with rich resources?

Kathañca bhikkhave bhikkhu nissayasampanno hoti:

From time to time a bhikkhu approaches those bhikkhus who are learned, to whom the tradition has been handed down, experts in the teaching and discipline and summaries, and asks and interrogates them 'How is that, bhante? What does that mean?' Thus those Venerables can reveal what is hidden and clarify what is obscure, and dispel his unsureness about various matters that are cause for unsureness (A.1.118).

Illustration

nissaya

spiritual resources

On what grounds, bhante, is a bhikkhu endowed with spiritual resources?

Kittāvatā nu kho bhante bhikkhu nissayasampanno hotī ti.

If, either with the help of faith [in the perfection of the Buddha's transcendent insight], or with the help of shame of wrongdoing, or with the help of fear of wrongdoing, or with the help of energetic application [to the practice], or with the help of wisdom, a bhikkhu abandons what is spiritually unwholesome and develops what is spiritually wholesome, that which is spiritually unwholesome is indeed abandoned.

saddhañce... hiriñce... ottappañce... viriyañce... paññañce bhikkhu bhikkhu nissāya akusalaṃ pajahati kusalaṃ bhāveti pahīnamevassa taṃ akusalaṃ hoti.

When he is established (*paṭiṭṭhāya*) in these five states, there are four other things spiritually supported by which a bhikkhu should abide

cattāro dhammā upanissāya vihātabbā.

In this regard a bhikkhu judges that:

one thing should be followed.

saṅkhāyekaṃ paṭisevati

one thing should be endured.

saṅkhāyekaṃ adhivāseti

one thing should be avoided.

saṅkhāyekaṃ parivajjeti

one thing should be dispelled.

saṅkhāyekaṃ vinodeti

Thus is a bhikkhu endowed with spiritual resources.

nissayasampanno hotī ti.

— A.4.353-4

Illustration

nissayaṃ

formal spiritual support

In the eighty years since I went forth [into the ascetic life], I do not recall having ever offered anyone formal spiritual support.

Asīti me āvuso vassāni pabbajitassa nābhijānāmi nissayaṃ dātā.

— M.2.126

Illustration

nissayaṃ

formal spiritual support

Ānanda, friend, the Blessed One has established a standard of ten years formal discipleship under a teacher.

bhagavatā āvuso ānanda paññattaṃ dasavassāni nissāya vatthuṃ

One of ten years' standing can offer formal spiritual support.

dasavassena nissayaṃ dātuṃ.

— Vin.1.80

Illustration

nissayo

formal spiritual support

If he is possessed of five factors, formal spiritual support may be offered by a bhikkhu.

bhikkhunā nissayo dātabbo

If he is possessed of the aggregate of a finished disciple's virtuous practices, inward collectedness, penetrative discernment, liberation [from perceptually obscuring states], and the knowledge and vision that follows liberation [from perceptually obscuring states].

*asekhena sīlakkhandhena... samādhikkhandhena... paññākkhandhena... vimuttikkhandhena...
vimuttiñāṇadassanakkhandhena samannāgato hoti.*

— A.3.271

Illustration

nissayaṃ karoti

be attached

Having abandoned whatever he was clinging to

attaṃ pahāya

being free of grasping

anupādiyaṇo

He is not attached even to knowledge.

ñāṇe pi so nissayaṃ no karoti.

— Sn.v.800

Comment:

Norman says 'he should not depend even upon knowledge.' But how can one not depend on knowledge?

Illustration

nissayatā

attachment

A person for whom there is no attachment, who, knowing the nature of reality [according to reality], is not attached; and who has no craving for either individual existence or the cessation of individual existence.

*Yassa nissayatā natthi ñatvā dhammaṃ anissito
Bhavāya vibhavāya vā taṇhā yassa na vijjati.*

— Sn.v.856

This is someone I call inwardly at peace. He is indifferent to sensuous pleasures. Spiritual shackles are not found in him. He has overcome attachment [to the world of phenomena].

*Taṃ brūmi upasanto ti kāmesu anapekkhinaṃ
Ganthā tassa na vijjanti atāri so visattikaṃ.*

— Sn.v.857

Comment:

Norman says 'no stage of dependence, knowing the doctrine is not dependent.'

Illustration

nissayesu

states of attachment

One who is free of attachment does not tremble.

Anissito na calati

But one who is attached,

nissito ca

Grasping states of individual existence in this world or another

upādiyaṃ itthabhāvaññathābhāvaṃ

Does not transcend the round of birth and death.

saṃsāraṃ nātivattati

Recognising this danger,

Etamādīnaṃ ñatvā

That there is great peril in states of attachment,

nissayesu mahabbhayaṃ

Then, unattached, free of grasping, the bhikkhu should mindfully fulfil the ideals of religious asceticism.

Anissito anupādāno sato bhikkhu paribbaje ti.

— Sn.v.752-3

Comment:

Norman says: 'Knowing this peril, that "There is great fear in dependences," a bhikkhu should wander, not dependent nor grasping.' But *anissito* and *anupādāno* appear as synonyms, which makes 'unattached, not grasping' more likely than 'not dependent nor grasping.'

Illustrations: upanissaya

Illustration

upanissayo

basic resources

Leftover scraps as almsfood,

Uttitṭhapiṇḍo uñcho ca

Discarded cloth [for rag-robles],

paṃsukūlañca cīvaram

These are indeed fitting for me,

Etaṃ kho mama sārappaṃ

The basic resources of the ascetic life.

anāgārūpanissayo.

— Thī.v.349

Illustration

upanissaya

necessary condition

For a virtuous person, perfect in virtue, right inward collectedness is endowed with its necessary condition.

Sīlavato bhikkhave sīlasampannassa upanissayasampanno hoti sammāsamādhi.

— A.3.20

Illustration

upanissayo

spiritual support

Which four things greatly help (*bahukārā*)?

a suitable abiding place

patirūpadesavāso

the spiritual support of spiritually outstanding people

sappurisūpanissayo

a rightly directed disposition

attasammāpaṇidhi

the previous performance of meritorious deeds

pubbe ca katapuññatā.

— D.3.276

Illustrations: nissāya

Illustration

nissāya

beside

The Blessed One stood beside the lowest step of the staircase.

Atha kho bhagavā pacchimaṃ sopāṇakaḷeparaṃ nissāya aṭṭhāsi.

— M.2.92

Illustration

nissāya

beside

He entered the hall and sat down beside the central pillar facing east.

santhāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi.

— M.1.354

Comment:

The Buddha would not lean against the pillar, because when he goes indoors 'he does not bend his body backwards' (M.2.138).

Illustration

nissāya

in

The lion thought:

'How about if I were to make my lair in a certain woodland grove?'

'aññataraṃ vanasaṇḍaṃ nissāya āsayam kappeyyaṃ.'

'Then I could emerge from my lair in the evening... and make for the cattle pasture.'

— D.3.23

Illustration

nissāya

in

Then Venerable MahāMoggallāna stationed himself in the eastern quarter and sat cross-legged in the air above that brahmā.

Atha kho āyasmā mahāmoggallāno puratthimaṃ disaṃ nissāya tassa brahmuno uparivehāsaṃ pallaṅkena nisīdi.

— S.1.144

Illustration

nissāya

in/near

Suppose there is a flayed cow. If it stands near a wall (*kuḍḍaṅce nissāya*), the creatures living in the wall (*kuḍḍanissitā pāṇā*) would nibble her. If near a tree (*rukkhaṅce nissāya*), the creatures living in the tree (*rukkhanissitā pāṇā*); if in water (*udakaṅce nissāya*), the creatures living in the water (*udakanissitā pāṇā*); if in the open air (*ākāsaṅce nissāya*), the creatures living in the open air (*ākāsanissitā pāṇā*).

Wherever that flayed cow stands in or near to (*nissāya tiṭṭheyya*), the creatures living there (*tannissitā tannissitā pāṇā*) would nibble her

Yaññadeva hi sā bhikkhave gāvī niccammā nissāya tiṭṭheyya ye tannissitā tannissitā pāṇā te naṃ khādeyyuṃ.

— S.2.99

Illustration

nissāya nissāya

right next to

Āḷāra Kālāma went and sat under a tree. Then, bhante, five hundred carts went rumbling by right next to him.

Atha kho bhante pañcamattāni sakaṭasatāni āḷāraṃ kālāmaṃ nissāya nissāya atikkamiṃsu.

— D.2.130

Illustration

nissāya

upon

Homage to you, O best of men. We do not know what you are meditating upon.

namo te purisuttama yassa te nābhijānāma yampi nissāya jhāyasi ti.

— S.3.91

Illustration

nissāya

supported by

Two sheaves of reeds might stand supported by each other

dve naḷakalāpiyo aññamaññaṃ nissāya tiṭṭheyyuṃ.

— S.2.114

Illustration

nissāya

with the support of

At the four gates of his city, King Seri gave gifts to the needy. His wives asked:

'Your majesty gives gifts but we do not give gifts. It would be good if, with your majesty's support, we too might give gifts and perform acts of merit.'

sādhū mayampi devaṃ nissāya dānāni dadeyyāma puññāni kareyyāmā ti.

— S.1.58

Illustration

nissāya

with the support of

May those of unvirtuous desires, with the support of a faction, not create a schism in the community of bhikkhus.

mā pāpicchā pakkaṃ nissāya saṅghaṃ bhindeyyuṃ.

— S.2.218

Illustration

nissāya

with the help of

How about if I collected grass, twigs, branches, and leaves, and bound them together into a raft, and with the help of that raft and making an effort with my hands and feet, I got safely across to the far shore.

taṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṃ uttareyyanti.

— M.1.135

Illustration

nissāya

with the help of

(...) In this regard, with the help of and by means of the neutral attitude that is undiversified, associated with undiversity, abandon and transcend the neutral attitude that is diversified, associated with diversity

Tatra bhikkhave yā'yaṃ upekkhā ekattā ekattasitā taṃ nissāya taṃ āgamma yā'yaṃ upekkhā nānattā nānattasitā taṃ pajahatha taṃ samatikkamatha

(...) With the help of and by means of the perception that "It is void of personal qualities" abandon and transcend the neutral attitude that is undiversified, associated with undiversity.

Atammayataṃ bhikkhave nissāya atammayataṃ āgamma yā'yaṃ upekkhā ekattā ekattasitā taṃ pajahatha taṃ samatikkamatha.

— M.3.220

Illustration

nissāya

with the help of

With the help of the reflection 'It does not exist,' cross the flood [of suffering].

natthī ti nissāya tarassu oghaṃ.

— Sn.v.1070

Illustration

nissāya

with the help of

Friend, the brahman Dhanañjāni plunders brahman householders with the help of the king, and plunders the king with the help of brahman householders.

Dhanañjāni āvuso brāhmaṇo rājānaṃ nissāya brāhmaṇagahapatike vilumpati. Brāhmaṇagahapatike nissāya rājānaṃ vilumpati.

— M.2.185

Illustration

nissāya

with the help of

This [wretched human] body has come into being through food, sister.

With the help of food, food must be abandoned.

Āhāraṃ nissāya āhāro pahātabbo

This [wretched human] body has come into being through craving.

With the help of craving, craving must be abandoned.

Taṇhaṃ nissāya taṇhā pahātabbā.

— A.2.145

Illustration

nissāya

with the help of

Brahmanists and householders are helpful in providing bhikkhus with robe material, almsfood, abodes, and therapeutic requisites. Bhikkhus are very helpful in explaining the teaching, and proclaiming the religious life in its complete purity.

Bahukārā bhikkhave brāhmaṇagahapatikā tumhākaṃ ye vo paccupaṭṭhitā cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārehi. Tumhepi bhikkhave bahukārā brāhmaṇagahapatikānaṃ...

Thus the religious life is lived with the help of each other for the sake of crossing the flood [of suffering], and for making a complete end of suffering.

Evamidaṃ bhikkhave aññaamaññaṃ nissāya brahmacariyaṃ vussati oghassa nittharaṇatthāya sammā dukkhassa antakiriyaṃ ti.

— It.111

Illustration

nissāya

with the help of

If a bhikkhu gains inward collectedness, gains mental concentration with the help of desire, this is called inward collectedness based on desire.

Chandaṃ ce bhikkhave bhikkhu nissāya labhati samādhiṃ labhati cittassekaggataṃ ayaṃ vuccati chandasamādhī.

— S.5.268

Illustration

nissāya

physically/spiritually relying on

The mighty sal trees physically relying on the Himalayas, the king of mountain ranges (*himavantam bhikkhave pabbatarājaṃ nissāya*) grow in three ways: in branches, leaves and foliage; in bark and shoot; in softwood and pith.

Likewise, spiritually relying on the head of a family who has faith [in the perfection of the Perfect One's transcendent insight] (*saddhaṃ kulapatiṃ nissāya*), the folk in his house grow in three ways: faith [in the perfection of the Perfect One's transcendent insight], virtue, and penetrative discernment (A.1.152).

Illustration

nissāya nissāya

by one support or another

The Blessed One, bhante, has indeed explained to us the crossing of the flood [of suffering] by one support or another.

Nissāya nissāya kira no bhante bhagavatā oghassa nittharaṇā akkhātā.

— M.2.265

Illustration

nissāya

dependent upon

Whatever creatures there are which assume the four postures, all assume the four postures dependent upon the earth, established upon the earth

sabbe te paṭhaviṃ nissāya paṭhaviyaṃ paṭiṭṭhāya

So, too, dependent upon virtue, established upon virtue, a bhikkhu develops and cultivates the seven factors of enlightenment.

Evameva kho bhikkhave bhikkhu sīlaṃ nissāya sīle paṭiṭṭhāya satta bojjhaṅge bhāveti satta bojjhaṅge bahulīkaroti.

— S.5.78

Illustration

nissāya

dependent upon

When seeds and plants, whatever their kind, grow and reach maturity, all do so dependent upon the earth, established upon the earth.

sabbe te paṭhaviṃ nissāya paṭhaviyaṃ paṭiṭṭhāya.

— M.1.230

Illustration

yaṃ nissāya

by reason of which

A bhikkhu with psychic power and mental mastery could, if he wished, focus on the solidness of that wooden log. How is that? There is the Solidness Phenomenon in that log of wood, by reason of which a bhikkhu with psychic power and mental mastery could focus on its solidness.

Ākaṅkhamāno āvuso bhikkhu iddhimā cetovasippatto amuṃ dārukkhandhaṃ paṭhavītveva adhimucceyya. Taṃ kissa hetu? Atthi āvuso amumhi dārukkhandhe paṭhavīdhātu yaṃ nissāya bhikkhu iddhimā cetovasippatto amuṃ dārukkhandhaṃ paṭhavītveva adhimucceyya.

— A.3.340-1

Illustration

nissāya

for the sake of

Bhikkhus, there are five types of rag-robe wearers (*paṃsukulikā*), the best of whom undertakes the practice simply:

for the sake of fewness of needs

appicchataṃ yeva nissāya

for the sake of being content [with what is paltry and easily gotten]

santuṭṭhiṃ yeva nissāya

for the sake of erasing defilements

sallekhaṃ yeva nissāya

for the sake of physical seclusion

pavivekaṃ yeva nissāya

for the sake of frugality

idamatthitaṃ yeva nissāya.

— A.3.219

Illustration

nissāya

formal discipleship under a teacher

Ānanda, friend, the Blessed One has established a standard of ten years of formal discipleship under a teacher.

bhagavatā āvuso ānanda paññattaṃ dasavassāni nissāya vatthuṃ

One of ten years' standing can offer formal spiritual support.

dasavassena nissayaṃ dātuṃ.

— Vin.1.80

Illustration

nissāya

in formal discipleship under

Bhante, be my teacher

acariyo me bhante hohī

I will live in formal discipleship under the Venerable.

Ayasmato nissāya vacchāmi.

— Vin.1.60-61

Illustrations: upanissāya

Illustration

upanissāya

in

A bhikkhu lives in some quiet grove. While living there, his unestablished mindfulness does not become established.

Idha bhikkhave bhikkhu aññataram vanapattham upanissāya viharati. Tassa tam vanapattham upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti.

— M.1.104

Illustration

upanissāya

near, in

A bhikkhu lives near some city... in some country... near some man

Idha pana bhikkhave bhikkhu aññataram nagaram upanissāya viharati... aññataram janapadam upanissāya viharati... aññataram puggalam upanissāya viharati.

— M.1.106

Illustration

upanissāya

nearby

Bhikkhus, once there was a great lake in a forest with bull elephants living nearby.

Bhūtapubbaṃ bhikkhave araññāyatane mahāsarasi taṃ nāgā upanissāya viharanti.

— S.2.269

Illustration

upanissāya

beside

The independent Brahmās approached the Blessed One and stood, one beside each doorpost.

*Atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā yena bhagavā tenupasaṅkamimṣu.
Upasaṅkamitvā paccekaṃ dvārabāhaṃ upanissāya aṭṭhaṃsu.*

— S.1.146

Illustration

upanissāya

in and around

Ānanda, go to all the bhikkhus who live in and around Rājagaha, and summon them to the assembly hall.

gaccha tvaṃ ānanda yāvatikā bhikkhū rājagahaṃ upanissāya viharanti te sabbe upaṭṭhānasālāyaṃ sannipātehi ti.

— D.2.76

Illustration

upanissāya

spiritually supported by

There are four things spiritually supported by which a bhikkhu should abide

cattāro dhammā upanissāya vihātabbā.

In this regard a bhikkhu judges that:

one thing should be followed.

saṅkhāyekaṃ paṭisevati

one thing should be endured.

saṅkhāyekaṃ adhivāseti

one thing should be avoided.

saṅkhāyekaṃ parivajjeti

one thing should be dispelled.

saṅkhāyekaṃ vinodeti

In this way a bhikkhu is endowed with spiritual resources

evaṃ kho bhikkhū bhikkhu nissayasampanno hotī ti.

— A.4.353-4

Illustration

upanissāya

physically relying on; spiritually relying on

Just as the trees in a mighty forest physically relying on (*upanissāya*) a rocky mountain might become forest giants,

Yathāpi pabbato selo araṇṇasmiṃ brahāvane

Taṃ rukkhā upanissāya vaḍḍhante te vanappatī.

Likewise in this world, spiritually relying on (*upanissāya*) the head of a family who has faith [in the perfection of the Perfect One's transcendent insight],

His children, wife and relatives spiritually mature.

Tatheva sīlasampannaṃ saddhaṃ kulapatiṃ idha

Upanissāya vaḍḍhanti puttadārā ca bandhavā.

— A.1.152

Illustration

upanissāya

spiritually supported by

You should abide spiritually supported by one thing: diligence in [cultivating] spiritually wholesome factors.

Eko dhammo upanissāya vihātabbo appamādo kusalesu dhammesu.

— S.1.89

Illustration

upanissāya

spiritually supported by

He lives spiritually supported by the five powers of a disciple in training: the powers of faith [in the perfection of the Perfect One's transcendent insight], shame of wrongdoing, fear of wrongdoing, energetic application [to the practice], and wisdom.

So imāni pañca sekhabalāni upanissāya viharati: saddhābalaṃ hiribalaṃ ottappabalaṃ viriyabalaṃ paññābalaṃ.

— A.2.151

Illustration

upanissāya

spiritually supported by

How about if I honoured, respected and abided spiritually supported by this very teaching to which I have fully awakened?

Yannūnāhaṃ yvāyaṃ dhammo mayā abhisambuddho tameva dhammaṃ sakkatvā garukatvā upanissāya vihareyyanti.

— S.1.139

Illustration

upanissāya

in spiritual discipleship under

What ascetic or Brahmanist can I honour and respect and dwell under in spiritual discipleship?

Kannu khvāhaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garukatvā upanissāya vihareyyan ti.

— S.1.139

Illustration

upanissāya

in spiritual discipleship under

One lives in spiritual discipleship under the Teacher or a companion in the religious life of the standing of a teacher

sattthāraṃ vā upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ.

— D.3.284-5

Illustration

upanissāya

in spiritual discipleship under

Soon I shall have lived in spiritual discipleship under the Blessed One for three years.

yadagge ahaṃ mahāli bhagavantaṃ upanissāya viharāmi na ciraṃ tīṇi vassāni.

— D.1.152

Illustration

upanissāya

dependent on

Desire arises in the world dependent on what they call 'pleasing' and 'displeasing.'

Sātaṃ asātanti yamāhu loke tamupanissāya pahoti chando.

— Sn.v.867

Illustration

upanissāya

dependent on

Dependent on ascetic practices and self-mortification, or on what is seen, heard, sensed, [or cognised], with raised voices they wail for spiritual purity, not free of craving for various states of individual existence.

*Tapūpanissāya jigucchitaṃ vā atha vāpi diṭṭhaṃ vā sutaṃ mutaṃ vā
Uddhaṃsarā suddhimanutthunanti avītataṇhāse bhavābhavesu.*

— Sn.v.901

Illustrations: nissita

Illustration

nissitaṃ

embedded in

He indeed removed from me the arrow [of craving], hard to discern, embedded in my heart;

Abbuhi vata me sallaṃ duddasaṃ hadayanissitaṃ.

— Thī.v.52

Illustration

nissitaṃ

immersed in

Whoever you know to be of such a kind, immersed in worldly life (*gehanissitaṃ*), of unvirtuous desires, thoughts, conduct, and sphere of personal application, all of you unitedly shun him (Sn.v.280-281).

Illustration

nissitā

living in

The creatures living in the grass and wood will meet with calamity and disaster

ye tiṇakaṭṭhanissitā pāṇā te anayavyasanaṃ āpajjeyyūṃ.

— S.2.152

Illustration

nissitā

living in

Suppose there is a flayed cow. If it stands near a wall, the creatures living in the wall (*kuḍḍanissitā pāṇā*) would nibble her (S.2.99).

Illustration

nissitaṃ

conduces to

So, too, dependent upon virtue, established upon virtue, a bhikkhu develops and cultivates the seven factors of enlightenment.

Evameva kho bhikkhave bhikkhu sīlaṃ nissāya sīle paṭiṭṭhāya satta bojjhaṅge bhāveti satta bojjhaṅge bahulīkaroti.

How does he do this?

Kathaṅca bhikkhave bhikkhu sīlaṃ nissāya sīle paṭiṭṭhāya satta bojjhaṅge bhāveti satta bojjhaṅge bahulīkaro ti?

In this regard a bhikkhu develops the enlightenment factor of mindfulness (... detached awareness) which conduces to seclusion [from sensuous pleasures and spiritually unwholesome factors], to non-attachment [to originated phenomena], to the ending [of originated phenomena], and which results in the relinquishment [of the whole phenomenon of attachment].

Idha bhikkhave bhikkhu satisambojjhaṅgaṃ bhāveti (... upekkhāsambojjhaṅgaṃ bhāveti) vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

In this way, dependent upon virtue, established upon virtue, a bhikkhu develops and cultivates the seven factors of enlightenment.

Evaṃ kho bhikkhave bhikkhu sīlaṃ nissāya sīle paṭiṭṭhāya satta bojjhaṅge bhāveti satta bojjhaṅge bahulīkaroti ti.

Comment:

There are five reasons why *nissitaṃ* does not mean 'supported by.'

1. Given that the sutta says the *bojjhaṅgā* are brought to development through virtue, it would be discordant in the same sutta to say that the *bojjhaṅgā* are 'supported by' *viveka virāga* and *nirodha*.
2. What the *bojjhaṅgā* are 'supported by' is explained in the *Bojjhaṅgasamyuttaṃ*: virtue (S.5.63), listening to the teaching (S.5.67), developing the [contemplation of the] four bases of mindfulness (S.5.73), virtuous friendship (S.5.78), proper contemplation (S.5.79), and diligence [in the practice] (S.5.91).
3. The Nibbidā Sutta (S.5.82) says seven factors of enlightenment when developed and cultivated lead to *ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānaya saṃvattanti*. This list makes it clear that *virāga* and *nirodha* are goals of the practice, not supports for it.
4. The factors of the eightfold path are similarly called *vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ* (S.5.54). To propose that social activities like right speech, right conduct and right means of livelihood are 'supported by' or 'based upon' *viveka virāga* and *nirodha* is obviously untrue.
5. Bodhi says that 'the terms 'seclusion' (*viveka*), 'dispassion' (*virāga*), and 'cessation' (*nirodha*) may all

be understood as referring to Nibbāna. Their use in this context signifies that the development of the enlightenment factors is directed to Nibbāna' (MLDB p.1172 n.48).

Illustration

nissitaṃ

conduce to

The black crow dwelling [and feasting] in its home in the charnel ground arouses mindfulness in me regarding the body that conduces to non-attachment [to originated phenomena].

Apaṇḍaro aṇḍasambhavo sīvathikāya niketacāriko uppādayātava me satiṃ sandehasmim virāganissitaṃ.

— Th.v.599

Illustration

nissito

on account of

The wise call that thing a spiritual shackle if, on account of it, one regards other people as inferior.

Taṃ vāpi ganthaṃ kusalā vadanti yaṃ nissito passati hinamaññaṃ.

— Sn.v.798

Illustration

nissitā

supported by

If I were to direct this detached awareness so purified and refined to the state of awareness of boundless space, and to develop my mind accordingly, then this detached awareness of mine, supported by that, fuelled by it, would remain for a very long time.

imaṃ ce ahaṃ upekkhaṃ evaṃparisuddhaṃ evaṃpariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ tadanudhammañca cittaṃ bhāveyyaṃ evaṃ ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

— M.3.243

Illustration

nissito

supported by

Alone and unsupported, Sakyan, I am not able to cross the great flood [of suffering].

Eko ahaṃ sakka mahantamoghaṃ anissito no visahāmi tārītum

Tell me, All-Seeing Eye, a basis [for spiritual development] (*ārammaṇaṃ*) supported by which I might cross this [wretched] flood [of suffering].

Ārammaṇaṃ brūhi samantacakkhu yaṃ nissito oghamimaṃ tareyyaṃ.

— Sn.v.1073

Illustration

nissitā

supported by

Householders and ascetics alike, each supported by the other, both fathom the true teaching; both attain unsurpassed safety from [the danger of] bondage [to individual existence]:

sāgārā anagārā ca ubho aññeññanissitā; ārādhayanti saddhammaṃ yogakkhemaṃ anuttaraṃ.

— It.111

Illustration

nissito

relies on

By three means, a brigand robs, plunders, burgles, and ambushes.

Tihi bhikkhave aṅgehi samannāgato mahācoro sandhimpi chindati nillopampi harati ekāgārikampi karoti paripantho pi tiṭṭhati.

He relies on the inaccessible, the impenetrable, and the powerful.

visamanissito ca hoti gahananissito ca hoti balavanissito ca hoti.

How does a brigand rely on the inaccessible?

Kathañca bhikkhave mahācoro visamanissito hoti.

He relies on impassible rivers and mountains hard to climb.

idha bhikkhave mahācoro naḍividuggaṃ vā nissito hoti pabbatavisamaṃ vā.

How does a brigand rely on the impenetrable?

Kathañca bhikkhave mahācoro gahananissito hoti.

He relies on jungles of grass or trees, or thickets, or woodland groves.

idha bhikkhave mahācoro tiṇagahanaṃ vā nissito hoti rukkhagahanaṃ vā gedhaṃ vā pana vanasaṇḍaṃ.

How does a brigand rely on the powerful?

Kathañca bhikkhave mahācoro balavanissito hoti

He relies on kings or kings' ministers (*rājānaṃ vā rājamahāmattānaṃ vā nissito hoti*), thinking that if anyone accuses him, these people will say what is useful in defence, and they do so.

idha bhikkhave mahācoro rājānaṃ vā rājamahāmattānaṃ vā nissito hoti. Tassa evaṃ hoti: sace maṃ koci kiñci vakkhati ime me rājāno vā rāja mahāmattā vā pariyodhāya atthaṃ bhaṇissantī ti.

In the same way, an unvirtuous bhikkhu possessed of three qualities (*tīhi dhammehi samannāgato*) wanders about hurting and injuring himself; he is blameworthy, criticised by the wise, and begets much demerit. What are the three?

In this regard, an unvirtuous bhikkhu relies on the crooked, the impenetrable and the powerful.

visamanissito ca hoti gahananissito ca balavanissito ca.

How does an unvirtuous bhikkhu rely on the crooked?

Kathañca bhikkhave pāpabhikkhu visamanissito hoti.

In this regard, an unvirtuous bhikkhu is possessed of crookedness in deeds of body, speech, and mind.

idha bhikkhave pāpabhikkhu visamena kāyakammena... vacīkammena... manokammena samannāgato hoti.

How does an unvirtuous bhikkhu rely on the impenetrable?

Kathañca bhikkhave pāpabhikkhu gahananissito hoti

In this regard, the unvirtuous bhikkhu has a wrong view [of reality]. He is possessed of an unenlightening doctrine.

idha bhikkhave pāpabhikkhu micchādiṭṭhiko hoti antaggāhikāya diṭṭhiyā samannāgato

How does an unvirtuous bhikkhu rely on the powerful?

Kathañca bhikkhave pāpabhikkhu balavanissito hoti

He relies on kings or kings' ministers thinking that if anyone accuses him, the kings or kings' ministers will defend him. And they do so.

idha bhikkhave pāpabhikkhu rājānaṃ vā rājamahāmattānaṃ vā nissito hoti. Tassa evaṃ hoti: sace maṃ koci kiñci vakkhati ime me rājāno vā rājamahāmattā vā pariyodhāya atthaṃ bhaṇissanti ti.

— A.1.153-5

Illustration

nissitaṃ

associated with

Whoever thinks such thoughts as are unvirtuous and associated with the household life is following a wrong path.

Yo vitakkaṃ vitakketi pāpakā gehanissitaṃ kummaggaṃ paṭipanno so.

— It.117

Illustration

nissitaṃ

associated with

With the destruction, fading away, ending, giving up, and relinquishment of clinging, grasping, obstinate adherence, stubborn attachment, and identification associated with the Solidness Phenomenon, I know that my mind is liberated [from perceptually obscuring states]

ye ca paṭhavīdhātunissitā upayūpādānā cetaso adhiṭṭhānābhinivesānusayā tesaṃ khayā virāgā nirodhā cāgā paṭinissaggā vimuttaṃ me cittanti pajānāmi.

— M.3.31

Illustration

nissitā

associated with

What is the neutral attitude that is diversified, associated with diversity?

Katamā ca bhikkhave upekkhā nānattā nānattasitā:

There is a neutral attitude associated with visible objects, audible objects... mentally known objects.

atthi bhikkhave upekkhā rūpesu atthi saddesu atthi gandhesu atthi rasesu atthi phoṭṭhabbesu.

What is the neutral attitude that is undiversified, associated with undiversity?

Katamā ca bhikkhave upekkhā ekattā ekattasitā.

There is a neutral attitude associated with the state of awareness of boundless space, associated with the state of awareness of boundless mental consciousness, associated with the state of awareness of nonexistence, associated with the state of awareness neither having nor lacking perception.

atthi bhikkhave upekkhā ākāśānañcāyatananissitā atthi viññāṇañcāyatananissitā atthi ākiñcaññāyatananissitā atthi nevasaññānāsaññāyatananissitā.

— M.3.220

Comment:

Here *nissitā* and *sitā* are synonyms.

Illustration

nissitaṃ

associated with

Friends, I have treated the Solidness Phenomenon as void of personal qualities, and the Solidness Phenomenon as having no [absolute] Selfhood associated with it.

paṭhavīdhātuṃ kho ahaṃ āvuso na attato upagacchiṃ na ca paṭhavīdhātunissitaṃ attānaṃ.

— M.3.32

Illustration

nissitā

bound up with

Thoughts bound up with attachment are the winds which carry along a man with a wrong view [of reality].

Vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā.

— Dh.v.339

Illustration

nissitā

based on

It is a loss for me, not a gain; it is unfortunate for me, not fortunate, that when I recollect the Buddha, the teaching, and the community of the Blessed One's disciples in this way, detached awareness based on what is spiritually wholesome is not established within me.

upekkhā kusalanissitā na saṅṭhātī ti.

— M.1.186

Illustration

nissito

based on

The devas envy the bhikkhu who collects his food on almsround, who is self-reliant, not supported by a patron, but not if it is based on desire for praise and fame.

*Piṇḍapātikassa bhikkhuno attabharassa anaññaposino
Devā pihayanti tādino no ce saddasilokanissito ti.*

— Ud.31

Illustrations: nissita, attached

Introduction

In the following group of contexts, I take *nissita* to mean 'attached' not 'dependent' for two reasons:

1. Because *nissita* is frequently linked to other words implying grasping: *upādāya*, *upādiyati*, *chandarāgaṃ*, *paṭibaddho*, and *saṃyutto*. For example:

One who is attached, grasping states of individual existence in this world or another does not transcend the round of birth and death

nissito ca upādiyaṃ

Itthabhāvaññathābhāvaṃ saṃsāraṃ nātivattati.

— Sn.v.752

And he (practising *satipaṭṭhāna* mindfulness) abides unattached, not grasping anything in the world

anissito ca viharati na ca kiñci loke upādiyati.

— D.2.292

2. Secondly, certain of these contexts do not support 'dependent.' For instance, it seems more sensible to say a bhikkhu is free of attachment to nourishment of all kinds (*sabbāhāraṇissito*: Sn.v.749) than to say he is not dependent on them. Being not attached to food does not mean not dependent. Similarly, it seems more sensible to say a bhikkhu is not attached to the past (*pubbamantaṇissito*: Sn.v.849) than to say he is not dependent on the past, as Norman puts it.

Illustration

nissitena

attached

These two aspects of the Untroubled were made known by the Seer, free of attachment, and of excellent qualities.

Duve imā cakkhumatā pakāsita

Nibbānadhātu anissitena tādina.

— It.39

Illustration

nissito

attached

Having abandoned whatever is beloved or unbeloved, being without grasping, one who is not attached to anything at all, who is free of things conducive to psychological bondage, he would properly fulfil the ideals of religious asceticism in the world.

*Hitvāna piyañca appiyañca anupādāya anissito kuhiñci
Saṃyojanīyehi vip̐pamutto sammā so loka paribbajeyya.*

— Sn.v.363

Illustration

anissito

free of attachment

He sees no substantial reality in objects of attachment.

Na so upadhīsu sārameti

Having eliminated his fondness and attachment regarding objects of attachment,

Ādānesu vineyya chandarāgaṃ

He is free of attachment, not needing to be led by others,

So anissito anaññaneyyo

He would properly fulfil the ideals of religious asceticism in the world.

Sammā so loka paribbajeyya.

— Sn.v.364

Illustration

nissitā

attached

Those doctrines, at variance with each other, to which ascetics and Brahmanists are attached; .

Ye keci'me vādapathā puthussitā yannissitā samaṇabrāhmaṇā ca.

— A.2.9

Illustration

anissito

free of attachment

Knowing the nature of reality [according to reality], he is free of attachment.

ñatvā dhammaṃ anissito.

— Sn.v.947

Illustration

anissito

unattached

And he (practising *satipaṭṭhāna* mindfulness) abides unattached, not grasping anything in the world.

Anissito ca viharati na ca kiñci loke upādiyati.

— D.2.292

Illustration

nissita

attached

There is trembling in one who is attached.

nissitassa calitaṃ

There is no trembling in one who is free of attachment.

Anissitassa calitaṃ natthi.

— M.3.266

Illustration

nissitaṃ

attached

Therefore, householder, you should train yourself [with this reflection]: 'I will not grasp the visual sense; my mind will not be attached to the visual sense.

Tasmātiha te gahapati evaṃ sikkhitabbaṃ na cakkhuṃ upādiyissāmī na ca me cakkhunissitaṃ viññāṇaṃ bhavissatī ti.

— M.3.259

Illustration

nissitaṃ

attached to

When the devas with Inda, Brahmā, and Pajāpati seek a bhikkhu who is liberated in mind (*vimuttacittaṃ*), they do not find [anything of which they could say]

'The stream of sense consciousness of the Perfect One is attached to this'

idaṃ nissitaṃ tathāgataṃ viññāṇaṃ ti.

For what reason? The Perfect One is untraceable even in this lifetime, I declare.

Taṃ kissa hetu diṭṭhevāhaṃ bhikkhave dhamme tathāgataṃ ananuvejjo ti vadāmi.

— M.1.140

Illustration

nissitaṃ

attached to

If he takes delight in that detached awareness, welcomes it, and persists in cleaving to it then the mind is attached to it. That is grasping.

So taṃ upekkhaṃ abhinandati abhivadati ajjhosāya tiṭṭhati tassa taṃ upekkhaṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ hoti viññāṇaṃ tadupādānaṃ.

— M.2.265

Illustration

kiṃ nissitā

for what reason

For what reason have seers, men, *khattiyas*, and brahmans, so many of them, offered gifts to devas here in the world. I ask you, Blessed One. Tell me this.

*Kiṃ nissitā isayo manujā khattiyā brāhmaṇā devatānaṃ
Yaññamakappayaṃsu puthūdha loke pucchāmi taṃ bhagavā brūhi me taṃ.*

— Sn.v.1043

These many seers, men, *khattiyas*, and brahmans who offered gifts to devas here in the world, Puṇṇaka, being tied to old age, offered gifts hoping for states of individual existence in this world [or another].

*Ye kecime isayo manujā khattiyā brāhmaṇā devatānaṃ
Yaññamakappayaṃsu puthūdha loke āsiṃsamānā puṇṇaka itthabhāvaṃ
Jaraṃ sitā yaññamakappayaṃsu.*

— Sn.v.1044

Illustrations: upanissita

Illustration

upanissitā

attached

The religious philosophers outside this [training system] are attached to dogmatic views.

Ito bahiddhā pāsaṇḍā diṭṭhiyo upanissitā.

— Thī.v.184

Illustration

upanissitā

attached

The investigating sage knowing that these [so-called pandits] are attached, and knowing their states of attachment [according to reality], knowing this, liberated [from perceptually obscuring states], he does not dispute.

*Ete ca ñatvā upanissitā ti ñatvā muni nissaye so vīmaṃsi
Ñatvā vimutto na vivādameti.*

— Sn.v.877

Nekkhamma

Renderings

- *nekkhamma*: unsensuousness
- *nekkhamma*: the practice of unsensuousness
- *nekkhamma*: unsensuous

Introduction

Etymology

The derivation of *nekkhamma* is uncertain. PED says it may be derived from:

1. *Nikkhamati* 'to go forth from, to come out of, to get out, issue forth, depart' (PED).

2. *Nikkāma*: 'without craving or lust, desireless' (PED).

But in actual useage it contrasts sensuousness. This suggests a derivation from *Nikkāma* in the meaning 'without sensuous pleasure.' This fits the following quotes:

1. Three spiritually unwholesome ways of thought: sensuous thought, unbenevolent thought, malicious thought. Three spiritually wholesome ways of thought: unsensuous thought, benevolent thought, compassionate thought.

Tayo akusalasaṅkappā: kāmasaṅkappo vyāpādasāṅkappo vihiṃsāsaṅkappo. Tayo kusalasaṅkappā: nekkhammasaṅkappo avyāpādasāṅkappo avihiṃsāsaṅkappo (D.3.215).

2. The deliverance from sensuous pleasure, that is, the practice of unsensuousness.

kāmānametaṃ nissaraṇaṃ yadidaṃ nekkhammaṃ (D.3.275).

Renunciation and the practice of unsensuousness

Nekkhamma is usually called 'renunciation,' which implies the renouncing of things unnecessary to the religious life. But *nekkhamma* must surely involve not having those things in the first place. It seems better represented by the term 'the practice of unsensuousness.' These terms fit with the way in which *nekkhamma* is paired in the suttas.

Paired with seclusion from sensuous pleasure

Nekkhamma is paired in the scriptures with:

seclusion [from sensuous pleasures and spiritually unwholesome factors]

viveka

— A.4.233

being withdrawn from human fellowship

gaṇasmā vūpakaṭṭho

— M.3.110

deliverance from sensuous pleasure

kāmānametaṃ nissaraṇaṃ.

— D.3.275

freedom from attachment, hatred, and undiscernment of reality

khayā rāgassa vītarāgattā... khayā dosassa vītadosattā... khayā mohassa vītamohattā nekkhammādhimutto hoti.

— A.3.377

See Illustrations for fuller quotations.

Paired against enjoyment of sensuous pleasure

Nekkhamma is paired against:

enjoying sensuous pleasure

kāme paribhuñjanto.

— M.3.130

sensuous yearning

kāmadhātu: Chayimā ānanda dhātuyo kāmadhātu nekkhammadhātu vyāpādadhātu avyāpādadhātu vihiṃsādhātu avihiṃsādhātu.

— M.3.62

taking delight in human fellowship

gaṇārāmo.

— M.3.110

eating as much as one's belly will hold, giving oneself over to the pleasures of sleep, languor, and torpor

nahanūna me āyasmanto imassa nekkhammasukhassa... yassāhaṃ nekkhamma sukhassa... nikāmalābhī assaṃ akicchālābhī akasiralābhī tathā hi me āyasmanto yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyuttā viharanti.

— A.4.343

fondness and attachment

chandarāgo.

— S.3.232

See Illustrations for full quotes.

Illustrations

Illustration

nekkhamma

unsensuousness; nekkhamma, unsensuous

Because of the phenomenon of unsensuousness, unsensuous mental imagery arises, unsensuous thought, unsensuous hankering, unsensuous passion, unsensuous quests.

Nekkhammadhātuṃ bhikkhave paṭicca uppajjati nekkhammasaññā. Nekkhammasaññaṃ paṭicca uppajjati nekkhammasaṅkappo. Nekkhammasaṅkappaṃ paṭicca uppajjati nekkhammacchando. Nekkhammacchandaṃ paṭicca uppajjati nekkhammapariḷāho. Nekkhammapariḷāhaṃ paṭicca uppajjati nekkhammapariyesanā.

Engaged in unsensuous quests the learned noble disciple conducts himself rightly in three ways: by body, speech, and mind.

Nekkhammapariyesanaṃ bhikkhave pariyesamāno sutavā ariyasāvako tīhi ṭhānehi sammā paṭipajjati: kāyena vācāya manasā.

— S.2.152

Illustration

nekkhamma

unsensuousness

There are these six phenomena:

Chayimā ānanda dhātuyo

sensuous yearning phenomenon, unsensuousness phenomenon

kāmadhātu nekkhammadhātu

ill will phenomenon, goodwill phenomenon

vyāpādadhātu avyāpādadhātu

maliciousness phenomenon, compassion phenomenon

vihiṃsādhātu avihiṃsādhātu.

— M.3.62

Illustration

nekkhamma

the practice of unsensuousness

A bhikkhu, secluded from sensuous pleasures and spiritually unwholesome factors, enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors]... fourth jhāna.

Idhūdāyi bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati... catutthaṃ jhānaṃ upasampajja viharati.

This is called the pleasure of the practice of unsensuousness, the pleasure of meditative seclusion, the pleasure of inward peace, the pleasure of enlightenment. This pleasure should be pursued, developed, and cultivated, I declare. It should not be feared.

Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ āsevitabbaṃ bhāvetabbaṃ bahulikātabbaṃ. Na bhāyitabbaṃ etassa sukhassāti vadāmi.

— M.1.454

Comment:

Vivekajaṃ: 'born of seclusion [from sensuous pleasures and spiritually unwholesome factors].' See Glossary sv *Viveka*.

Illustration

nekkhamma

the practice of unsensuousness

Indeed, Ānanda, there is no possibility that a bhikkhu who takes pleasure and delight in company, who is given to the enjoyment of company, taking pleasure and delight in human fellowship, given to the enjoyment of human fellowship, can be one who attains at will, without trouble, without difficulty, that which is the pleasure of the practice of unsensuousness, the pleasure of meditative seclusion, the pleasure of inward peace, the pleasure of enlightenment.

So vatānanda bhikkhu saṅgaṇikārāmo saṅgaṇikārato saṅgaṇikārāmataṃ anuyutto gaṇārāmo gaṇarato gaṇasammudito. Yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ tassa sukhassa nikāmalābhī bhavissati akicchālābhī akasiralābhīti netaṃ thānaṃ vijjati.

But a bhikkhu who dwells alone, withdrawn from human fellowship, may well be one who attains at will, without trouble, without difficulty, that which is the pleasure of the practice of unsensuousness, the pleasure of meditative seclusion, the pleasure of inward peace, the pleasure of enlightenment.

Yo ca kho so ānanda bhikkhu eko gaṇasmā vūpakaṭṭho viharati. Tassetāṃ bhikkhuno pāṭikaṅkhaṃ: yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ¹ tassa sukhassa nikāmalābhī bhavissati akicchālābhī akasiralābhīti thānametaṃ vijjati.

— M.3.110

Illustration

nekkhamma

the practice of unsensuousness

Sensuous pleasure, a vile pleasure, the pleasure of the common man, an ignoble pleasure, this is a state associated with pain, distress, vexation, and anguish. It is a wrong practice. Therefore it is defiled.

Tatra bhikkhave yamidaṃ kāmasukhaṃ mīḷhasukhaṃ pothujjanasukhaṃ anariyasukhaṃ sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho micchāpaṭipadā. Tasmā eso dhammo saraṇo.

But the pleasure of the practice of unsensuousness, the pleasure of meditative seclusion, the pleasure of inward peace, the pleasure of enlightenment, this is a state not associated with pain, distress, vexation, and anguish. It is a right practice. Therefore it is undefiled.

Tatra bhikkhave yamidaṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ adukkho eso dhammo anupaghāto anupāyāso apariḷāho sammāpaṭipadā. Tasmā eso dhammo araṇo.

— M.3.236

Illustration

nekkhamma

the practice of unsensuousness

When you are assembled and met together and abide given to company, I think that surely you are unable to attain the pleasure of the practice of unsensuousness, the pleasure of meditative seclusion, the pleasure of inward peace, the pleasure of enlightenment which I can.

Tumbhākampi kho nāgita saṅgama samāgama saṅgaṇikavihāraṃ anuyuttānaṃ viharataṃ evaṃ hoti: nahanūna me āyasmanto imassa nekkhammasukhassa pavivekasukhassa upasamasukhassa sambodhasukhassa nikāmalābhino assu akicchālābhino akasiralābhino yassāhaṃ

Or I see bhikkhus joking and merry making by poking one another with their fingers and think the same thing.

Idhāhaṃ nāgita bhikkhū passāmi aññamaññaṃ aṅgulipatodakehi sañjagghante saṅkiḷante. Tassa mayhaṃ nāgita evaṃ hoti...

Or I see bhikkhus after eating as much as their bellies will hold, giving themselves over to the pleasures of sleep, languor, and torpor, and think the same thing.

Idhāhaṃ nāgita bhikkhū passāmi yāvātthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutte viharante. Tassa mayhaṃ nāgita evaṃ hoti...

— A.4.342-3

Illustration

nekkhamma

the practice of unsensuousness

Some might say that the arahant is intent on the practice of unsensuousness out of faith [in the perfection of the Perfect One's transcendent insight]

saddhāmattakaṃ nūna ayamāyasmā nissāya nekkhammādhimutto ti.

But the arahant is intent on the practice of unsensuousness due to freedom from attachment, hatred, and undiscernment of reality

khayā rāgassa vītarāgattā... dosassa vītadosattā... mohassa vītamohattā nekkhammādhimutto hoti.

— M.1.302

Illustration

nekkhamma

the practice of unsensuousness

Fondness and attachment regarding the visual sense... the mental sense is a spiritual defilement.

yo bhikkhave cakkhusmiṃ... manasmiṃ chandarāgo cittasse'so upakkilesa

When a bhikkhu has abandoned the spiritual defilement in these six cases, his mind inclines to the practice of unsensuousness.

yato kho bhikkhave bhikkhuno imesu chasu ṭhānesu cetaso upakkilesa pahīno hoti nekkhammaninnaṃ cassa cittaṃ hoti.

— S.3.232

Illustration

nekkhamma

the practice of unsensuousness

A mind trained in the practice of unsensuousness becomes wieldy in regard to those things that are to be known through transcendent insight.

nekkhammaparibhāvitam cittaṃ kammaniyaṃ khāyati abhiññā sacchikaraṇīyesu dhammesū ti.

— S.3.232

Illustration

nekkhammena

the practice of unsensuousness

Indeed, there is no possibility that Prince Jayasena, living amidst sensuous pleasure, enjoying sensuous pleasure, being consumed by sensuous thought, tormented by sensuous passion, eager in the quest for sensuous pleasure, could know or see or realise that which can be known, seen, attained and realised through the practice of unsensuousness.

So vata yaṃ taṃ nekkhammena ñātabbaṃ nekkhammena daṭṭhabbaṃ nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmapiṇḍāhena pariḍayhamāno kāmapiyesanāya ussuko ñassati vā dakkhiti vā sacchi vā karissatīti netaṃ thānaṃ vijjati.

— M.3.130

Illustration

nekkhammaṃ

the practice of unsensuousness

In this regard, when a bhikkhu is contemplating sensuous pleasure, his mind is not energised, nor does it become serene, settled, intent upon it. But when contemplating the practice of unsensuousness his mind becomes energised, serene, settled, and intent upon it.

Idha bhikkhave bhikkhuno kāmaṃ manasikaroto kāmesu cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati (read as adhimuccati. See IGPT sv Adhimuccati). Nekkhammaṃ kho paṇassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati (read as adhimuccati. See IGPT sv Adhimuccati).

When his mind is well-directed, well-developed, has completely emerged from sensuous pleasure, been liberated and emancipated from it, then whatever vexatious and anguishing perceptually obscuring states that arise due to pursuing sensuous pleasure, he is freed from them. He does not experience that sense impression. This is called deliverance from sensuous pleasure.

Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ suvisaṃyuttaṃ kāmehi; ye ca kāmapaccayā uppajjanti āsavā vighātapariḷhā mutto so tehi na so taṃ vedanaṃ vediyati. Idamakkhātaṃ kāmānaṃ nissaraṇaṃ.

— A.3.245

Illustration

nekkhammaṃ

the practice of unsensuousness

If one such as he ends up going forth [into the ascetic life], the practice of unsensuousness being his aspiration and delight, being prudent, best of men he'll be, peerless, never more to be reborn.

*Sace ca pabbajjamupeti tādiso nekkhammachandābhirato vicakkhaṇo
Aggo na so gacchati jātu khambhataṃ naruttamo esahi tassa dhammatā ti.*

— D.3.147

Illustration

nekkhamma

the practice of unsensuousness

In that case, the bhikkhu, mentally inclining, verging, and drifting towards seclusion [from sensuous pleasures and spiritually unwholesome factors], psychologically withdrawn [from sensuous pleasures and spiritually unwholesome factors], taking delight in the practice of unsensuousness, is one whose words are exclusively connected with religious inspiration.

Tatra bhikkhu vivekaninnena cittena vivekaṇena vivekapabbhārena vavakaṭṭhena nekkhammābhiratena aññadatthu uyyojanikapaṭisaṃyuttaṃeva kathaṃ kattā hoti.

— A.4.233

No c'assa no ca me siyā

Renderings

- *no c'assa no ca me siyā*: had it not been, it would not have been "mine"
- *na bhavissati na me bhavissati*: it will be not; not "mine" will it be
- *yadatthi yaṃ bhūtaṃ taṃ pajahāmī ti*: that which is, that which is brought about, that I abandon

Introduction

Assa and siyā: renderings

Assa and *siyā* are optative forms of *atthi*, meaning either:

1. 'if he were or should be' (PGPL, section 510).
2. 'it might be' (DOP, *sv atthi*).

Assa: alternative renderings

Assa can also be rendered as:

1. 'it would be' i.e. the conditional simple tense. For example:

'May the Blessed One live for a long time, free of sickness and illness! That would be for the welfare and happiness of the manyfolk'

tadassa bahujanahitāya bahujanasukhāya.

— D.2.225

2. 'it would have been' i.e. the conditional perfect progressive tense. For example, if the Buddha were to die prematurely, Venerable Sāriputta said he would think:

'If the Blessed One had lived for a long time, that would have been for the welfare and happiness of the manyfolk'

sace hi bhagavā ciraṃ dīghamaddhānaṃ tiṭṭheyya tadassa bahujanahitāya bahujanasukhāya.

— S.2.274

Ca/ca connective

1. The truncated c' in the first line of the formula stands for *ca* not *ce* because it is part of the *ca/ca* connective. This usually means 'and... and,' but not here as we will see.
2. Bodhi says 'The commentaries take the truncated particle c' to represent *ce*, "if," and interpret the two parts of the formula as conditionals' (NDB note 1532). Thus he says the commentaries would render the opening phrase: 'If it had not been, it would not be mine.'
3. Bodhi says 'I dissent from the commentaries on the meaning of c', which I take to represent *ca* (= "and"). The syntax of the phrase as a whole requires this.' By which he means the syntax of a *ca/ca* connective requires this. Bodhi thus assumes the *ca/ca* connective has but one meaning: 'and... and.' But Norman says: '*ca* in the sense of "if" is common in Pāli' (EVI n.37).

Ca and the conditional sense

PED says *ca* has four meanings:

\(a) indefinite sense (with a demonstrative pronoun) e.g. *yañ ca kho ceteti*: whatever he thinks.

\(b) connective sense: 'and, then, now.'

\(c) disjunctive sense: 'but.'

\(d) conditional sense: 'if,' 'might,' 'may.'

Examples of conditional *ca* are as follows:

Examples of conditional ca: 'if'

PED gives an example of *ca* in its conditional sense ('if'), which is especially noteworthy because it is part of a *ca/ca* connective:

If Sakka will give me a wish, that wish will be granted

Sakko ca me varaṃ dajjā so ca labbhetha me varo.

— J.5.216

Examples of conditional ca: 'if'

If there were no deed that produced karmic consequences in the sensuous plane of existence would individual existence in the sensuous plane of existence be discerned?

Kāmadhātuvepakkañca ānanda kammaṃ nābhavissa api nu kho kāmabhavo paññāyethā ti?

— A.1.223

Examples of conditional ca: 'might there not be'

— Come now, bhikkhus, let me invite you (to censure me): might there not be any deed of mine (*na ca me kiñci*), either bodily or verbal, which you would censure?

Handadāni bhikkhave pavārayāmi vo na ca me kiñci garahatha kāyikaṃ vā vācasikaṃ vā ti

— Bhante, there is no deed of the Blessed One, either bodily or verbal, that we would censure.

na kho mayaṃ bhante bhagavato kiñci garahāma kāyikaṃ vā vācasikaṃ vā.

— S.1.190

Examples of conditional ca: 'May I not waste away!'

Formerly, bhante, when I was ill I dwelt with my bodily form tranquillised. Now I do not attain that inward collectedness. As I do not attain that inward collectedness, bhante, it occurs to me: 'May I not waste away! (*no ca khvāhaṃ parihāyāmī ti*).

Pubbeva khvāhaṃ bhante gelaññe passambhetvā kāyasaṅkhāre viharāmi. Sohaṃ taṃ samādhim nappaṭilabhāmi. Tassa mayhaṃ bhante taṃ samādhim appaṭilabhato evaṃ hoti no ca khvāhaṃ parihāyāmī ti.

— S.3.125

The trailer phrase

Occasionally a trailer phrase is added to the *no c'assa* formula, as follows:

'That which is, that which is brought about, that I abandon'

yadatthi yaṃ bhūtaṃ taṃ pajahāmī ti.

— A.4.75

This second phrase is a logical progression of the first phrase:

1. If it had not been (*no c'assa*)
2. I abandon that which is (*yadatthi*)

The application of the no c'assa reflection

The *Udāna Sutta* (S.3.57) says the *no c'assa* reflection concerns the five aggregates. That is, with the cessation of the five aggregates, a bhikkhu reflects that had the aggregates not been, they would not have been "mine." They will be not; not "mine" will they be.' See Illustrations below.

So rūpassa vibhavā vedanāya vibhavā saññā vibhavā saṅkhārānaṃ vibhavā viññāṇassa vibhavā evaṃ kho bhikkhu no cassaṃ no ca me siyā nābhavissa na me bhavissatī ti evaṃ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṃyojanāni ti.

— S.3.57

For the ignorant Everyman, this reflection arouses terror (*tāsaṃ āpajjati* S.3.57).

The Annihilationists formula

A similar formula is ascribed to annihilationists. Its slight distortion implies the view "I will be destroyed," as follows:

'Had I not been, it would not have been "mine." I will be not, not "mine" will it be'

no c'assaṃ no ca me siyā na bhavissāmi na me bhavissatī ti.

This annihilationist attitude can be similarly applied to the five aggregates.

Illustrations

Illustration

no c'assa

had it not been

— 'A bhikkhu practises thus:

Idhānanda bhikkhu evaṃ paṭipanno hoti

'Had it not been, it would not have been "mine." It will be not; not "mine" will it be. That which is, that which is brought about, that I abandon.'

no c'assa no ca me siyā na bhavissati na me bhavissati. Yadatthi yaṃ bhūtaṃ taṃ pajahāmī ti

In this way he attains detached awareness.

evaṃ upekkhaṃ paṭilabhati.

— M.2.265

Illustration

no c'assaṃ

Had I not been

Annihilationist formula:

'Had I not been, it would not have been "mine." I will be not, not "mine" will it be'

no c'assaṃ no ca me siyā na bhavissāmi na me bhavissatī ti.

That annihilationist view is an originated phenomenon.

Yā kho pana sā bhikkhave ucchedadiṭṭhi saṅkhāro so.

— S.3.99

Illustration

no c'assa

had it not been

The ignorant Everyman is terrified of an unterrifying matter. For this is terrifying to the ignorant Everyman: 'Had it not been, it would not have been "mine." It will be not; not "mine" will it be.'

Idha bhikkhu assutavā puthujjano atasitāye ṭhāne tāsam āpajjati tāso heso bhikkhu assutavato puthujjanassa no c'assa no ca me siyā na bhavissati na me bhavissatī ti.

The noble disciple is not terrified of an unterrifying matter. For this is not terrifying to the noble disciple: 'Had it not been, it would not have been "mine." It will be not; not "mine" will it be.'

Sutavā ca kho bhikkhu ariyasāvako atasitāye ṭhāne na tāsam āpajjati. Na heso bhikkhu tāso sutavato ariyasāvakassa no c'assa no ca me siyā na bhavissati na me bhavissatī ti.

— S.3.57

Illustration

no c'assa

had it not been

A bhikkhu discerns according to reality that the five aggregates will cease

Rūpaṃ... Viññāṇaṃ vibhavissatī ti yathābhūtaṃ pajānāti.

With the cessation of the five aggregates, a bhikkhu reflects thus.

So rūpassa vibhavā... viññāṇassa vibhavā evaṃ kho bhikkhu

— 'Had it not been, it would not have been "mine." It will be not; not "mine" will it be.'

no c'assa no ca me siyā na bhavissati na me bhavissatī ti

A bhikkhu intent upon liberation [from perceptually obscuring states] in this way can sever the ties to individual existence in the low plane of existence

evaṃ vimuccamāno bhikkhu chindeyyorambhāgiyāni saṃyojanānī ti.

— S.3.57

P

Paccaya

Renderings

- *paccaya*: necessary condition
- *paccaya*: necessity
- *paccaya*: reason
- *paccaya*: dependent on
- *paccaya*: due to
- *paccaya*: out of
- *paccaya*: in
- *paccaya*: on that account
- *paccayata*: conditionality
- *idappaccayata*: specific conditionality

Introduction

Paccaya: 'dependent on'

In some cases we have rendered *paccaya* as 'dependent on.' For example:

Dependent on birth, there arises old-age-and-death.

Jātipaccayā jarāmaraṇan ti.

— M.1.262

Others translate this as:

- Horner: Conditioned by birth is ageing and dying
- Bodhi: With birth as condition, ageing and death.

Norman translates *paccaya* as 'because of':

Whatever misery arises, all this is because of contact.

yaṃ kiñci dukkhaṃ sambhoti sabbaṃ phassapaccayā ti.

— Sn.v.735

PED says: 'literally resting on, falling back on, foundation; cause, motive etc. 1. support, requisite, means, stay. 2. reason, cause, ground, motive, means, condition.' It says ablative *paccayā* means 'of, through, by reason of, caused by.'

Abstract formula of dependent origination

That *paccaya* means dependent can be seen in abstract formula of dependent origination, as follows:

When there is this, that comes to be. With the arising of this, that arises. Without this, that does not come to be. With the ending of this, that ceases.

iti imasmiṃ sati idaṃ hoti imassuppādā idaṃ uppajjati imasmiṃ asati idaṃ na hoti imassa nirodhā idaṃ nirujjhati.

— S.2.70

If this formula is applied to *jātipaccayā jarāmaṇaṇ ti* it leads to the following statements:

- When there is birth, old age and death come to be. With the arising of birth, old age and death arise. Without birth, old age and death do not come to be. With the ending of birth, old age and death ceases.

This well supports us rendering *jātipaccayā jarāmaṇaṇ ti* as 'Dependent on birth, there arises old-age-and-death,' though other translations are clearly possible.

Illustrations

Illustration

paccayaṃ

necessary condition

'There has arisen in me this faculty of physical-plus-psychological neutral experience. That arises with grounds, with a source, with originative factors, with necessary conditions. It would be impossible for that faculty of physical-plus-psychological neutral experience to arise without grounds, without a source, without originative factors, without necessary conditions.'

uppannaṃ kho me idaṃ upekkhindriyaṃ. Tañca kho sanimittaṃ sanidānaṃ sasaṅkhāraṃ sappaccayaṃ. Taṃ vata animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ upekkhindriyaṃ uppajjissatī ti netaṃ ṭhānaṃ vijjati.

— S.5.215

Illustration

paccayo

necessary condition

The existential nourishment of a stream of sense consciousness is a necessary condition for future renewed states of individual existence and rebirth.

viññāṇāhāro āyatiṃ punabbhavābhinibbattiyaṃ paccayo.

— S.2.13

Illustration

paccayānaṃ

necessary conditions

When profound truths become manifest to the vigorous, meditative Brahman, then all his unsureness [about the significance of the teaching] disappears, for he knows the destruction of necessary conditions.

*Yadā have pātubhavanti dhammā ātapino ātāpino jhāyato brāhmaṇassa
Athassa kaṅkhā vapayanti sabbā yato khayaṃ paccayānaṃ avedī ti.*

— Ud.1

Illustration

paccayaṃ

necessary condition

When advertence to the visual field has arisen dependent on a necessary condition that is unlasting, how could it be lasting?

Aniccaṃ kho pana bhikkhave paccayaṃ paṭiccasamuppannaṃ cakkhuvīññāṇaṃ kuto niccaṃ bhavissati.

— S.4.68

Illustration

paccayā

necessary conditions

Three necessary conditions for the persistence of the liberation [from perceptually obscuring states] by focusing upon the unabiding [phenomenon]:

Tayo kho āvuso paccayā animittāya cetovimuttiyā ṭhitiyā

not focusing upon any abiding phenomenon

sabbanimittānañca amanasikāro

focusing upon the unabiding phenomenon,

animittāya ca dhātuyā manasikāro

a prior aspiration [for its persistence]

pubbeva abhisankhāro.

— M.1.297

Illustration

paccayā

necessary conditions

Without necessary conditions there is no arising of *viññāṇa*

aññatra paccayā natthi viññāṇassa sambhavo ti.

— M.1.258

Illustration

paccayaṃ

necessary condition

Fire is reckoned by the necessary condition dependent upon which it burns.

yaññadevāpaccayaṃ paṭicca aggi jalati tena teneva saṅkhaṃ gacchati

When fire burns because of logs it is reckoned as a log fire

kaṭṭhaṇca paṭicca aggi jalati kaṭṭhaggiteva saṅkhaṃ gacchati

or on woodchips, a woodchip fire

Sakalikaṇca paṭicca aggi jalati sakalikaggiteva saṅkhaṃ gacchati.

— M.1.259-230

Illustration

paccayo

necessary condition

The four great material phenomena are the indispensable and necessary conditions by which the aggregate of bodily form is to be discerned.

Cattāro kho bhikkhu mahābhūtā hetu cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya.

— M.3.17

Illustration

paccaya

necessities

A four-month invitation [to ask] for necessities can be accepted by a bhikkhu who is not ill.

Agilānena bhikkhunā cātumāsapaccayapavāraṇā sāditaḅbā.

— Vin.4.102

A four-month invitation [to ask] for necessities can be accepted by a bhikkhu who is not ill means: an invitation [to ask] for necessities [that are needed] when ill may be accepted.

Agilānena bhikkhunā cātumāsapaccayapavāraṇā sāditaḅbā ti: gilānapaccayapavāraṇā sāditaḅbā.

— Vin.4.102

Illustration

paccayata

conditionality

So that for beings who take pleasure and delight in clinging, finding satisfaction in clinging, this were a matter difficult to see, that is to say dependent origination with specific conditionality

ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ tḥānaṃ yadidaṃ idappaccayatāpaṭiccasamuppādo.

— M.1.167

Illustration

paccayata

conditionality

And what is dependent origination? Old-age-and-death arises dependent on birth. Whether or not there is an arising of Perfect Ones, there persists that phenomenon, that stability in the nature of reality, that orderliness in the nature of reality, that specific conditionality.

Katamo ca bhikkhave paṭiccasamuppādo? Jātipaccayā bhikkhave jarāmaraṇaṃ uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ tḥitāva sā dhātu dhammaṭṭhitatā dhammaniyāmata idappaccayatā.

— S.2.25

Illustration

paccayata

conditionality

Thus far the round of rebirth revolves and personal existence is to be discerned,

ettāvatā vaṭṭaṃ vattati itthattaṃ paññāpanāya

namely denomination-and-bodily-form together with the stream of sense consciousness,

yadidaṃ nāmarūpaṃ saha viññāṇena

which continue through mutual conditionality.

aññamaññapaccayatāya pavattati.

— D.2.63-4

Illustration

paccayo

reason

This is the cause and reason why doubt [about the significance of the teaching] does not arise in the noble disciple on account of the unexplained issues.

Ayaṃ kho bhikkhu hetu ayaṃ paccayo yena sutavato ariyasāvakassa vicikicchā nuppajjati avyākatavatthusūti.

— A.4.68-70

Illustration

paccayo

reason

This is the cause and reason for some beings here not realising the Untroubled in this lifetime.

Ayaṃ kho āvuso ānanda hetu ayaṃ paccayo yena midhekacce sattā diṭṭheva dhamme na parinibbāyanti ti.

— A.2.167

Illustration

paccayo

reason

What now is the cause and reason that my mind does not become energised, serene, settled, and intent upon the practice of unsensuousness, though I see it as peaceful.

ko nu kho hetu ko paccayo yena me nekkhamme cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati (read as adhimuccati. See IGPT sv Adhimuccati) etaṃ santanti passato.

— A.4.439

Illustration

paccayā

reasons

Eight causes and reasons for the ruination of families:

Aṭṭha kho gāmaṇī hetu aṭṭha paccayā kulānaṃ upaghātāya

Families are ruined due to the king, thieves, fire, flooding, things getting lost, mismanagement, a squanderer in the family, unlastingness

rājato... corato... aggito... udakato vā kulāni upaghātaṃ gacchanti... nihitaṃ vā nādhigacchanti... duppayuttā vā kammantaṃ jahanti... kulānaṃ vā kulaṅgāro uppajjati yo te bhoge vikirati vidhamati viddhamseti aniccatāyeva aṭṭhami ti.

— S.4.324

Illustration

paccayā

dependent on

Whatever suffering arises, all of it arises dependent on karmically consequential deeds.

Yaṃ kiñci dukkhaṃ sambhoti sabbaṃ saṅkhārapaccayā.

— Sn.v.731

Comment:

Saṅkhārā here is in the context of *paṭiccasammupāda*.

Illustration

paccayā

dependent on

Individual existence arises dependent on grasping.

tassūpādānapaccayā bhavo

Birth arises dependent on individual existence;

bhavapaccayā jāti.

— S.3.14

Illustration

paccayā

dependent on

In regard to the core of the religious life, they are no longer dependent on others

Yo sāro brahmacariyassa tasmīṃ aparapaccayā.

— S.3.83

Illustration

paccayo

dependent on

He abides no longer dependent on others regarding the [understanding of the] Teacher's training system.

aparappaccayo satthusāsane viharatī ti.

— M.1.234-5

Illustration

paccayā

due to

In arousing desire for supreme deliverance [from perceptually obscuring states], psychological pain arises due to desire.

Iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihappaccayā domanassaṃ.

— M.1.303

Illustration

paccayā

due to

Whatever sense impression that arises due to visual sensation — whether pleasant, unpleasant, or neutral.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

— M.3.287

Illustration

paccayā

due to

When those ascetics and Brahmanists who are eternalists proclaim the eternity of an [absolute] Selfhood and the world [of beings] in four ways, that is simply due to sensation

Tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañcapaṇṇapenti catūhi vatthūhi tadapi phassapaccayā.

— D.1.40

Illustration:paccayā, due to

Whereas vexatious and anguishing perceptually obscuring states would arise due to killing, there are no vexatious and anguishing perceptually obscuring states in abstaining from it.

ye ca pāṇātipātapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā pāṇātipātā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti.

— M.1.361

Illustration

paccayā

due to

Those vexatious and anguishing perceptually obscuring states that arise due to mental endeavour

ye manosamārambhapaccayā uppajjanti āsavā vighātapariḷāhā.

— A.2.196-7

Illustration

paccayā

out of

Out of [sensuous] passion they engaged in sexual intercourse.

Te pariḷāhapaccayā methunaṃ dhammaṃ paṭiseviṃsu.

— D.3.88

Illustration

paccayā

in

One directs one's mind to acquire what has not yet been acquired, thinking, 'May the visual sense and visible objects be thus in the future.' In directing one's mind thus, one longs for it.

*iti me cakkhuṃ siyā anāgatamaddhānaṃ iti rūpāti appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati.
Cetaso paṇidhānapaccayā tadabhinandati.*

— M.3.195-6

Illustration

paccayā

on that account

Do what you have to do with my body, as you wish. There will be neither hatred nor love by me [of you] about that [or] on that account.

*Yaṃ vo kiccaṃ sarīrena taṃ karotha yadicchatha
Na me tappaccayā tattha doso pemañca hehiti.*

— Th.v.719

Pacceti

Renderings

- *pacceti*: to believe in
- *pacceti*: to believe
- *pacceti*: to assume
- *pacceti*: to suppose

- *pacceti*: to realise
- *pacceti*: to rebound
- *pacceti*: to revert
- *pacceti*: to return

Illustrations

Illustration

pacceti

believe in

He was a practitioner of water-purification. He believed in spiritual purification through [bathing in] water.

Udakasuddhiko udakena parisuddhiṃ pacceti.

Is it true, brahman, that you are a practitioner of water-purification? That you believe in spiritual purification through [bathing in] water?

saccaṃ kira tvaṃ brāhmaṇa udakasuddhiko udakena parisuddhiṃ paccesi.

— S.1.182-3

Illustration

pacceti

believe in

He is superstitious. He believes in luck, not in the operation of the karmic mechanism.

kotuhalamaṅgaliko hoti maṅgalaṃ pacceti no kammaṃ

He is not superstitious. He believes in the operation of the karmic mechanism, not in luck.

akotuhalamaṅgaliko hoti kammaṃ pacceti no maṅgalaṃ.

— A.3.206

Illustration

paccesi

believe in

What type of Self do you believe in, Poṭṭhapāda?

Kiṃ pana tvaṃ poṭṭhapāda attānaṃ pacceṣi ti.

I believe in a gross material Self, material, made of the four great material phenomena feeding on physical food.

olārikaṃ kho ahaṃ bhante attānaṃ pacceṃ rūpiṃ cātummahābhūtikaṃ kabalīṅkārāhārabhakkhanti.

— D.1.185

Illustration

pacceti

believe

For some believe that spiritual purity is on account of one's view.

diṭṭhiyā eke pacceti suddhiṃ

— Sn.v.840

Norman: 'Some do believe that purity is by means of view'

Illustration

paccesi

assume

By whom was this being created? Where is the being's creator ? Where has the being arisen?
Where does the being cease?

*Kenāyaṃ pakato satto kuvaṃ sattassa kāraṇo
Kuvaṃ satto samuppanno kuvaṃ satto nirujjhatī ti.*

But why do you assume 'a being'? That is just your acquiescence in wrong view [of reality], Māra.
This is nothing but a heap of originated phenomena. Here no being is found.

*Kinṇu satto ti pacesi māraditṭhigatannu te
Suddhasaṅkhārapuññoṇaṃ nayidha sattūpalabbhati.*

— S.1.135

Illustration

paccethā

suppose

Yet although beings have such yearnings, desires, and aspirations, unlikeable, unloveable, and displeasing things increase, and likeable, loveable, and pleasing things diminish.

*Tesaṃ bhikkhave sattānaṃ evaṃ kāmānaṃ evaṃ chandānaṃ evaṃ adhippāyānaṃ anitṭhā akantā
amanāpā dhammā abhivaḍḍhanti itṭhā kantā manāpā dhammā parihāyanti.*

Now what do you suppose is the reason for this?

Tatra tumhe bhikkhave kaṃ hetuṃ paccethā ti?.

— M.1.309

Illustration

pacesi

suppose

Do you remember it, Bhaddāli?

sarasi tvaṃ bhaddālī ti

No, bhante.

No hetvaṃ bhante

What do you suppose is the reason for this?

Tatra bhaddālī kaṃ hetvaṃ pacesī ti

Bhante, I have long been one who did not fulfil the training in the Teacher's training system.

So hi nūnāvaṃ bhante dīgharattaṃ satthusāsane sikkhāya aparipūrakārī aho sin ti.

— M.1.445

Illustration

pacceti

realise

Those with faith [in the perfection of the Perfect One's transcendent insight], and virtue, serenity and vision of things [according to reality], in due course realise the happiness that is the culmination of the religious life.

*Yesaṃ saddhā ca sīlaṇca pasādo dhammadassanaṃ
Te ve kālena pacceti brahmacariyogadhaṃ sukhaṃ ti..*

— S.5.344

Illustration

pacceti

realise

In due course they realise where suffering ceases.

Te me kālena pacceti yatha dukkhaṃ nirujjhatī ti.

— A.3.329

Illustration

pacceti

rebound

Whoever wrongs an innocent man, a pure person unblemished [by spiritual defilement], the demerit rebounds upon that same fool like fine dust thrown against the wind.

*Yo appaduṭṭhassa narassa dussati suddhassa posassa anaṅgaṇassa
Tameva bālaṃ pacceti pāpaṃ sukhumo rajo paṭivātaṃ va khitto ti.*

— S.1.13

Illustration

pacceti

revert

[A man might think:] 'I see the Purified, the Highest, the Unailing. A man's spiritual purity is on account of his vision.' Understanding [purity] in this way, knowing [what he sees] as 'the Highest,' and [thinking] 'I am a seer of the Purified,' he reverts to knowledge.

*Passāmi suddhaṃ paramaṃ arogaṃ, diṭṭhena saṃsuddhi narassa hoti
Evābhijānaṃ paraman ti ñatvā, suddhānupassī ti pacceti ñāṇaṃ*

— Sn.v.788

Norman: 'He believes that knowledge [leads to purity].'

Illustration

pacceti

revert

Amongst those in dispute he does not take sides. He does not revert to any dogmatic view whatsoever.

Sa ve viyattesu na vaggasārī, diṭṭhimpi so na pacceti kiñci

— Sn.v.800

Norman: 'He does not fall back on any view at all.'

Illustration

pacceṭi

return

Gone to the Far Shore, one of such good qualities does not return.

pāragato na pacceṭi tādī ti

— Sn.v.803

Pacchāpuresaññī

Renderings

- *pacchāpuresaññī*: perceiving the constant nature of reality
- *pacchāpuresaññā*: the perception of the constant nature of reality

Introduction

Pacchāpuresaññī: background

Pacchāpuresaññī is a form of meditation that occurs as part of the development of the four paths to psychic power (*catusu iddhipādesu*). It therefore leads to both the attainment of various kinds of psychic power (*anekavihiṭaṃ iddhiṇidhaṃ*) and the destruction of perceptually obscuring states (*āsavānaṃ khayā*, S.5.282).

It was also a meditation taught to Venerable MahāMoggallāna to overcome torpor, to be used in conjunction with walking meditation:

Perceiving the constant nature of reality, concentrate on pacing back and forth, your senses inwardly immersed, your mind not straying outwards. It is possible that by abiding in this way, that the torpor will be abandoned

pacchāpuresaññī caṅkamaṃ adhiṭṭheyyāsi antogatehi indriyehi abahigatena mānasena. Tṭhānaṃ kho panetaṃ vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha.

— A.4.87

This meditation is analysed in the commentary, but Bodhi says its 'explanation sounds strained' (CDB

Pacchā and pura: physically behind and in front

One problem is that *pacchā* and *pura* can refer to either space or time. For example, it is an offence for the one who is walking behind on a path (*pacchato gacchanto*) to explain the teaching to someone walking in front (*purato gacchantassa*) (Vin.4.205). According to this, *pacchāpuresaññī* would involve meditating on 'what is physically behind and in front.'

Pacchā and pura: past and future

But *pacchā* and *pura* can also refer to time:

1. 'First' and 'afterwards': one can ridicule others of saying first what they should have said afterwards, or afterwards what they should have said first (*pure vacanīyaṃ pacchā avaca. Pacchā vacanīyaṃ pure avaca* D.1.8).
2. 'Past' and 'what is in the future': some people wish for what is in the future or the past, longing for present and former pleasures (*pacchā pure vāpi apekkhamānā ime va kāme purime va jappaṃ* Sn.v.773).

Yathā pure tathā pacchā

The term *pacchāpuresaññī* is explained by the reflection *yathā pure tathā pacchā; yathā pacchā tathā pure*. If we take *pacchā* and *pura* as referring to time, it leads to the following translation:

He abides perceiving the constant nature of reality: 'As what is past, so what is to come; as what is to come, so what is past.'

pacchāpuresaññī ca viharati: yathā pure tathā pacchā yathā pacchā tathā pure.

— S.5.277

This is further explained as follows:

And how does a bhikkhu abide perceiving the constant nature of reality: 'As what is past, so what is to come; as what is to come, so what is past'? In this regard, the perception of the constant nature of reality is correctly grasped by the bhikkhu, correctly contemplated, correctly pondered, correctly penetrated by penetrative discernment.

Kathañca bhikkhave bhikkhu pacchāpure saññī ca viharati? Yathā pure tathā pacchā yathā pacchā tathā pure. Idha bhikkhave bhikkhuno pacchā pure saññā suggahitā hoti sumanasikatā sūpadhāritā suppaṭividdhā paññāya.

— S.5.277

Sāriputta: either later or sooner

The last passage should be compared to Venerable Sāriputta saying:

Either way this [life ends in] death, not no death, either later or sooner.

Ubhayenamidaṃ maraṇameva nāmaraññaṃ pacchā vā pure vā.

— Th.v.1004

This supports our saying that *pacchāpuresaññī* means the perception of the constant nature of reality. The near future and the distant future have the same mortal nature. In this respect the present is no different from any other time period.

Pārājika recitation: 'defeated' until the time of his death

The same conclusion can be drawn from the Pārājika recitation, which concludes that a bhikkhu who commits a pārājika offence is no longer in communion with the bhikkhus:

'The four rules that merit expulsion have been recited. If a bhikkhu commits any of them, he is no longer in communion with the bhikkhus. As in the near future, so in the distant future, he is expelled, not in communion.'

Uddiṭṭhā kho āyasmanto cattāro pārājikā dhammā. Yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā na labhati bhikkhuhi saddhiṃ saṃvāsaṃ yathā pure tathā pacchā pārājiko hoti asaṃvāso

— Vin.3.109

This illustrates 'the constant nature of reality': the bhikkhu's status as 'expelled' is the same from the time of the offence until the time of his death: he cannot be reinstated.

Comparing present past and future in the scriptures

The idea of comparing the present to the past and the future is well-established in the scriptures. For instance:

Whatever bodily form, past, future, or present... one should see all bodily form with perfect penetrative discernment as this is "not [in reality] mine" etc

Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ n'etaṃ mama n'eso'hamasmi na me so attā ti.

— M.3.18-9

Formerly as well as now all these visible objects are unlasting

pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā.

— M.3.219

Dhammaṭṭhitatā: comparison

And what is dependent origination? Old-age-and-death arises dependent on birth. Whether or not there is an arising of Perfect Ones, there persists that phenomenon, that stability in the nature of reality, that orderliness in the nature of reality, that specific conditionality.

Katamo ca bhikkhave paṭiccasamuppādo? Jātipaccayā bhikkhave jarāmaṇaṃ uppādā vā tathāgatānaṃ anuppādā vā tathāgatānaṃ tītāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idapaccayatā.

— S.2.25

Whether or not there is an arising of Perfect Ones, there persists that phenomenon, that stability in the nature of reality, that orderliness in the nature of reality, [namely] the unlastingness of all originated phenomena.

Uppādā vā bhikkhave tathāgatānaṃ anuppādā vā tathāgatānaṃ tītāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā sabbe saṅkhārā aniccā ti.

— A.1.286

Conclusion

The reflection on *pacchāpuresaññī* suggests that one should contemplate the constant nature of reality. Although reality is inconstant, its nature is constant.

Illustrations

Illustration

pacchāpuresaññī

perceiving the constant nature of reality

And he abides perceiving the constant nature of reality: 'As what is past, so what is to come; as what is to come, so what is past; as below, so above; as above, so below; as by day, so at night; as at night, so by day.' Thus with an attitude open and unclouded, he makes his mind radiant.

pacchāpuresaññī ca viharati: yathā pure tathā pacchā yathā pacchā tathā pure yathā adho tathā uddhaṃ yathā uddhaṃ tathā adho yathā divā tathā rattiṃ yathā rattiṃ tathā divā Iti vivaṭṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

— S.5.277

COMMENT

- 'As below, so above,' as explained in the *Vibhaṅga Sutta* (S.5.277), means one reviews bodies from head to toe as being full of various foul things (*idha bhikkhave bhikkhu imeva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccacekkhati*).
- 'As by day, so by night,' says the *Vibhaṅga Sutta*, means one practises the meditation similarly, during the day and during the night.

Pajānāti; Paññā

Renderings

- *pajānāti*: to discern
- *pajānāti*: to know that
- *pajānāti*: to understand how
- *paññā*: wisdom
- *paññā*: penetrative discernment
- *pañña*: one who knows that
- *pañña*: one of wisdom
- *paññavā*: blessed with penetrative discernment
- *duppañña*: void of penetrative discernment

Introduction

Pajānāti: three meanings

We render *pajānāti* as either:

1. to 'discern'

2. to 'know that'
3. to 'understand how'

For examples, see Illustrations, grouped accordingly.

Paññā: wisdom or penetrative discernment

Paññā is etymologically and functionally related to *pajānāti*. Where it linked to conduct of body and speech we call it wisdom. Where it is linked to conduct of mind we call it penetrative discernment.

Paññā: 'wisdom' or 'one who is wise'

When *paññā* is linked to a person we usually call it wisdom, especially if it is:

1. given a prefix like *mahā-* or *bhūri-* e.g. *bhūripaṇṇo*
2. accompanied by terms *paṇḍito* or *mahāpurisa* e.g. *paṇḍito mahāpaṇṇo*

For example:

One who is wise, one of great wisdom, is not intent upon his own harm, the harm of others, the harm of both.

Idha bhikkhu paṇḍito mahāpaṇṇo nevattavyābādhāya ceteti na paravyābādhāya ceteti na ubhayavyābādhāya ceteti.

— A.2.179

Wise is the bhikkhunī Dhammadinnā, of great wisdom is the bhikkhunī Dhammadinnā.

paṇḍitā visākhā dhammadinnā bhikkhunī mahāpaṇṇā visākhā dhammadinnā bhikkhunī.

— M.1.304

Illustrations: to discern

Illustration

pajānāti

discerns

And how does a bhikkhu abide contemplating the nature of the mind

Kathaṇca bhikkhave bhikkhu citte cittānupassī viharati?

In this regard a bhikkhu discerns

a mental state with attachment as just that.

sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ ti pajānāti

a mental state without attachment as just that.

vītarāgaṃ vā cittaṃ vītarāgaṃ cittaṃ ti pajānāti.

— M.1.59

Illustration

pajānāti

discern

And what is old age and death?

Katamañca bhikkhave jarāmaraññaṃ?

The ageing, decrepitude, broken teeth, graying hair, wrinkled skin, dwindling of the life-span, decay of the sense faculties for the various beings in the various classes of beings. This is called old age.

yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko ayaṃ vuccati jarā.

The passing away, the deceasing, the dissolution, the ending, the perishing, the death, the breaking up of aggregates, the laying down of the body for the various beings in the various classes of beings. This is called death.

yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraññaṃ kālakiriya khandhānaṃ bhedo kaḷavarassa nikkhepo jīvitindriyassa upacchedo idaṃ vuccati maraññaṃ.

Thus this is old age, and this is death. This is called old age and death.

Iti ayañca jarā idañca maraññaṃ idaṃ vuccati bhikkhave jarāmaraññaṃ. ṇaṃ

With the origination of birth comes the origination of old age and death

jāṭisamudaya jarāmaraññasamudayo

With the ending of birth comes the ending of old age and death

jātinirodhā jarāmarañanirodho

The practice leading to the ending of old age and death is the noble eightfold path.

*ayameva ariyo aṭṭhaṅgiko maggo jarāmarāṇa nirodhagāmini paṭipadā seyyathidaṃ — sammādiṭṭhi... pe...
sammāsamādhī*

When a noble disciple thus discerns

yato kho bhikkhave ariyasāvako

old age and death

evaṃ jarāmarāṇaṃ pajānāti

the origin of old age and death

evaṃ jarāmarāṇasamudayaṃ pajānāti

the ending of old age and death

evaṃ jarāmarañanirodhaṃ pajānāti

the practice leading to its ending

evaṃ jarāmarañanirodhagāminiṃ paṭipadaṃ pajānāti

this is his knowledge of the nature of reality

idaṃassa dhamme ñāṇaṃ.

— S.2.57-8

Illustration

pajānāti

discerns

The Perfect One discerns according to reality the possible as possible, and the impossible as impossible.

ṭhānaṅca ṭhānato aṭṭhānaṅca aṭṭhānato yathābhūtaṃ pajānāti.

— A.3.417

Illustration

pajānāti

discern

The ignorant Everyman does not discern any deliverance from unpleasant sense impression other than through sensuous pleasure.

na bhikkhave pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ.

— S.4.208

Illustration

pajānāmi

discern

I discern the Untroubled and the path and practice leading to the Untroubled.

Nibbānañcāhaṃ sārīputta pajānāmi nibbānaḡāmiñca maggaṃ nibbānaḡāminiñca paṭipadaṃ.

— M.1.73-4

Illustration

pajānāti

discern

The ignorant Everyman does not discern what issues should be contemplated or what issues should not be contemplated.

assutavā puthujjano... manasikaraṇīye dhamme nappajānāti amanasikaraṇīye dhamme nappajānāti

This being so, he does not contemplate issues that should be contemplated but contemplates issues that should not be contemplated.

So manasikaraṇīye dhamme appajānanto amanasikaraṇīye dhamme appajānanto ye dhammā na manasikaraṇīyā te dhamme manasikaroti ye dhammā manasikaraṇīyā te dhamme na manasikaroti.

— M.1.7

Illustrations: to know that

Illustration

pajānāmi

know that

I know that my mind is liberated [from perceptually obscuring states]

vimuttaṃ me cittaṃ ti pajānāmi.

— M.3.31

Illustration

pajānāti

know that

This, too, is a method by which a bhikkhu who is a finished disciple knows that: 'I am a finished disciple.'

asekhosmīti pajānāti ti.

— S.5.229-230

Illustration

pajānāti

know that

Breathing in long he knows that "I breathe in long." Breathing out long he knows that "I breathe out long"

Dīghaṃ assasāmī ti pajānāti. Dīghaṃ passasāmī ti pajānāti.

— S.5.341

Illustration

pajānāti

know that; discern

Now of these the Perfect One knows that these views thus grasped and adhered to will lead to such-and-such a place of rebirth, to such-and-such an afterlife destination.

Tayidaṃ bhikkhave tathāgato pajānāti ime diṭṭhiṭṭhānā evaṃ gahitā evaṃ parāmaṭṭhā evaṃ gatikā bhavanti evaṃ abhisamparāyā ti

That does he know, and he discerns also what transcends them;

tañca tathāgato pajānāti tato ca uttaritaraṃ pajānāti;

and he is not attached to that discernment,

tañca pajānanaṃ na parāmasati

and thus unattached he has realised inward peace,

aparāmasato cassa paccattaṃ yeva nibbuti veditā.

— D.1.17

Illustration

pajānāti

know that; discern

"In this regard, while a bhikkhu is abiding diligently, vigorously, and resolutely applied [to the practice], there arises in him the faculty of physical pain. He knows that: 'There has arisen in me this faculty of physical pain.'

Idha bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati dukkhindriyaṃ. So evaṃ pajānāti uppannaṃ kho me idaṃ dukkhindriyaṃ

He discerns the faculty of physical pain; he discerns the origin of the faculty of physical pain; he discerns the ending of the faculty of physical pain; and he discerns where the arisen faculty of physical pain ceases without remainder.

so dukkhindriyaṃca pajānāti. Dukkhindriyanirodhaṃca pajānāti. Yattha cuppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati. Taṃca pajānāti.

— S.5.213

Illustrations: to understand how

Illustration

pajānāti

know that; pajānāti, understands how

In this regard, if sensuous hankering is present in him, he knows that it is present. Or if not present, he knows that it is not present.

Idha bhikkhave bhikkhu santaṃ vā ajjhattaṃ kāmacchandaṃ atthi me ajjhattaṃ kāmacchando ti pajānāti asantaṃ vā ajjhattaṃ kāmacchandaṃ natthi me ajjhattaṃ kāmacchando ti pajānāti.

He understands how unarisen sensuous hankering arises in him.

Yathā ca anuppannassa kāmacchandassa uppādo hoti taṃca pajānāti

He understands how arisen sensuous hankering is abandoned.

yathā ca uppannassa kāmacchandassa pahānaṃ hoti taṃca pajānāti.

He understands how abandoned sensuous hankering does not arise

Yathā ca pahīnassa kāmacchandassa anuppādo hoti taṃca pajānāti.

— D.2.300

Illustration

pajānāti

discern; pajānāti, understand how

And how does a bhikkhu abide contemplating the nature of certain objects of the systematic teachings with regard to the six senses and their objects?

Kathañca pana bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu

A bhikkhu discerns the visual sense, visible objects, and the bond that arises dependent on them both.

Idha bhikkhave bhikkhu cakkhuñca pajānāti rūpe ca pajānāti yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti.

He understands how the unarisen bond arises in him.

yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti.

He understands how the arisen bond is abandoned.

yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti.

He understands how the abandoned bond does not arise in the future.

yathā ca pahīnassa saṃyojanassa āyatiṃ anuppādo hoti tañca pajānāti.

— D.2.302

Illustration

pajānāti

understand how

With purified divine vision surpassing that of men, he sees beings passing away and being reborn,
inferior and superior, well-favoured and ill-favoured, fortunate and unfortunate,

*dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte
suvaṇṇe dubbaṇṇe sugate duggate*

and he understands how beings fare according to their deeds.

yathākammūpage satte pajānāti.

— D.1.82

Illustrations: to be discerned

Illustration

paññāyati

discernable

There are three marks of the originated

Tīṇi'māni bhikkhave saṅkhatassa saṅkhatalakkaṇāni

an arising is discernable

uppādo paññāyati

a disappearance is discernable

vayo paññāyati

a changeability while persisting is discernable

ṭhitassa aññathattaṃ paññāyati.

— A.1.152

Illustration

paññāyittha

discernable

When the Blessed One's body was burned, of whatever had been skin, fascia, flesh, sinews, and synovial fluid, neither soot nor ash was discernable; only bony ashes remained.

Jhāyamānassa kho pana bhagavato sarīrassa yaṃ ahosi chavī ti vā camman ti vā maṃsan ti vā naharū ti vā lasikā ti vā tassa neva chārikā paññāyittha na masi sarīrāneva avasissimsu.

— D.2.164

Illustration

paññāpanāya

to be discerned

The four great material phenomena are the indispensable and necessary conditions by which the aggregate of bodily form is to be discerned.

Cattāro kho bhikkhu mahābhūtā hetu cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya.

— M.3.17

Illustration

paññāyatī

to be discerned

But since there is an unborn, a not-brought-about, an unproduced, an unoriginated, therefore a deliverance is to be discerned from what is born, brought about, produced, originated.

yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyatī ti.

— Ud.80

Illustrations: one of wisdom/who knows that

Illustration

pañño

one of wisdom

In whatever direction the one of extensive wisdom goes, to that place that I am also inclined to go.

Yaṃ yaṃ diṣaṃ vajati bhūripaṇṇo sa tena teneva nato'hamasmi.

— Sn.v.1143

Illustration

pañṇo

one of wisdom; paṇṇā, wisdom

When, householder, a noble disciple has realised that

Yato ca kho gahapati ariyasāvakassa

Greed and voracity are a defilement of the mind, he abandons them.

abhijjhāvisamalobho cittaṣa upakkilesa ti iti viditvā abhijjhāvisamalobho cittaṣa upakkilesa pahīṇo hoti

Ill will is a defilement of the mind, he abandons it.

vyāpādo cittaṣa upakkilesa ti iti viditvā vyāpādo cittaṣa upakkilesa pahīṇo hoti

Lethargy and torpor are a defilement of the mind, he abandons them.

thīnamiddhaṃ cittaṣa upakkilesa ti iti viditvā thīnamiddhaṃ cittaṣa upakkilesa pahīṇo hoti

Restlessness and anxiety are a defilement of the mind, he abandons them.

uddhaccakukkuccaṃ cittaṣa upakkilesa ti iti viditvā uddhaccakukkuccaṃ cittaṣa upakkilesa pahīṇo hoti.

Doubt [about the significance of the teaching] is a defilement of the mind, he abandons it.

Vicikicchā cittaṣa upakkilesa ti iti viditvā vicikicchā cittaṣa upakkilesa pahīṇo hoti.

This, householder, is called a noble disciple of great wisdom, of broad wisdom, one who profoundly sees whatever enters into the range of consciousness, of perfect wisdom.

Ayaṃ vuccati gahapati ariyasāvako mahāpañṇo puthupaṇṇo āpāthadaso paṇṇāsampanno.

This is called perfection in wisdom.

Ayaṃ vuccati gahapati paṇṇāsampadā.

— A.2.67

Illustration

pañño

one who knows that

In what way is a bhikkhu one who knows that his mind is liberated [from perceptually obscuring states]?

Kathañca bhikkhave bhikkhu suvimuttapañño hoti:

In this regard a bhikkhu knows that his attachment... hatred... undiscernment of reality is abandoned, chopped down at the root, completely and irreversibly destroyed, never to arise again in future.

rāgo... doso... moho me pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato āyatiṃ anuppādadhammoti pajānāti.

— A.5.32

Illustrations: penetrative discernment

Illustration

paññā

penetrative discernment

Bhikkhus, there is one thing if developed and cultivated leads

Ekadhammo bhikkhave bhāvito bahulīkato

to the attaining of penetrative discernment

paññāpaṭilābhāya saṃvattati

to the growth of penetrative discernment

paññāvuddhiyā saṃvattati

to the expansion of penetrative discernment

paññāvepullāya saṃvattati

to greatness of penetrative discernment

mahāpaññatāya saṃvattati

to breadth of penetrative discernment

puṭhupaññatāya saṃvattati

to vastness of penetrative discernment

vipulapaññatāya saṃvattati

to profundity of penetrative discernment

gambhīrapaññatāya saṃvattati

to a state of unsurpassed penetrative discernment

asāmantapaññatāya saṃvattati

to extensiveness of penetrative discernment

bhūripaññatāya saṃvattati

to abundance of penetrative discernment

paññābhūllāya saṃvattati

to quickness of penetrative discernment

sīghrapaññatāya saṃvattati

to buoyancy of penetrative discernment

lahupaññatāya saṃvattati

to joyousness of penetrative discernment

hāsupaññatāya saṃvattati

to swiftness of penetrative discernment

javanapaññatāya saṃvattati

to keenness of penetrative discernment

tikkhapaññatāya saṃvattati

to penetrativeness of penetrative discernment

nibbedhikapaññatāya saṃvattati

What is the one thing? Mindfulness of the body.

katamo ekadhammo? Kāyagatāsati.

— A.1.45

Illustration

paññāya

penetrative discernment

Unwillingness to listen and not asking questions are obstacles to penetrative discernment.

asussusā aparipucchā paññāya paripantho.

— A.5.136

Illustration

paññā

penetrative discernment

How does one discern a knowable phenomenon?

Neyyaṃ pañāvuso dhammaṃ kena pajānātī ti

One discerns a knowable phenomenon with the eye of penetrative discernment.

Neyyaṃ kho āvuso dhammaṃ paññācakkhunā pajānātī ti

For what purpose is penetrative discernment?

Paññā pañāvuso kimatthiyā ti?

Penetrative discernment is for the sake of full understanding, profound understanding, and abandonment.

Paññā kho āvuso abhiññatthā pariññatthā pahānatthā ti.

— M.1.293

Illustration

paññā

penetrative discernment

There is no jhāna for one without penetrative discernment. There is no penetrative discernment for one who does not meditate. Whoever has jhāna together with penetrative discernment, is right in the presence of the Untroubled.

Natthi jhānaṃ apaññassa paññā natthi ajjhāyato

Yamhi jhānañca paññā ca sa ve nibbānasantike.

— Dh.v.372

Illustration

paññā

penetrative discernment

To abandon undiscernment of reality, penetrative discernment should be developed.

Mohassa pahānāya paññā bhāvetabbā.

— A.3.446

Illustration

paññā

penetrative discernment

What is the faculty of penetrative discernment?

Katamañca bhikkhave paññindriyaṃ

In this regard a noble disciple is blessed with penetrative discernment. He is endowed with noble and penetrative discernment of arising and vanishing which leads to the complete destruction of suffering.

idha bhikkhave ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.

— S.5.199

Illustration

paññāya

penetrative discernment

The five hindrances which are spiritual defilements and weakening to penetrative discernment.

pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe.

— M.3.136

Illustration

paññā

penetrative discernment

Penetrative discernment is the examiner of all things.

paññuttarā sabbe dhammā.

— A.4.339

And how is penetrative discernment the examiner?

Kathañca bhikkhave paññuttaraṃ hoti?

In this regard, the teachings are explained by me to disciples for the complete destruction of suffering.

Idha bhikkhave mayā sāvakānaṃ dhammā desitā sabbaso sammā dukkhakkhayāya.

In accordance with way I explain the teachings to disciples for the complete destruction of suffering, those teachings are examined by them with penetrative discernment.

Yathā yathā bhikkhave mayā sāvakānaṃ dhammā desitā sabbaso sammā dukkhakkhayāya tathā tathāssa te dhammā paññāya samavekkhitā honti.

In this way penetrative discernment is the examiner

Evaṃ kho bhikkhave paññuttaraṃ hoti.

— A.2.243

Illustration

duppañño

void of penetrative discernment

— 'One who is void of penetrative discernment, one who is void of penetrative discernment,' is said, friend. In reference to what was it said?

Duppañño duppañño ti āvuso vuccatī. Kittāvatā nu kho āvuso duppaññoti vuccatī ti?

— 'He does not discern. He does not discern' therefore 'one who is void of penetrative discernment' is said

Nappajānāti nappajānāti ti kho āvuso tasmā duppañño ti vuccatī.

(...) What does he not discern?

Kiñca nappajānāti?

(...) He does not discern 'This is suffering... This is the origin of suffering... This is the ending of suffering... This is the practice leading to the ending of suffering...

Idaṃ dukkhaṇ ti nappajānāti ayaṃ dukkhasamudayo ti nappajānāti ayaṃ dukkhanirodho ti nappajānāti ayaṃ dukkhanirodhagāminī paṭipadā ti nappajānāti.

— M.1.292

Illustration

paññavā

blessed with penetrative discernment

— 'Blessed with penetrative discernment, blessed with penetrative discernment,' is said, friend. In reference to what was it said?

Paññavā paññavā ti āvuso vuccati. Kittāvatā nu kho āvuso paññavā ti vuccatī ti?

— 'He discerns. He discerns' therefore 'blessed with penetrative discernment' is said

Pajānāti pajānāti ti kho āvuso tasmā paññavāti vuccati.

(...) What does he discern?

Kiñca pajānāti?

(...) He discerns 'This is suffering... This is the origin of suffering... This is the ending of suffering... This is the practice leading to the ending of suffering...

Idaṃ dukkhaṃ ti pajānāti... Ayaṃ dukkhanirodhagāminī paṭipadā ti pajānāti.

— M.1.292

Paññuttara

Renderings

- *paññuttara*: penetrative discernment is the examiner
- *paññuttara*: penetrative discernment as the examiner

Introduction

Dictionaries

Uttara means:

- DOP: 'chief result or characteristic; what is left; excess.'
- PED: 'having something above or higher, having a superior.'

But neither explanation fits the contexts of *paññuttara*. We will show that *uttara* means 'examiner.'

Translators

Bodhi says the commentary 'does not explain in what sense *paññā* is called *uttarā*,' and renders *paññuttarā sabbe dhammā* as 'Wisdom is of all things their supervisor' (Bodhi, A.4.339).

Sikkhānisaṃsa Sutta

The *Sikkhānisaṃsa Sutta* (A.2.243) shows that the meaning of *paññuttaraṃ* can be derived from *paññāya samavekkhitā honti*:

In accordance with way I explain the teachings to disciples for the complete destruction of suffering, those teachings are examined by them with penetrative discernment (*paññāya samavekkhitā honti*). In this way penetrative discernment is the examiner (*paññuttaraṃ hoti*).

Yathā yathā bhikkhave mayā sāvakānaṃ dhammā desitā sabbaso sammā dukkhakkhayāya tathā tathāssa te dhammā paññāya samavekkhitā honti. Evaṃ kho bhikkhave paññuttaraṃ hoti.

— A.2.243

This suggests that *uttaraṃ* can be named after *samavekkhati*, for which PED says:

- *Samavekkhati*: to consider, examine.
- *Samavekkhitar*: one who considers.

This supports our term for *paññuttarā*.

Illustrations

Illustration

paññuttaraṃ

penetrative discernment as the examiner

This religious life is lived for the sake of a benefit from the training, with penetrative discernment as the examiner, with liberation [from perceptually obscuring states] as its essence, with mindfulness as its master.

Sikkhānisaṃsamidaṃ bhikkhave brahmacariyaṃ vussati paññuttaraṃ vimuttisāraṃ satādhipeyyaṃ.

— A.2.243

Illustration

paññuttaraṃ

penetrative discernment is the examiner

And how is penetrative discernment the examiner?

Kathañca bhikkhave paññuttaraṃ hoti?

In this regard, the teachings are explained by me to disciples for the complete destruction of suffering

Idha bhikkhave mayā sāvakānaṃ dhammā desitā sabbaso sammā dukkhakkhayāya.

In accordance with way I explain the teachings to disciples for the complete destruction of suffering, those teachings are examined by them with penetrative discernment.

Yathā yathā bhikkhave mayā sāvakānaṃ dhammā desitā sabbaso sammā dukkhakkhayāya tathā tathāssa te dhammā paññāya samavekkhitā honti.

In this way penetrative discernment is the examiner

Evaṃ kho bhikkhave paññuttaraṃ hoti.

— A.2.243

Illustration

paññuttarā

penetrative discernment is the examiner

Penetrative discernment is the examiner of all things.

paññuttarā sabbe dhammā

Liberation [from perceptually obscuring states] is the essence of all things.

vimuttisārā sabbe dhammā ti.

— A.4.339

Paṭigha

Renderings

- *paṭigha*: repugnance
- *paṭigha*: repulsiveness

- *paṭigha*: tangible
- *paṭigha*: what is touched
- *paṭigha*: physical sensation

Illustrations

Illustration

paṭigha

repugnance

Having thoroughly dispelled the attitude of repugnance towards either internal things or external things.

Ajjhattabahiddhā ca me dhammesu paṭighasaññā suppaṭivinitā.

— S.5.315

Illustration

paṭigha

repugnance

He would not wish for another's suffering out of anger, or from an attitude of repugnance

Vyārosanā paṭighasaññā nāññamaññassa dukkhamiccheyya.

— Sn.v.148

Illustration

paṭighaṃ

repugnance

If desire, attachment, hatred, undiscernment of reality, or an attitude of repugnance should arise in regard to visible objects known via the visual sense,

cakkhuvīṇṇeyyesu rūpesu uppajjeyya chando vā rāgo vā doso vā moho vā paṭighaṃ vā cetaso tato cittaṃ nivāraye.

— S.4.195

Illustration

paṭigha

repugnance

The proclivity to attachment should be abandoned in regard to pleasant sense impression.

sukkhāya vedanāya rāgānusayo pahātabbo

The proclivity to repugnance should be abandoned in regard to unpleasant sense impression.

dukkhāya vedanāya paṭighānusayo pahātabbo.

— S.4.205

Illustration

paṭighaṃ

repugnance

And in smelling a foul stench, dispel repugnance for the stench

Athopi ghātvā asuciṃ akantiyaṃ akantiyasmīṃ paṭighaṃ vinodaye.

— S.4.71

Illustration

paṭigha

repulsiveness

There is the quality of loveliness. Much improper contemplation in that regard is a condition that nourishes both the arising of unarisen sensuous hankering, and the increase and expansion of arisen sensuous hankering.

Atthi bhikkhave subhanimittam. Tattha ayoniso manasikārabahulikāro ayamāhāro anuppannassa vā kāmaccchandassa uppādāya uppannassa vā kāmaccchandassa bhiyyobhāvāya vepullāya.

There is the quality of repulsiveness. Much improper contemplation in that regard is a condition that nourishes both the arising of unarisen ill will, and the increase and expansion of arisen ill will.

Atthi bhikkhave paṭighanimittam. Tattha ayoniso manasikārabahulikāro ayamāhāro anuppannassa vā vyāpādassa uppādāya uppannassa vā vyāpādassa bhiyyobhāvāya vepullāya.

— S.5.64

Illustration

paṭigham

tangible

Threefold classification of matter

Tividhena rūpasanigaho

1. visible and tangible matter;

sanidassanasappaṭigham rūpam

2. invisible and tangible matter;

anidassanasappaṭigham rūpam

3. invisible and intangible matter

anidassanaappaṭigham rūpam (D.3.217).

Illustration

paṭighe

what is sensed

People are ensnared by objects of attachment, by what is seen, heard, sensed, and cognised

Upadhīsu janā gathitāse diṭṭhasute paṭighe ca mute ca.

— S.1.186

Comment:

Diṭṭhasute paṭighe ca mute ca stands for the familiar tetrad: *diṭṭha*, *suta*, *muta*, and *viññāta*.

Illustration

paṭigha

physical sensation

By completely transcending refined material states of awareness, with the vanishing of states of refined awareness involving physical sensation, not focusing upon states of refined awareness involving the external senses, a bhikkhu enters and abides in the state of awareness of boundless space where one perceives that space is boundless.

bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsānañcāyatanaṃ upasampajja viharati.

— D.1.183

Paṭicca

Renderings

- *paṭicca*: dependent
- *paṭicca*: because of
- *paṭicca*: on
- *paṭicca*: by
- *paṭicca*: in

- *paṭicca*: for
- *paṭicca*: from
- *paṭicca*: in reference to
- *appaṭicca*: self-sufficient

Illustrations

Illustration

paṭicca

dependent, appaṭicca, self-sufficient

There has arisen in me a pleasant sense impression.

uppannā kho myāyaṃ sukhā vedanā

Now that is dependent, not self-sufficient.

paṭicca no appaṭicca

Dependent on what?

kiṃ paṭicca

Dependent on this very body.

imameva kāyaṃ paṭicca.

— S.4.211

Illustration

paṭicca

dependent on

Dependent on a sensation to be experienced as pleasant, a pleasant sense impression arises

Sukhavedaniyaṃ bhikkhave phassaṃ paṭicca uppajjati sukhā vedanā.

— S.4.15

Illustration

paṭicca

dependently

From whatever is brought about, originated, dependently arisen, the ending [of originated phenomena] is the deliverance.

Yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ paṭiccasamuppannaṃ nirodho tassa nissaraṇaṃ.

— It.61

Illustration

paṭicca

dependent on

Dependent on the visual sense and visible objects, advertence to the visual field arises.

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ.

— M.3.281

Illustration

paṭicca

because of

Because of craving, search.

taṇhaṃ paṭicca pariyesanā

Because of search, acquisition

pariyesanaṃ paṭicca lābho.

— A.4.401

Illustration

paṭicca

because of

Suffering arises because of attachment.

upadhiṃ paṭicca dukkhamidaṃ sambhoti

Illustration

paṭicca

because of

The phenomenon of light is discernable because of darkness.

Yāyaṃ bhikkhu ābhādhātu ayaṃ dhātu andhakāraṃ paṭicca paññāyati

The phenomenon of loveliness is discernable because of unloveliness.

yāyaṃ bhikkhu subhādhātu ayaṃ dhātu asubhaṃ paṭicca paññāyati

The phenomenon of the ending of perception and sense impression is discernable because of the ending [of originated phenomena].

yāyaṃ bhikkhu saññāvedayitanirodhadhātu ayaṃ dhātu nirodhaṃ paṭicca paññāyati ti.

— S.2.150

Illustration

paṭicca

on

Further, Ānanda, the bhikkhu, not focusing upon the perceptions of man and forest, focuses undistractedly on the perception of earth.

amanasikarivā manussasaññaṃ amanasikarivā araññaññaṃ paṭhavisaññaṃ paṭicca manasikaroti ekattaṃ.

— M.3.105

Illustration

paṭicca

by

Just as a space that is enclosed by stakes, creepers, grass and clay is reckoned as a dwelling,

Seyyathā pi āvuso kaṭṭhañca paṭicca valliñca paṭicca tiṇañca paṭicca mattikañca paṭicca ākāso parivārīto agāraṇteva saṅkhaṃ gacchati

so a volume that is enclosed by bones, sinews, flesh, and skin is known as a bodily form.

evameva kho āvuso aṭṭhiñca paṭicca nahāruñca paṭicca maṃsañca paṭicca cammañca paṭicca ākāso parivārīto rūpaṇteva saṅkhaṃ gacchati.

— M.1.190

Illustration

paṭicca

in

Yet they find a certain measure of pleasure and sweetness in the five varieties of sensuous pleasure

hoti ceva sātāmattā assādamattā yadidaṃ pañcakāmaguṇe paṭicca.

— M.1.507-8

Bodhi: yet they find a certain measure of satisfaction and enjoyment in dependence on the five cords of sensuous pleasure

Illustration

paṭicca

for

For two good reasons the Perfect One establishes training rules for his disciples.

Dveme bhikkhave atthavase paṭicca tathāgatenā sāvakaṇaṃ sikkhāpadaṃ paññattaṃ.

— A.1.98

Illustration

paṭicca

for

And yet noble young men take up that way of life for a good reason.

tañca kho evaṃ bhikkhave kulaputtā upenti atthavasikā atthavaśaṃ paṭicca.

— S.3.93, It.89

Illustration

paṭicca

from

Whatever happiness or joy arises from the five varieties of sensuous pleasure

Yaṃ kho udāyi ime pañcakāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ.

— M.1.454

Illustration

paṭicca

in reference to

Assumed individuality is of two kinds, I declare: to be fostered and not to be fostered. And one's assumed individuality is either the one or the other. So it was said by the Blessed One. And in reference to what was it said?

Attabhāvapaṭilābhapaṃhaṃ bhikkhave duvidhena vadāmi sevitabbampi asevitabbampi. Tañca aññamaññaṃ attabhāvapaṭilābhan ti iti kho panetaṃ vuttaṃ bhagavatā kiñcetaṃ paṭicca vuttaṃ.

— M.3.52

Paṭinissaggānupassī assasissāmī ti sikkhati

Renderings

- *paṭinissaggānupassī assasissāmī ti sikkhati*: He trains himself: 'I will breathe in contemplating relinquishment [in relation to certain objects of the systematic teachings]

Introduction

Paṭinissagga's usual objects

Paṭinissagga usually has a specified object in the genitive case. For example:

1. Views: relinquishment of views

diṭṭhīnaṃ paṭinissaggo hoti (M.1.40).

2. Attachment: Relinquishment of the whole phenomenon of attachment

sabbūpadhipaṭinissaggo (A.3.164).

3. Craving: The relinquishment of all forms of craving

sabbaso taṇhānaṃ... paṭinissaggā (M.1.6).

Paṭinissagga's objects during contemplation

When *paṭinissagga* is for contemplation, it usually has a specified object in the locative case. For example:

1. The visual sense (*cakkhu*): In this regard, some person in relation to the visual sense abides contemplating relinquishment, perceiving relinquishment, experiencing relinquishment continuously, without a break, uninterruptedly, intent upon it mentally, penetrating it with penetrative discernment

Idha bhikkhave ekacco puggalo cakkhūsmiṃ paṭinissaggānupassī viharati paṭinissaggasaññī paṭinissaggapaṭisaṃvedī satataṃ samitaṃ abbokiṇṇaṃ cetasā adhimuccamāno paññāya pariyogāhamāno (A.4.146; A.4.13).

2. Sense impression: Whatever sense impression he experiences whether pleasant, unpleasant, or neutral, in relation to that sense impression he abides... contemplating relinquishment

*yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā so tāsu vedanāsu...
paṭinissaggānupassī viharati (M.1.251).*

3. The body and pleasant sense impression: He abides contemplating relinquishment in relation to the body and pleasant sense impression.

so kāye ca sukhāya ca vedanāya... paṭinissaggānupassī viharati (S.4.211).

Paṭinissagga in mindfulness with breathing

However, in mindfulness with breathing *paṭinissagga* occurs without an object:

He trains himself: 'I will breathe in... I will breathe out contemplating relinquishment.

paṭinissaggānupassī assasissāmī ti... passasissāmī ti sikkhati

The object of contemplation in this case is said to be the fourth of the bases of mindfulness, which we have explained (sv *Dhamma*) means 'certain objects of the systematic teachings.' Therefore we translate as follows:

When a bhikkhu is training himself to breathe in and breathe out contemplating relinquishment, at that time he abides contemplating the nature of certain objects of the systematic teachings.

*Yasmiṃ samaye ānanda bhikkhu... paṭinissaggānupassī assasissāmī ti sikkhati paṭinissaggānupassī
passasissāmī ti sikkhati dhammesu dhammānupassī ānanda bhikkhu tasmīṃ samaye viharati.*

— S.5.325

Objects of the systematic teachings are therefore the objects when contemplating relinquishment during mindfulness with breathing, and they should be regarded as a locative:

I will breathe in... I will breathe out contemplating relinquishment [in relation to certain objects of the systematic teachings]

paṭinissaggānupassī assasissāmī ti... passasissāmī ti sikkhati.

— S.5.324

Dhammesu dhammānupassī viharati: objects of the systematic teachings

Objects of the systematic teachings given in the *Satipaṭṭhāna Sutta* are:

In this regard a bhikkhu abides contemplating the nature of certain objects of the systematic teachings in respect of the five hindrances... the five aggregates... the six senses and their objects... the seven enlightenment factors... the four noble truths.

Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu... pañcasupādānakkhandhesu... chasu ajjhattikabāhiresu āyatanesu... sattasu bojjhaṅgesu... catusu ariyasaccesu.

— M.1.59-62

But only the aggregates and sense bases really fit here. For discussion of this point, see Glossary sv *Dhamma*.

Illustrations

Illustration

relinquishment [in relation to certain objects of the systematic teachings]

He trains himself: I will breathe in... I will breathe out contemplating unlastingness [in relation to certain objects of the systematic teachings]

Aniccānupassī assasissāmī ti... passasissāmī ti sikkhati

passing away [in relation to certain objects of the systematic teachings]

virāgānupassī assasissāmī ti... passasissāmī ti sikkhati

ending [in relation to certain objects of the systematic teachings]

nirodhānupassī assasissāmī ti... passasissāmī ti sikkhati

relinquishment [in relation to certain objects of the systematic teachings]

paṭinissaggānupassī assasissāmī ti... passasissāmī ti sikkhati.

— S.5.324

Paṭipadā; Paṭipajjati; Paṭipanna

Renderings

- *paṭipadā*: practice
- *paṭipadā*: the practice
- *paṭipajjati*: to conduct oneself
- *paṭipajjati*: to apply oneself
- *paṭipajjati*: to apply oneself [to the eightfold path]
- *paṭipajjati*: to practise
- *paṭipajjati*: to treat
- *paṭipanna*: apply oneself
- *paṭipanna*: one who applies himself [to the eightfold path]
- *paṭipanna*: conduct oneself
- *paṭipanna*: practise
- *paṭipanna*: strive
- *paṭipanna*: travel
- *sammāpaṭipanna*: one who applies himself correctly [to the eightfold path]
- *sammāpaṭipadā*: right practice [of the eightfold path]
- *micchāpaṭipadā*: wrong practice [of the eightfold path]

Introduction

Micchāpaṭipadā: wrong practice [of the eightfold path]

What is wrong practice?

Katamā ca bhikkhave micchāpaṭipadā

It is wrong view [of reality]... wrong inward collectedness. This is called wrong practice

seyyathidaṃ micchādiṭṭhi... micchāsamādhī ayaṃ vuccati bhikkhave micchāpaṭipadā.

— S.5.18

Sammāpaṭipadā: right practice [of the eightfold path]

What is right practice. It is right perception ... right inward collectedness. This is called right practice

Katamā ca bhikkhave sammāpaṭipadā seyyathidaṃ sammādiṭṭhi... sammāsamādhī. Ayaṃ vuccati bhikkhave sammāpaṭipadā ti.

— S.5.18

Sammāpaṭipanna: one who applies himself correctly [to the eightfold path]

If *sammāpaṭipadā* means right practice [of the eightfold path], then *sammāpaṭipanna* means 'one who applies himself correctly [to the eightfold path]':

Whether it is a layperson or one gone forth [into the ascetic life] who applies himself correctly [to the eightfold path], because of doing so he fulfils the noble practice that is spiritually wholesome.

Gihī vā bhikkhave pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusalan ti.

— S.5.19

Paṭipanna: one who applies himself [to the eightfold path]

Accordingly, where it lacks an object, *paṭipanna* means 'one who applies himself [to the eightfold path]':

Meditators who apply themselves [to the eightfold path] will be delivered from Māra's bond [that binds one to renewed states of individual existence].

Paṭipannā pamokkhanti jhāyino mārabandhanā.

— Dh.v.276

Illustrations: paṭipada

Illustration

paṭipadā

practice

A noble disciple wanting long life should apply himself to the practice conducive to long life.

Āyukāmena gahapati ariyasāvakena āyusaṃvattanikā paṭipadā paṭipajjitabbā.

— A.3.48

Illustration

paṭipadā

practice

Bhikkhus, develop the path and the practice leading to the destruction of craving.

Yo bhikkhave maggo yā paṭipadā taṇhakkhayāya saṃvattati taṃ maggaṃ taṃ paṭipadaṃ bhāvettha.

And what is the path and practice leading to the destruction of craving? It is the seven factors of enlightenment.

Katamo ca bhikkhave maggo katamā ca paṭipadā taṇhakkhayāya saṃvattati: yadidaṃ satta bojjhaṅgā.

— S.5.86

Illustration

paṭipadaṃ

practice

Bhikkhus, whether for a layperson or one gone forth [into the ascetic life], I do not praise wrong practice.

Gihino vāhaṃ bhikkhave pabbajitassa vā micchāpaṭipadaṃ na vaṇṇemi

Whether it is a layperson or one gone forth [into the ascetic life] who applies himself to wrong practice, because of doing so he does not fulfil the noble practice that is spiritually wholesome.

Gihī vā bhikkhave pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu nārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

— S.5.19

Illustration

paṭipadaṃ

practice

The Perfect One discerns according to reality the practices leading to all destinations.

sabbatthagāminiṃ paṭipadaṃ yathābhūtaṃ pajānāti.

— M.1.69-71

Illustrations: paṭipajjati

Illustration

paṭipajjati

conduct oneself

The learned noble disciple conducts himself rightly in three ways: by body, speech, and mind.

sutavā ariyasāvako tīhi ṭhānehi sammā paṭipajjati kāyena vācāya manasā.

— S.2.152

Illustration

paṭipajjati

applies himself

Bhikkhus, in seeing a visible object via the visual sense,

cakkhunā rūpaṃ disvā

he does not grasp its aspects and features

na nimittaggāhī nānuyyañjanaggāhī

since by abiding with the faculty of sight unrestrained [from attraction and repulsion, through mindfulness]

yatvādhikaraṇametaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ

greed, dejection, and unvirtuous, spiritually unwholesome factors would pursue him.

abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ

He applies himself to the restraint of the faculty [from attraction and repulsion, through mindfulness]

tassa saṃvarāya paṭipajjati

He supervises the faculty of sight [with mindfulness]

rakkhati cakkhundriyaṃ

He attains restraint of the faculty of sight [through mindfulness]

cakkhundriye saṃvaraṃ āpajjati.

— A.3.163

Illustration

paṭipajjatha

apply yourself

Apply yourself to the destruction of craving

taṇhakkhayāya paṭipajjatha

For the destruction of craving, Rādhā, is the Untroubled

taṇhakkhayo hi rādhā nibbānan ti.

— S.3.190

Illustration

paṭipajjitvā

apply oneself [to the eightfold path]

Having applied myself properly [to the eightfold path] I removed my mind from states of individual existence

Yoniso paṭipajjitvā bhavē cittaṃ udabbahinti.

— Th.v.158

Illustration

paṭipajjatha

apply oneself [to the eightfold path]

Apply yourself [to the eightfold path]. Do not be condemned [to the plane of sub-human existence]. May the [rare] opportunity [to live the religious life] not pass you by.

Paṭipajjatha mā vinassatha khaṇo vo mā upaccagā.

— Th.v.1004

Illustration

paṭipajjamāno

practise

Practising in accordance with the teaching

Dhammānudhammaṃ paṭipajjamāno.

— Sn.v.317

Illustration

paṭipajjāmā

treat

— Bhante Ānanda, how should we treat the Perfect One's body?

kathaṃ mayaṃ bhante ānanda tathāgatassa sarīre paṭipajjāmā ti?

— You should treat it in the same way one treats a Wheel-turning monarch's body.

Yathā kho vāsiṭṭhā rañño cakkavattissa sarīre paṭipajjatti evaṃ tathāgatassa sarīre paṭipajjitabbanti.

— D.2.161

Illustrations: paṭipanna

Illustration

paṭipanno

applies himself

Possessed of five factors a bhikkhu applies himself to his own welfare and the welfare of others.
What five?

*Pañcahi bhikkhave dhammehi samannāgato bhikkhu attahitāya ca paṭipanno hoti parahitāya ca.
Katamehi pañcahi*

He is perfect in virtue, inward collectedness, penetrative discernment, liberation [from perceptually obscuring states], and the knowledge and vision that follows liberation [from perceptually obscuring states] himself, and he encourages others to also be perfect in these things (A.3.14).

Illustration

paṭipanno

apply oneself

Some person applies himself to the abandonment and relinquishment of attachment.

Idha panudāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

— M.1.453-4

Illustration

paṭipanno

apply oneself

I, too, proclaim a man, if he possesses four qualities, as one of great wisdom, as a Great Man. What four?

Catūhi kho ahaṃ brāhmaṇa dhammehi samannāgataṃ mahāpaññaṃ mahāpurisaṃ paññapemi. Katamehi catūhi?

He applies himself to the welfare and happiness of the manyfolk.

Idha brāhmaṇa bahujanahitāya paṭipanno hoti bahujanasukhāya

By him are many folk established in the noble practice, namely in the aggregate of practices that are virtuous and spiritually wholesome.

bahu'ssa janatā ariye nāye paṭiṭṭhāpitā yadidaṃ kalyāṇadhammatā kusalaḍḍhammatā.

— A.2.36

Illustration

paṭipanno

apply oneself

The noble disciple is

indifferent to the visual sense of the past,

atītasmiṃ cakkhusmiṃ anapekkho hoti

he does not long for the visual sense of the future,

anāgataṃ cakkhuṃ nābhinandati

he applies himself to disillusionment with the visual sense of the present, to non-attachment to it, and to the ending of it

paccappannassa cakkhussa nibbidāya virāgāya nirodhāya paṭipanno hoti.

— S.4.4

Illustration

paṭipanno

apply oneself

I discern the Untroubled and the path and practice leading to the Untroubled.

Nibbānañcāhaṃ sāriputta pajānāmi nibbānagāmiṇca maggaṃ nibbānagāminiṇca paṭipadaṃ

And I know that one who applies himself accordingly will, through the destruction of perceptually obscuring states, in his lifetime enter upon and abide in the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, realising it for himself through transcendent insight.

Yathāpaṭipanno ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati taṇca pajānāmi.

— M.1.73-4

Illustration

paṭipanno

apply oneself

The community of the Blessed One's disciples is applied to an excellent practice,

supaṭipanno bhagavato sāvakasaṅgho

The community of the Blessed One's disciples is applied to the correct practice,

ujupaṭipanno bhagavato sāvakasaṅgho

The community of the Blessed One's disciples is applied to the noble practice.

ñāyapaṭipanno bhagavato sāvakasaṅgho

The community of the Blessed One's disciples is applied to a proper practice.

sāmīcipaṭipanno bhagavato sāvakasaṅgho.

— S.5.343

Illustration

paṭipanno

conduct himself; paṭipanno, practise

How does he conduct himself, sir, the bhikkhu who practises within the constraints of the rules of discipline?'

kathaṃ paṭipanno pana mārisa bhikkhu pātimokkhasaṃvarāya paṭipanno hotī ti.

— D.2.279

Illustration

paṭipannā

conducting yourselves

'Bhikkhus, you have lost your way. Bhikkhus, you are conducting yourselves wrongly. Bhikkhus, how far you have strayed, you worthless men, from this teaching and training system.

vippaṭipannā'ttha bhikkhave. Micchāpaṭipannā'ttha bhikkhave. Kīvadūrevime bhikkhave moghapurisā apakkantā imasmā dhammavinayā.

— M.1.480

Illustration

paṭipanno

apply oneself; paṭipanno, practising

If a bhikkhu is applying himself to

- disillusionment with old age and death
- and to non-attachment to it, and to the ending of it,

he is fit to be called a bhikkhu who is practising in accordance with the teaching.

Jarāmaraṇassa ce bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti dhammānudhammapaṭipanno bhikkhū ti alaṃ vacanāya.

— S.2.18

Illustration

paṭipannā

striving

They are free of attachment or striving to eliminate it

vītarāgā vā honti rāgavinayāya vā paṭipannā.

They are free of hatred or striving to eliminate it

vītaḍḍosā vā honti ḍḍosavinayāya vā paṭipannā.

They are free of undiscernment of reality or striving to eliminate it

vītamohā vā honti mohavinayāya vā paṭipannā.

— A.3.336

Illustration

paṭipanno

travel

When I travel the high road and see no one either in front or behind me

Yasmāhaṃ nāgita samaye addhānamaggapaṭipanno na kañci passāmi purato vā pacchato vā.

— A.4.345

Paṭibhāna

Renderings

- *appaṭibhāna*: unable to speak
- *paṭibhāna*: reply
- *paṭibhāna*: way of replying
- *paṭibhāna*: impromptu reflection
- *paṭibhāna*: intuitive knowledge
- *paṭibhāna*: intuitive insight
- *paṭibhāna*: intuition
- *paṭibhāna*: intuitive investigativeness
- *paṭibhāneyyaka*: conversable

Introduction

Intuition

Some aspects of *paṭibhāna* concern intuition, meaning 'quick and ready insight' (Webster's). Intuition is one of the benefits of mindfulness of the body:

Whoever develops and cultivates mindfulness of the body can turn his mind to the realisation through transcendent insight of whatever condition is realisable through transcendent insight, and become an eye-witness in every case, if there is the practice of spiritual development.

Yassa kassaci bhikkhave kāyagatā sati bhāvitā bahulikatā so yassa yassa abhiññā sacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññā sacchikiriyāya. Tatra tatrave sakkhibhabbataṃ pāpuṇāti sati sati āyatane.

— M.3.96

Illustrations

Illustration

appaṭibhāno

unable to speak

When the king was told the queen had died he sat there pained, saddened, with drooped shoulders, head down, brooding, unable to speak.

Evaṃ vutte rājā pasenadi kosalo dukkhī dummano pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

— A.3.57

Illustration

appaṭibhānā

unable to speak

Having lost an argument, those ascetics sat there silent, embarrassed, with drooped shoulders, heads down, brooding, unable to speak.

Evaṃ vutte te paribbājakā tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisidimṣu.

— D.3.57

Illustration

paṭibhāneyyakānaṃ

conversable

The Buddha addressed numerous discourses to Rādhā (S.3.79; S.3.188-200; S.4.48-49), and accordingly said:

'Foremost of my bhikkhu disciples who are conversable is Rādhā.'

Etadaggaṃ bhikkhave mama sāvakaṃ bhikkhūnaṃ paṭibhāneyyakānaṃ yadidaṃ rādhā.

— A.1.25

Illustration

paṭibhāneyyakānaṃ

conversable

Now at that time a certain person, formerly a barber, who had gone forth [into the ascetic life] when old, was living in Atuma. He had two sons, sweet-voiced, conversable, clever, accomplished in the barber's profession.

Tena kho pana samayena aññataro buḍḍhapabbajito ātumāyaṃ paṭivasati nahāpitapubbo. Tassa dve dārakā honti mañjukā paṭibhāneyyakā dakkhā pariyodātasippā sake ācariyake nahāpitakamme.

The bhikkhu asked his sons to collect funds.

Those people who, having seen these sweet-voiced, conversable boys, but had not wanted to offer, even they offered, and in offering, gave much.

Manussā te dārake mañajuke paṭibhāneyyake passitvā yepi na kārāpetukāmā tepi kārāpenti. Kārāpetvāpi bahumṃ denti.

— Vin.1.249

Illustration

paṭibhānāni

reply

I was so pleased and satisfied with Master Kassapa's first parable, I wanted to hear his brilliant replies to these other various questions.

Purimeneva ahaṃ opammena bhoto kassapassa attamano abhiraddho api cāhaṃ imāni vicitrāni pañhāpaṭibhānāni sotukāmo.

— D.2.352

Illustration

paṭibhāno

way of replying

There are four kinds of persons:

Those whose way of replying is fitting but halting

yuttapaṭibhāno na muttapaṭibhāno

Those whose way of replying is fluent but unfitting

muttapaṭibhāno na yuttapaṭibhāno

Those whose way of replying is fitting and fluent

yuttapaṭibhāno ca muttapaṭibhāno ca

Those whose way of replying is unfitting and halting

neva yuttapaṭibhāno neva muttapaṭibhāno.

— A.2.135

Illustration

paṭibhānaṃ

impromptu reflection

Of profound wisdom, intelligent, knowledgeable about what is the Path and what is not the Path, Sāriputta, of great wisdom, explains the Buddha's teaching to the bhikkhus.

*Gambhīrapañño medhāvī maggāmaggassa kovido
Sāriputto mahāpañño dhammaṃ deseti bhikkhunaṃ.*

He teaches in brief, he speaks in detail. His voice, like a myna bird, pours forth his impromptu reflection.

*Saṅkhittena pi deseti vitthārena pi bhāsati
Sālikāyiva nigghoso paṭibhānaṃ udīrayi.*

— S.1.190

Illustration

paṭibhānaṃ

impromptu reflection

Five things, once arisen, are hard to dispel.

Pañcime bhikkhave uppannā duppaṭivinodayā

Attachment

uppanno rāgo duppaṭivinodayo

Hatred

uppanno doso duppaṭivinodayo

Undiscernment of reality

uppanno moho duppaṭivinodayo

Impromptu reflection

uppannaṃ paṭibhānaṃ duppaṭivinodayaṃ

The urge to travel

uppannaṃ gamikacittaṃ duppaṭivinodayaṃ.

— A.3.185

Illustration

paṭibhānavantānaṃ

impromptu reflectiveness

Foremost of my bhikkhu disciples of impromptu reflectiveness is Vaṅgīsa.

Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ paṭibhānavantānaṃ yadidaṃ vaṅgīso.

— A.1.24

Illustration

paṭibhāna

impromptu reflective

Bhikkhus, there are these four kinds of poets. What four?

cattārome bhikkhave kavī. Katame cattāro?

The metaphysical poet

cintākavi

the narrational poet

sutakavi

the didactic poet

atthakavi

the impromptu reflective poet

paṭibhānakavi.

— A.2.230

Comment:

Bodhi says the last one, which he calls the 'inspirational poet,' creates poetry spontaneously through his own inspiration, like Venerable Vaṅgīsa.

Illustration

paṭibhānena

impromptu reflectiveness

Venerable Vaṅgīsa despised other well-behaved bhikkhus on account of his own impromptu reflectiveness

āyasmā vaṅgīso attano paṭibhānena aññe pesale bhikkhū atimaññati.

— S.1.187

Illustration

paṭibhāna

intuitive knowledge

Venerable Sāriputta told the bhikkhus:

Within two weeks of my ordination I attained analytical insight into the meaning of expressions with their divisions and features;

Addhamāsūpasampanna me āvuso atthapaṭisambhidā sacchikatā odhiso vyañjanaso

Within two weeks of my ordination I attained analytical insight into the teachings with their divisions and features;

Addhamāsūpasampanna me āvuso dhammapaṭisambhidā sacchikatā odhiso vyañjanaso

Within two weeks of my ordination I attained analytical insight into the use of conventional expressions with their divisions and features;

Addhamāsūpasampanna me āvuso niruttipaṭisambhidā sacchikatā odhiso vyañjanaso

Within two weeks of my ordination I attained analytical insight into intuitive knowledge with its divisions and features;

Addhamāsūpasampanna me āvuso paṭibhānapaṭisambhidā sacchikatā odhiso vyañjanaso.

— A.2.160

Comment:

Bodhi says the last analytical insight 'seems to refer to the ability to spontaneously apply the other three types of knowledge to clearly communicate the Dhamma.'

This ability is illustrated in the *Bhūta Sutta* (S.2.47-50) and the *Kaḷāra Sutta* (S.2.51-6) when the Buddha asked Sāriputta about *The Questions of Ajita*. Sāriputta hesitated because he had not previously considered the issue (*pubbe appaṭisaṃviditaṃ*). But when the Buddha prompted him and then approved of his answer, Sāriputta said:

If the Blessed One had for seven days and nights questioned me about the matter in various ways and manners, then for seven days and nights I would have been able to answer him in various ways and manners.

Satta rattindivāni cepi maṃ bhagavā etamatthaṃ puccheyya aññamaññehi padehi aññamaññehi pariyāyehi satta rattindivānipahaṃ bhagavato etamatthaṃ vyākareyyaṃ aññamaññehi padehi aññamaññehi pariyāyehi ti.

— S.2.55

This ability to talk for seven days on a topic he had never before considered, we call 'intuitive

knowledge.' The Buddha said Sāriputta was able to answer like this because he had correctly penetrated "that aspect of the teaching" (*sā dhammadhātu suppaṭividdhā*) that made such an ability possible.

That aspect of the teaching has been correctly penetrated by Sāriputta, which through being correctly penetrated... if I had for seven days and nights questioned Sāriputta about the matter in various ways and manners, then for seven days and nights Sāriputta would have been able to answer me in various ways and manners.

Sā hi bhikkhu sāriputtassa dhammadhātu suppaṭividdhā yassa dhammadhātuyā suppaṭividdhattā... satta rattindivāni cepaḥaṃ sāriputtaṃ etamattaṃ puccheyyaṃ aññamaññehi padehi aññamaññehi pariyāyehi satta rattindivānipi me sāriputto etamattaṃ vyākareyya aññamaññehi padehi aññamaññehi pariyāyehi ti.

— S.2.56

Illustration

paṭibhānaṃ

intuitive

The ascetic Gotama explains his teaching, hammering it out by logical reasoning, following his own intuitive line of inquiry

Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ.

— M.1.68

Illustration

paṭibhānaṃ

intuitive

A certain ascetic or Brahmanist is a thinker, a philosopher. Hammering it out by logical reasoning, following his own intuitive line of inquiry, he argues: The [absolute] Selfhood and the world [of beings] are eternal.

Idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ evamāha: sassato attā ca loko ca.

— D.1.16

Illustration

paṭibhānaṃ

intuition

Ānanda answered the question: 'Which kind of bhikkhu do you think would most illuminate the Gosinga Sāla-tree Wood?' Then Sāriputta said to Revata:

— 'Revata, friend, it has been answered by Venerable Ānanda according to his own intuition. Now we ask Venerable Revata.'

vyākataṃ kho āvuso revata āyasmatā ānandena yathā sakaṃ paṭibhānaṃ. Tatthadāni mayaṃ āyasmantaṃ revataṃ pucchāma.

— M.1.213

Illustration

paṭibhānaṃ

intuition

After bhikkhus had expressed their opinions on a certain matter, Venerable Sāriputta said:

"Friends, we have each explained [the matter] according to our own intuition.

vyākataṃ kho āvuso amhehi sabbeheva yathā sakaṃ paṭibhānaṃ.

— A.1.119

Illustration

paṭibhāno

intuitive insight

A good report has been circulated about Venerable Nārada: he is wise, capable, intelligent, very learned, a brilliant speaker, of excellent intuitive insight, mature, and truly an arahant.

Taṃ kho pana āyasmantaṃ nāradaṃ evaṃ kalyāṇo kittisaddo abbhuggato: paṇḍito vyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā ca.

— A.3.58

Illustration

paṭibhāno

intuitive insight

One should be truthful, and have faith [in the perfection of the Perfect One's transcendent insight]... and should be moderate in the use of food, of consistent virtue, devoted to wakefulness, tirelessly applied [to the practice], energetic, meditative, mindful, and of excellent intuitive insight.

Idha bhante ekacco sacco cassa saddho ca... bhojane mattaññu samakārī jāgariyānuyogamanuyutto atandito āraddhaviriyo jhāyī satimā kalyāṇapaṭibhāno.

— D.3.107

Illustration

paṭibhānaṃ

intuitive insight

When Venerable Uttara agreed that he had once taught something, Sakka asked him:

"But, bhante, was [the teaching] your own intuitive insight, or was it the word of the Blessed One, the Arahant, the Perfectly Enlightened One?"

Kiṃ panidaṃ bhante āyasmato uttarassa sakaṃ paṭibhānaṃ udāhu tassa bhagavato vacanaṃ arahato sammāsambuddhassāti.

— A.4.163

Illustration

paṭibhānenā

intuitive insight

And how is a bhikkhu one who knows himself?

Attaññū ca kathaṃ hoti

In this regard a bhikkhu knows himself thus: 'I have so much faith, virtue, learning, generosity, penetrative discernment, and intuitive insight.'

Idha bhikkhave bhikkhu attānaṃ jānāti ettakomhi saddhāya sīlena sutena cāgena paññāya paṭibhānenā ti.

— A.4.114

Illustration

paṭibhānavantaṃ

intuitively insightful

One should associate with one of great learning, who is an expert in the teaching, a noble friend, one who is intuitively insightful.

Bahussutaṃ dhammadharaṃ bhajetha mittaṃ ulāraṃ paṭibhānavantaṃ.

— Sn.v.58

Illustration

paṭibhānaṃ

intuitive investigativeness

Venerable Bhadda asked:

— 'What, friend, is the religious life and what is the conclusion of the religious life?'

Katamaṃ nu kho āvuso brahmacariyaṃ? Katamaṃ brahmacariyapariyosānaṃ ti?

Venerable Ānanda replied:

— 'Well asked, Bhadda, friend! Your inquiry is excellent, your intuitive investigativeness is excellent, your question is good.'

Sādhu sādhu āvuso bhadda bhaddako te āvuso bhadda ummaggo bhaddakaṃ paṭibhānaṃ kalyāṇi paripucchā

Illustration

paṭibhānaṃ

intuitive investigativeness

— 'On what grounds, bhante, is one of great learning, an expert in the teaching?'

Kittāvatā nu kho bhante bahussuto dhammadharo hotī ti

— 'Well asked, bhikkhu! Your inquiry is excellent! Your intuitive investigativeness is excellent! Your question is good!'

Sādhū sādhū bhikkhu bhaddako te bhikkhu ummaggo bhaddakaṃ paṭibhānaṃ kalyāṇī paripucchā.

— A.2.178

Paṭisaṃyutta

Renderings

- *paṭisaṃyutta*: connected with
- *paṭisaṃyutta*: concerning
- *paṭisaṃyutta*: about

Illustrations

Illustration

paṭisaṃyutto

about

Thoughts about being disparaged

anavaññattipaṭisaṃyutto vitakko.

— A.1.253

Illustration

paṭisaṃyutta

concerning

He was instructing the bhikkhus with a religious discourse concerning the Untroubled,

nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti.

— Ud.80

Illustration

paṭisaṃyuttā

concerning

Memories and thoughts concerning objects of attachment

upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti.

— M.1.453-4

Illustration

paṭisaṃyuttā

connected

Mental images connected with physical seclusion overwhelm me

Saññā me abhikīranti vivekapaṭisaṃyuttā.

— Th.v.589

Illustration

paṭisaṃyutta

connected with

One whose words are exclusively connected with religious inspiration.

uyyojanikapāṭisaṃyuttamēva kathaṃ kattā hoti.

— A.4.233

Paṭisallāna

Renderings

- *paṭisallāna*: solitary retreat
- *paṭisallīyati*: to abide in solitary retreat
- *paṭisallīno*: one who abides in solitary retreat

Illustrations

Illustration

paṭisallīnā

solitary retreat

It is hard for the likes of us to get near the Perfect Ones when they are meditating, taking delight in meditation and therefore withdrawn into solitary retreat.

durupasaṅkamā kho tāta pañcasikha tathāgatā mādisena jhāyi jhānaratā tadantarapaṭisallīnā.

— D.2.265

Illustration

paṭisallāna

solitary retreat

Abide in solitary retreat taking pleasure and delight in it, apply yourself to inward calm, do not be neglectful of meditation, be endowed with insightfulness, and cultivate solitary abodes.

Paṭisallānārāmā bhikkhave viharatha paṭisallānaratā ajjhattaṃ cetosamathanuyuttā anirākatajjhāni vipassanāya samannāgatā brūhetā suññāgārānaṃ.

— It.39

Illustration

paṭisallānāya

solitary retreat

Content with that unshakeable faith in the [perfection of the] Buddha's [transcendent insight], he does not make further effort for physical seclusion by day nor for solitary retreat at night

so tena buddhe aveccappasādena santuṭṭho na uttariṃ vāyamati divā pavivekāya rattiṃ paṭisallānāya.

— S.5.398

Illustration

paṭisallāna

solitary retreat

Dwellings that are quiet, undisturbed by voices, with a quiet atmosphere, remote from people, suitable for solitary retreat, I praise the association with such dwellings.

yāni ca kho tāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhaseyyakāni paṭisallānasārubbāni tathārūpehi senāsanehi saṃsaggaṃ vaṇṇayāmī ti.

— A.4.87-8

Illustration

paṭisallīnassa

solitary retreat

While the Blessed One was alone in solitary retreat, this reflection arose in his mind:

bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi.

— S.1.139

Illustration

paṭisallīyati

abide in solitary retreat

He who abides in solitary retreat for the four months of the Rains, practising the meditation on [unlimited, all-encompassing] compassion, sees Brahmā.

yo vassike cattāro māse paṭisallīyati karuṇaṃ jhānaṃ jhāyati so brahmānaṃ passati.

— D.2.237

Illustration

paṭisallīno

abides in solitary retreat

A bhikkhu abides in solitary retreat, and speaks in favour of this,

bhikkhu paṭisallīno hoti paṭisallānassa vaṇṇavādī.

— A.5.168

Illustration

paṭisallāne

solitary retreat; one who abides in solitary retreat, paṭisallīno

Bhikkhus, make an effort with solitary retreat. A bhikkhu who abides in solitary retreat discerns things according to reality.

Paṭisallāne bhikkhave yogamāpajjatha. Paṭisallīno bhikkhave bhikkhu yathābhūtaṃ pajānāti.

— S.3.15

Illustration

paṭisallīno

abide in solitary retreat

'It is not the right time to see the Blessed One. The Blessed One is abiding in solitary retreat.'

akālo kho mārisa bhagavantaṃ dassanāya paṭisallīno bhagavā ti.

— D.2.270

Paṭhavī; Āpo; Tejo; Vāyo

Renderings

- *paṭhavī*: earth
- *paṭhavī*: solidness
- *paṭhavī*: land
- *paṭhavī*: subcontinent
- *paṭhavīdhātu*: the Solidness Phenomenon
- *āpodhātu*: the Liquidness Phenomenon
- *tejodhātu*: the Warmth Phenomenon
- *vāyodhātu*: the Gaseousness Phenomenon

Introduction

Elements: definitions

The four material phenomena are *paṭhavīdhātu āpodhātu tejodhātu vāyodhātū* (M.1.57). They are defined like this:

The Solidness Phenomenon: whatever is hard or rough

paṭhavīdhātu: yaṃ... kakkhalaṃ kharigataṃ.

— M.1.185

The Liquidness Phenomenon: whatever is liquid or watery

āpodhātu: yaṃ... āpo āpogataṃ.

— M.1.187

The Warmth Phenomenon: whatever is warmth or heat

tejodhātu: yaṃ... tejo tejogataṃ.

— M.1.188

The Gaseousness Phenomenon: whatever is gaseous or windy

vāyodhātu: yaṃ... vāyo vāyogataṃ.

— M.1.188

We render the *-gata* suffix according to PED's definition, namely 'being in a state or condition, or having come into a state or condition.'

Instruction on the Log: the nature of the elements

Venerable Sāriputta pointed to a large wooden log and said:

'A bhikkhu with psychic power and mental mastery could, if he wished, focus on the solidness (*paṭhavī*) of that wooden log. How is that? There is the Solidness Phenomenon (*paṭhavīdhātu*) in that log of wood, by reason of which a bhikkhu with psychic power and mental mastery could focus on its solidness (*paṭhavī*).'

Ākaṅkhamāno āvuso bhikkhu iddhimā cetovasipatto amuṃ dārukhandhaṃ paṭhavīteva adhimucceyya. Taṃ kissa hetu? Atthi āvuso amumhi dārukhandhe paṭhavīdhātu yaṃ nissāya bhikkhu iddhimā cetovasipatto amuṃ dārukhandhaṃ paṭhavīteva adhimucceyya.

the Liquidness Phenomenon in that log of wood... could focus on its liquidness (*āpo*).

āpodhātu... āpotteva adhimucceyya

the Warmth Phenomenon in that log of wood... could focus on its warmth (*tejo*).

tejodhātu... tejetteva adhimucceyya

the Gaseousness Phenomenon in that log of wood... could focus on its gaseousness (*vāyo*).

vāyodhātu... vāyotteva adhimucceyya

the phenomenon of loveliness in that log of wood... could focus on its loveliness (*subha*).

subhadhātu... subhanteva adhimucceyya

the phenomenon of unloveliness in that log of wood... could focus on its unloveliness (*asubha*).

asubhadhātu... asubhanteva adhimucceyyā ti.

— A.3.340-1

Definition: Solidness Phenomenon

The four great material phenomena are defined in full as follows:

What is the internal Solidness Phenomenon?

Katamā cāvuso ajjhattikā paṭhavīdhātu?

(...) Whatever is internal that is hard or rough, part of an individual, and taken personally

Yaṃ ajjhattaṃ paccattaṃ kakkhalaṃ kharigataṃ upādinnaṃ

(...) namely, head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, bowels, mesentery, stomach contents, faeces, and whatever else is internal that is hard or rough, part of an individual, and taken personally, this is called the internal Solidness Phenomenon.

seyyathidaṃ kesā lomā nakhā dantā taco maṃsaṃ nahāru aṭṭhi aṭṭhimiñjaṃ vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ yaṃ vā panaññaṃpi kiñci ajjhattaṃ paccattaṃ kakkhalaṃ kharigataṃ upādinnaṃ.

— M.1.185

Definition: Liquidness Phenomenon

What is the internal Liquidness Phenomenon?

ajjhattikā āpodhātu

Whatever is internal that is liquid or watery, part of an individual, and taken personally: bile, gastric mucus, pus, blood, sweat, fat, tears, skin-grease, spittle, snot, synovial fluid, urine, and whatever else is internal that is liquid or watery, part of an individual, and taken personally, this is called the internal Liquidness Phenomenon.

Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ seyyathidaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo siṅghāṇikā lasikā muttaṃ yaṃ vā panaññaṃpi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ ayaṃ vuccatāvuso ajjhattikā āpodhātu.

— M.1.185

Definition: Warmth Phenomenon

What is the internal Warmth Phenomenon?

Katamā ca bhikkhu ajjhattikā tejodhātu

Whatever is internal that is warm or hot, part of an individual, and taken personally

yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ

Namely, that by which one is heated, that by which one is hurt, that by which one is burnt, that by which what is eaten, drunk, chewed and savored gets digested, and whatever else is internal that is warm or hot, part of an individual, and taken personally, this is called the internal Warmth Phenomenon.

yena ca santappati yena ca jīriyati yena ca pariḍayhati yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati yaṃ vā panaññaṃ kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ ayaṃ vuccatāvuso ajjhattikā tejodhātu.

— M.3.241

Definition: Gaseousness Phenomenon

What is the internal Gaseousness Phenomenon?

ajjhātikā vāyodhātu

Whatever is internal that is gaseous or windy, part of an individual, and taken personally

yaṃ ajjhātaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ

up-going winds

uddhaṅgamā vātā

down-going winds

adhogamā vātā

wind in the stomach

kucchisayā vātā

wind in the intestines

koṭṭhāsaya vātā

bodily energies that course through the limbs

aṅgamaṅgānusārino vātā

in-breathing and out-breathing

assāso passāso iti

and whatever else is internal that is gaseous or windy, part of an individual, and taken personally, this is called the internal Gaseousness Phenomenon.

ayaṃ vuccatāvuso ajjhātikā vāyodhātu.

— M.1.188

Similes: the butchered cow

The contemplation of the four great material phenomena is described like this:

The bhikkhu contemplates this very body however placed or disposed in terms of material phenomena.

imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati

(...) In this [wretched human] body there is the Solidness Phenomenon, the Liquidness Phenomenon, the Warmth Phenomenon, and the Gaseousness Phenomenon.

Atthi imasmiṃ kāye paṭhavīdhātu āpodhātu tejodhātu vāyodhātū ti

(...) Just as a butcher or his apprentice having killed a cow and cut it into pieces were seated with it at a crossroads, the bhikkhu contemplates this very body however placed or disposed in terms of material phenomena.

— M.1.57

The butchered cow simile suggests that one who meditates on the four great material phenomena will see just material qualities, and will realise that, in that respect, living bodies are indistinguishable from dead ones.

Kasiṇas

The four great material phenomena are subjects of kasiṇa practices, as follows:

One individual perceives the kasiṇa of earth extending above, below, and across from himself, with no subject/object duality and without limitation

paṭhavīkasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.

The other kasiṇas are: water, fire, wind, blue, yellow, red, white, space, and advertence

āpokasiṇa tejokasiṇa vāyokasiṇa nīlakasiṇa pītakasiṇa lohitaḥkasiṇa odātakasiṇa ākāśakasiṇa viññāṇakasiṇa

— D.3.268

The kasiṇas apparently involve imagining the Elements in their concrete sense extending in all directions.

Illustrations: paṭhavī

Illustration

paṭhaviyā

earth

Suppose the seed of a nimb or creeper or bitter gourd be planted in moist earth.

allāya paṭhaviyā nikkhattaṃ

Whatever of the earth-nutrient or water-nutrient it absorbs

yañceva paṭhavirasaṃ upādiyati yañca āporasaṃ upādiyati

all that leads to its bitterness, its acidity, its displeasing taste

sabbaṃ taṃ tittakattāya kaṭukattāya asātattāya saṃvattanti.

— A.5.212

Illustration

paṭhaviyā

earth

Bhikkhus, to whatever extent I wish I dive in and out of earth as though it were water

paṭhaviyā pi ummujjanimujaṃ karomi seyyathā pi uduke.

— S.2.212

Illustration

paṭhaviyā

earth

They throw what is clean or foul onto earth

paṭhaviyā sucimpi nikkhipanti asucimpi nikkhipanti.

— M.1.423

Illustration

paṭhaviyā

earth

If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh

Khurapariyantena cepi cakkena yo imissā paṭhaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya.

— M.1.516

Illustration

paṭhavyā

earth

The oldest bhikkhu on earth

paṭhavyā saṅghatthero.

— Vin.2.303

Illustration

paṭhaviṃ

solidness

A bhikkhu who is a disciple in training (*sekho*)

(...) fully understands solidness to be solidness

sopi paṭhaviṃ paṭhavito abhijānāti

(...) Fully understanding solidness to be solidness

paṭhaviṃ paṭhavito abhiññāya

(...) may he not think of solidness in personal terms

paṭhaviṃ mā maññi

(...) may he not think 'I am part of solidness'

paṭhaviyā mā maññi

(...) may he not think 'I am separate from solidness'

paṭhavito mā maññi

(...) may he not think that solidness is "[in reality] mine"

paṭhaviṃ me ti mā maññi

(...) may he not take delight in solidness

paṭhaviṃ mābhinandi

(...) For what reason? So that he may profoundly understand it, I declare

Pariññeyyaṃ tassā ti vadāmi.

— M.1.4

Illustration

paṭhaviyā

Earth; paṭhavattena, solidness

The mind with no attribute, boundless, altogether free of defilement: that is not reached by the solidness of earth, the liquidness of water, the warmth of fire, the gaseousness of wind... the totality of everything

Viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ taṃ paṭhaviyā paṭhavattena ananubhūtaṃ āpassa āpattena ananubhūtaṃ tejassa tejattena ananubhūtaṃ vāyassa vāyattena ananubhūtaṃ... sabbassa sabbattena ananubhūtaṃ.

— M.1.329

Illustration

paṭhavi

earth

Then who, pray, on this wide earth knows about heads and headsplitting?

*Atha ko carahi jānāti asmiṃ paṭhavimaṇḍale
Muddhaṃ muddhādhipātāṇca.*

— Sn.v.990

Illustration

paṭhavi

land

Having conquered a great area of land.

mahantaṃ paṭhavimaṇḍalaṃ abhivijīya.

— S.1.100

Illustration

paṭhavi

land

For the *khattiya*, land is his relentless attachment

paṭhavibhinivesā.

— A.3.363

Illustration

paṭhaviṃ

subcontinent

He abides having conquered this sea-girt subcontinent

so imaṃ paṭhaviṃ sāgarapariyantaṃ... abhiviṇṇa ajjhāvasati.

— D.3.142

Illustrations: āpo

Illustration

āpaṃ

liquidness

A bhikkhu who is a disciple in training (*sekho*)

fully understands liquidness to be liquidness

āpaṃ āpato abhijānāti

Fully understanding liquidness to be liquidness

āpaṃ āpato abhiññāya

may he not think of liquidness in personal terms

āpaṃ mā maññi

may he not think 'I am part of liquidness'

āpasmiṃ mā maññi

may he not think 'I am separate from liquidness'

āpato mā maññi

may he not think that liquidness is "[in reality] mine"

āpaṃ me ti mā maññi

may he not take delight in liquidness

āpaṃ mābhinandi

For what reason? So that he may profoundly understand it, I declare

Pariññeyyaṃ tassā ti vadāmi.

— M.1.4

Illustration

apo

liquidness

Now there comes a time, friends, when the external Liquidness Phenomenon is agitated

bāhirā āpodhātu pakuppati

It washes away village, town, city, district, and country.

Sā gāmampi vahati nigamampi vahati nagarampi vahati janapadampi vahati janapadapadesampi vahati.

— M.1.187

Illustration

apo

liquidness

There comes a time when the water in the great ocean is not even the depth of the first joint of a finger. So when even in the external Liquidness Phenomenon with all its vastness, unlastingness is discernable, destruction is discernable, disappearance is discernable, changeableness is discernable, then what to say of this short-lasting body evolved from craving? .

Hoti kho so āvuso samayo yaṃ mahāsamudde aṅgulipabbatemanamattampi udakaṃ na hoti. Tassā hi nāma āvuso bāhirāya āpodhātuyā tāva mahallikāya aniccataṃ paññāyissati khayadhammatā paññāyissati vayadhammatā paññāyissati vipariṇāmadhammatā paññāyissati. Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhūpādinnaṃ.

— M.1.185-9

Illustration

āpo

water

People wash what is clean or foul in water— faeces, urine, spit, pus, and blood — and the water is not revolted, appalled, or disgusted by it.

āpasmim̐ sucimpi dhovanti asucimpi dhovanti gūthagatampi dhovanti muttagatampi dhovanti kheḷagatampi dhovanti pubbagatampi dhovanti lohitaḡatampi dhovanti na ca tena āpo aṭṭīyati vā harāyati vā jigucchati vā.

— M.1.423

Illustrations: tejo

Illustration

tejaṃ

warmth

A bhikkhu who is a disciple in training (*sekho*)

knows warmth as warmth

tejaṃ tejato abhijānāti

Knowing warmth as warmth

tejaṃ tejato abhiññāya

may he not think of warmth in personal terms

tejaṃ mā maññi

may he not think 'I am part of warmth'

tejasmiṃ mā maññi

may he not think 'I am separate from warmth'

tejato mā maññi

may he not think that warmth is "[in reality] mine"

tejaṃ me ti mā maññi

may he not take delight in warmth

tejaṃ mābhinandi

For what reason? So that he may profoundly understand it, I declare

Pariññeyyaṃ tassā ti vadāmi.

— M.1.4

Illustration

tejo

fire

Fire burns what is clean or foul — faeces, urine, spit, pus, and blood — and the fire is not revolted, appalled, or disgusted by it.

tejo sucimpi dahati asucimpi dahati gūthagatampi dahati muttagatampi dahati khelagatampi dahati pubbagatampi dahati lohitaḡatampi dahati na ca tena tejo aṭṭīyati vā harāyati vā jigucchatī vā.

— M.1.424

Illustrations: vāyo

Illustration

vāyaṃ

gaseousness

A bhikkhu who is a disciple in training (*sekho*)

fully understands gaseousness to be gaseousness

vāyaṃ vāyato abhijānāti

Fully understanding gaseousness to be gaseousness

vāyaṃ vāyato abhiññāya

may he not think of gaseousness in personal terms

vāyaṃ mā maññi

may he not think 'I am part of gaseousness'

vāyasmim mā maññi

may he not think 'I am separate from gaseousness'

vāyato mā maññi

may he not think that gaseousness is "[in reality] mine"

vāyaṃ me ti mā maññi

may he not take delight in gaseousness

vāyaṃ mābhinandi

For what reason? So that he may profoundly understand it, I declare

Pariññeyyaṃ tassā ti vadāmi.

— M.1.4

Illustration

vāyo

wind

Wind blows on what is clean or foul — faeces, urine, spit, pus, and blood — and the wind is not revolted, appalled, or disgusted by it.

*vāyo sucimpi upavāyati asucimpi upavāyati gūthagatampi upavāyati muttagatampi upavāyati
kheḷagatampi upavāyati pubbagatampi upavāyati lohitagatampi upavāyati na ca tena vāyo aṭṭiyati vā
harāyati vā jigucchati vā.*

— M.1.424

Illustration

vāyo

Gaseousness

Now there comes a time, friends, when the external Gaseousness Phenomenon is agitated

bāhirā vāyodhātu pakuppati

It blows away village, town, city, district, and country.

sā gāmampi vahati nigamampi vahati nagarampi vahati janapadampi vahati janapadapadesampi vahati.

— M.1.188

Patilīna

Renderings

- *patilīna*: free of self-centredness
- *patilīna*: withdrawn from society

Introduction

Patilīyati: 'draw back'

Patilīyati means 'to draw back':

His mind draws back, bends back, turns away from involvement in sexual intercourse

methunadhammasamāpattiyā cittaṃ patilīyati patikuṭati pativaṭṭati

A piece of gristle thrown on fire draws back, bends back, turns away

nahārudaddulaṃ vā aggimhi pakkhittaṃ patilīyati patikuṭati pativaṭṭati.

— A.4.47

Patilīna: withdrawn from society

Patilīna, the past participle of *patilīyati*, can mean 'withdrawn from society':

For a bhikkhu living withdrawn from society, resorting to a secluded abode, they say it is fitting for him to not exhibit his ego in any residence.

*Patilīnacarassa bhikkhuno bhajamānassa vivittamāsaṇaṃ
Sāmaggiyamāhu tassa taṃ yo attānaṃ bhavane na dassaye.*

— Sn.v.810

Patilīna: free of self-centredness

Patilīno is defined as *asmimāno pahīṇo hoti*, and accordingly must sometimes be called 'free of self-centredness':

How is a bhikkhu free of self-centredness?

Kathaṇca bhikkhave bhikkhu patilīno hoti?

(...) In this regard, self-centredness is abandoned in a bhikkhu.

Idha bhikkhave bhikkhuno asmimāno pahīṇo hoti.

— A.2.41

Illustrations

Illustration

patilīna

free of self-centredness

The Buddha who discovered jhāna, the chief bull, free of self-centredness, the Sage.

Yo jhānambudhā buddho patilīnanisabho munī ti.

— A.4.449-451

Illustration

patilīno

free of self-centredness

That peaceful, mindful bhikkhu, tranquil, undefeated [by Māra's army],

Sa ve santo sato bhikkhu passaddho aparājito

Through rightly penetrating self-centredness, enlightened, he is called free of self-centredness

Mānābhisamayā buddho patilīno ti vuccatī ti.

— A.2.42

Pattipatta

Renderings

- *pattipatta*: attained the [supreme] attainment
- *paramapattipatta*: attained the supreme attainment
- *uttamapattipatta*: attained the unexcelled attainment

Introduction

Pattipatta and uttamapattipatta

Pattipatta is found only in verse and implies arahantship. It is an abbreviation of either:

1. *uttamapattipatta*, 'attained the unexcelled attainment,' which occurs only in the *Samañamañḍikā Sutta* (M.2.23-29), or,
2. *paramapattipatta*, 'attained the supreme attainment,' which occurs only in the *Samyutta Nikāya*.

Paramapattipatta: orthodox

Paramapattipatta is likely more orthodox than *uttamapattipatta*. *Uttamapattipatta* is apparently used in

the *Samaṇamaṇḍikā Sutta* to avoid a repetition of *parama* in this word sequence:

- *sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ*

Therefore, we regard *pattipatta* as an abbreviation of *paramapattipatta* ('attained the supreme attainment').

Likewise, Norman treats *pattipatta* as an abbreviation: 'gained the [highest] gain' (e.g. Sn.v.536-7).

Illustrations

Illustration

uttamapattipattaṃ

attained the unexcelled attainment

An individual endowed with which ten qualities is one whom I describe as being perfect in what is spiritually wholesome, of the highest spiritual proficiency, an invincible ascetic who has attained the unexcelled attainment?

Katamehi cāhaṃ thapati dasahi dhammehi samannāgataṃ purisapuggalaṃ paññāpemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ

In this regard a bhikkhu is possessed of the right perception [of reality] of a finished disciple... the right liberation [from perceptually obscuring states] of a finished disciple.

idha thapati bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti... asekhāya sammāvimuttiyā samannāgato hoti.

— M.2.29

Illustration

paramapattipatto

attained the supreme attainment

The Perfect One, the unexcelled person, the supreme person, one who has attained the supreme attainment.

tathāgato uttamapuriso paramapuriso paramapattipatto.

— S.3.118

Illustration

pattipattan

attained the [supreme] attainment

Who has ended deceit, conceit, greed, anger, and denomination-and-bodily-form, they call him one who has fulfilled the ideals of religious asceticism, one who has attained the [supreme] attainment.

Māyaṃ mānamathopi lobhakodhaṃ

Pariyantamakāsi nāmarūpaṃ taṃ paribbājakamāhu pattipattan ti.

— Sn.v.537

Illustration

pattipattā

attained the [supreme] attainment

They have attained the [supreme] attainment.

Te pattipattā.

— Sn.v.228

Illustration

pattipatto

attained the [supreme] attainment

Whoever in this world amongst those living the religious life has attained the [supreme] attainment, who is well behaved always, who understands the teaching.

Yo idha caraṇesu pattipatto kusalo sabbadā ājānāti dhammaṃ.

— Sn.v.536

Padussati

Renderings

- *padussati*: to pollute (the sea)
- *padussati*: to defile (the mind)
- *padussati*: to be filled with hatred

Introduction

Padussati: two roots

Padussati has two roots, so two possible meanings: to defile, and to be filled with hatred. Although this division is visible in the suttas (see our Illustrations below), PED has overlooked this, saying:

- *Padussati* [*pa+dussati*] to do wrong, offend against, make bad, corrupt

This is in spite of PED's recognising the two roots of *padosa*:

1. *Padosa1* [*pa+dosa1*, Sk. *pradoṣa*] defect, fault, blemish, badness, corruption, sin
2. *Padosa2* [*pa+dosa2*, Sk. *pradveṣa*, see remarks to *dosa2*] anger, hatred, ill—will; always as *mano°* "anger in mind" M I.377.

Translating *appaduṭṭhassa*

One result of this in the translation of *appaduṭṭhassa* in Dh.v.125, which has been called 'innocent,' 'harmless,' or 'inoffensive':

- Whoever does harm to an innocent man, a pure man who is without blemish, evil comes back to that very fool like fine dust thrown against the wind (Norman, Dh.v.125).
- Whoever harms a harmless person, one pure and guiltless (Narada, Dh.v.125).

Our own findings show that *padussati* means unpolluted, undefiled, or free of hatred, but not innocent or harmless.

Whoever wrongs a man who is free of hatred, a pure person unblemished [by spiritual defilement], the demerit rebounds on the fool himself like fine dust thrown against the wind (Varado, Dh.v.125).

Yo appaduṭṭhassa narassa dussati suddhassa posassa anaṅgaṇassa
Tameva bālaṃ pacceṭi pāpaṃ sukhuma rajo paṭivātaṃ va khitto

And the internal evidence supports us, because *appaduṭṭhassa* is here a synonym of *suddhassa* and *anaṅgaṇassa*. Our translation recognises the synonymity (free of hatred, pure, unblemished [by spiritual defilement]), but Norman's does not (innocent, pure, without blemish). Whereas our adjectives describe

spiritual qualities, innocent concerns conduct, the opposite of 'whoever who does harm.'

Illustrations: defilement and pollution

Illustration

padūsitum

pollute

Whoever might think he could pollute the sea with a pot of poison would not be able to do so, for awesome is the great ocean.

*Samuddaṃ visakumbhena yo maññeyya padūsitum
Na so tena padūseyya bhesmā hi udadhī mahā.*

— It.86

Illustration

padūsentī

defile

There are certain devas called Defiled in Mind. They spend an excessive amount of time gazing at each other. By doing so they defile each others' minds, and thereby become weary in body and mind.

*Santi bhikkhave manopadosikā nāma devā. Te ativeლაṃ aññamaññaṃ upaniḥhāyanti. Te ativeლაṃ
aññamaññaṃ upaniḥhāyantā aññamaññaṃhi cittāni padūsentī. Te aññamaññaṃhi paduṭṭhacittā
kilantakāyā kilantacittā.*

— D.1.20

Illustration

paduṭṭhena

defiled

If one speaks or acts with a defiled mind, suffering thence follows one as surely as the cartwheel follows the foot of the ox.

*Manasā ce paduṭṭhena bhāsati vā karoti vā
Tato naṃ dukkhamanveti cakkhaṃ va vahato padaṃ.*

— Dh.v.1

Illustration

paduṭṭha

defiled

A certain person whose mind is defiled

ekaccaṃ puggalaṃ paduṭṭhacittaṃ.

— A.1.8

Context:

Idāhaṃ bhikkhave ekaccaṃ puggalaṃ paduṭṭhacittaṃ evaṃ cetasā ceto paricca pajānāmi: imamhi ce ayaṃ samaye puggalo kālaṃ kareyya yathābhataṃ nikkhitto evaṃ niraye. Taṃ kissa hetu: cittaṃ hissa bhikkhave paduṭṭhaṃ (A.1.8).

Illustration

padosaye

defile

Seeing visible objects that delight the mind and seeing those that give no delight, dispel the path of attachment to the delightful, and do not defile the mind by thinking, '[The other] is displeasing to me.'

Na c'appiyaṃ me ti manaṃ padosaye.

— S.4.71

Illustrations: hatred

Illustration

padūseyya

filled with hatred

Bhikkhus, even if thugs should sever your limbs one by one with a two-handled saw, he whose mind was thereby filled with hatred would not on that account be a practiser of my training system.

Ubhatodaṇḍakena pi ce bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyup tatrāpi yo mano padūseyya na me so tena sāsanakaro.

— M.1.129

Illustration

paduṭṭha

hateful

He has an unbenevolent mind and hateful thoughts: "May those beings be killed, slaughtered, annihilated, or destroyed, or may they not exist at all."

vyāpannacitto kho pana hoti paduṭṭhamanasāṅkappo. Ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesun ti.

— M.3.49

Papañca

Renderings

- *papañcita*: entrenched perception
- *papañca*: entrenched perception
- *papañceti*: to perceptually entrench
- *papañca* (adj): entrenched
- *papañcanāmarūpa*: perceptually entrenched denomination-and-bodily-form
- *nippapañca*: unentrenched perception

Introduction

Papañceti

The meaning of *papañceti* ('to perceptually entrench') can be concisely illustrated like this:

What one thinks about, one perceptually entrenches.

Yaṃ vitakketi taṃ papañceti.

— M.1.111

Papañca: adjective

The meaning of the adjective *papañca* ('entrenched') can be concisely illustrated like this:

Entrenched perception and conception are the source of thought.

Vitakko kho devānaminda papañcasaññāsaṅkhānidāno

When there is entrenched perception and conception, thought arises. Without entrenched perception and conception, there is no thought.

papañcasaññāsaṅkhāya sati vitakko hoti papañcasaññāsaṅkhāya asati vitakko na hotī ti.

— D.2.277

Papañcanāmarūpa: adjective

Papañcanāmarūpaṃ occurs just once in the scriptures. We render it as 'perceptually entrenched denomination-and-bodily-form':

Having found out about perceptually entrenched denomination-and-bodily-form, both internally and externally, and the origin of [mental] illness, and being completely freed from all [mental] illness and its origin, and from bondage [to individual existence], the one of such good qualities is rightly called 'well-informed.'

Anuvicca papañcanāmarūpaṃ

Ajjhattaṃ bahiddhā ca rogamūlaṃ

Sabbarogamūlabandhanā pamutto

Anuvidito tādi pavuccate tathattā.

— Sn.v.530

Papañca: noun

Papañca is used as a noun ('entrenched perception'), like this:

This teaching is for those who take pleasure and delight in unentrenched perception, not for those who take pleasure and delight in entrenched perception.

nippapañcārāmassāyaṃ dhammo nippapañcaratino nāyaṃ dhammo papañcārāmassa papañcaratinoti.

— A.4.229

Papañcita: noun

The past participle *papañcita* is used as a noun like this:

The notion "I am" is a matter of entrenched perception.

asmī ti papañcitametaṃ.

— S.4.203

Papañca: circular relationship to thought

Papañca's relationship to thought is circular:

What one thinks about, one perceptually entrenches.

Yaṃ vitakketi taṃ papañceti.

— M.1.111

Entrenched perception and conception are the source of thought.

Vitakko kho devānaminda papañcasaññāsāṅkhānidāno.

— D.2.277

Papañca: in other terms

Papañca is alluded to in different ways, like this:

1. *Nivīṭṭhaṃ*: entrenched

See the world [of beings] with its devas entrenched in [attachment to] denomination-and-bodily-form. It thinks what is void of personal qualities is endowed with personal qualities. It thinks 'This is true [to its appearance].'

Anattani attamāṇiṃ passa lokaṃ sadevakaṃ niviṭṭhaṃ nāmarūpasmiṃ idaṃ saccaṃ ti maññati.

But whatsoever they think of in personal terms is different [from how they think of it].

Yena yena hi maññanti tato taṃ hoti aññathā

For it is untrue to itself. That which is transitory is intrinsically false indeed.

Taṃ hi tassa musā hoti mosadhammaṃ hi ittaraṃ.

— Sn.v.756-7

2. *Patitṭhitā*: entrenched

Beings who perceive [only] what can be expressed and are entrenched in what can be expressed, not profoundly understanding what is expressed, they come under the yoke of death;

Akkheyyasaññino sattā akkheyyasmiṃ patitṭhitā.

Akkheyyaṃ apariññāya yogamāyanti maccuno.

But if one profoundly understands what can be expressed, and does not think 'I am the expressor,' the mind's liberation is achieved, the unsurpassed Peaceful State.

Akkheyyaṃca pariññāya akkhātāraṃ na maññati

Phūṭṭho vimokkho manasā santipadamanuttaraṃ.

— It.53

Illustrations

Illustration

papañcita

entrenched perception

The notion "I am" is a matter of entrenched perception.

asmī ti papañcitametaṃ

'I am this' is a matter of entrenched perception.

ayamahamasmī ti papañcitametaṃ

'I will be' is a matter of entrenched perception.

bhavissan ti papañcitametaṃ

'I will not be' is a matter of entrenched perception.

na bhavissan ti papañcitametaṃ

Entrenched perception is an illness, a carbuncle, a [piercing] arrow.

papañcitaṃ bhikkhave rogo papañcitaṃ gaṇḍo papañcitaṃ sallam

Therefore train yourselves with the thought, 'We will live with minds taking delight in unentrenched perception

tasmātiha bhikkhave nippapañcārāmena cetasā viharissāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ.

— S.4.203

Illustration

papañcita

entrenched perception

The assertion that a Perfect One exists after death is a matter of entrenched perception.

Hoti tathāgato parammaraṇā ti kho bhikkhu papañcitametaṃ

The assertion that a Perfect One does not exist after death is a matter of entrenched perception.

Na hoti tathāgato parammaraṇā ti kho bhikkhu papañcitametaṃ.

— A.4.69

Illustration

nippapañca

unentrenched perception; papañca, entrenched perception

This teaching is for those who take pleasure and delight in unentrenched perception, not for those who take pleasure and delight in entrenched perception.

nippapañcārāmassāyaṃ dhammo nippapañcaratino nāyaṃ dhammo papañcārāmassa papañcaratinoti.

— A.4.229

Illustration

papañceti

perceptually entrenches; papañca, entrenched

What one experiences, one perceives.

Yaṃ vedeti taṃ sañjānāti

What one perceives, one thinks about.

Yaṃ sañjānāti taṃ vitakketi.

What one thinks about, one perceptually entrenches.

Yaṃ vitakketi taṃ papañceti

Due to what one perceptually entrenches, entrenched perception and conception assail a man in relation to visible objects known via the visual sense whether past, future, or present.

Yaṃ papañceti tattonidānaṃ purisaṃ papañcasaññāsāṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuvīññeyyesu rūpesu.

— M.1.111

Illustration

papañca

entrenched

A wise person should completely destroy the origin of entrenched conception, the notion "I am."

mūlaṃ papañcasāṅkhāya mantā asmī ti sabbamuparundhe.

— Sn.v.916

Illustration

papañca

entrenched; papañcayantā, perceptually entrench

When ordinary people with entrenched perceptions perceptually entrench and perceive, they become attached.

*Papañcasaññā itarītarā narā
Papañcayantā upayanti saññino.*

— S.4.71

Illustration

nippapañca

unentrenched perception

What is unentrenched perception? The destruction of attachment, hatred, and undiscernment of reality.

Katamañca bhikkhave nippapañcaṃ: yo bhikkhave rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ.

— S.4.368-373

Illustration

papañca

entrenched

For whatever the reason

yatonidānaṃ

that entrenched perception and conception assail a man

purisaṃ papañcasaññāsaṅkhā samudācaranti

if there is found nothing there to be delighted in, welcomed, or clung to

ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ

this is the end of the proclivity to attachment

rāgānusayānaṃ

this is the end of the proclivity to repugnance

paṭighānusayānaṃ

this is the end of the proclivity to dogmatism

diṭṭhānusayānaṃ

this is the end of the proclivity to doubt [about the significance of the teaching]

vicikicchānusayānaṃ

this is the end of the proclivity to self-centredness

mānānusayānaṃ

this is the end of the proclivity to attachment to individual existence

bhavarāgānusayānaṃ

this is the end of the proclivity to uninsightfulness into reality

avijjānusayānaṃ

this is the end of the use of sticks and swords; quarrels, arguments, disputes, strife, and malicious speech and lying.

In this way these unvirtuous, spiritually unwholesome factors cease without remainder

etthete pāpakā akusalā dhammā aparisesā nirujjhantī ti.

— M.1.109

Parakkama

Renderings

- *parakkama*: application [to the practice]

Introduction

Parenthesis of *parakkama*: application [to the practice]

Our parenthesis of *parakkama* follows how we likewise treat *appamatta*, *ātāpī*, and *pahitatta*:

diligently, vigorously, and resolutely applied [to the practice].

appamatto ātāpī pahitatto.

— S.4.145

Illustrations

Illustration

parakkamā

apply themselves [to the practice]

Wise people, those who meditate perseveringly, who constantly and resolutely apply themselves [to the practice], they reach the Untroubled, the unsurpassed safety from [the danger of] bondage [to individual existence].

Te jhāyino sātatikā niccaṃ dalhaparakkamā

Phusanti dhīrā nibbānaṃ yogakkhemaṃ anuttaraṃ.

— Dh.v.23

Illustration

parakkamo

application [to the practice]

And how is a bhikkhu proficient? In this regard, a bhikkhu abides energetically applied to the abandoning of spiritually unwholesome factors and the undertaking of spiritually wholesome factors, steadfast, unwavering in application [to the practice], not shirking the responsibility of [undertaking] spiritually wholesome factors.

Kathañca bhikkhave bhikkhu vidhuro hoti? Idha bhikkhave bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃva daḥhaparakkamo anikkhattadhuro kusalesu dhammesu.

— A.1.117

Illustration

parakkamo

application [to his practice]

'He amongst them who was supremely devout, being unwavering in application [to his practice], refrained from sexual intercourse even in a dream.

*Yo nesaṃ paramo āsi brahmā daḥhaparakkamo
Sa vāpi methunaṃ dhammaṃ supinantepi nāgamā.*

— Sn.v.293

Illustration

parakkamaṃ

application [to the practice]

That which should be done by one of resolute energy, that which should be done by one desiring enlightenment, that I shall undertake to do. I will not fail. See my [unwavering] energy and application [to the practice].

*Yaṃ kiccaṃ daḥhaviriyo yaṃ kiccaṃ boddhumicchataṃ
Karissaṃ nāvarajjhissaṃ passa viriyaṃ parakkamaṃ.*

— Th.v.167

Parājita

Renderings

- *parājita*: defeated
- *aparājita*: undefeated [by Māra's army]
- *aparājita*: invincible
- *aparājita*: the Invincible One

Introduction

Parajita: 'defeated'

Parajita usually means 'defeated':

Victory was for the devas, and the asuras were defeated

jayo surānaṃ asurā parājitā.

— Sn.v.681

Padhāna Sutta: parenthesising '[by Māra's army]'

In his battle with Māra, the Bodhisatta said:

'Death in battle is better for me than to [surrender and] live on defeated.'

Saṅgāme me mataṃ seyyo yaṃ ce jīve parājito.

— Sn.v.440

By 'defeated' he meant 'defeated [by Māra's army]' because, in the previous verse, concerning the ten armies of Māra, he said:

'That is your army, Namuci, the forces of inward darkness. None but the heroic will conquer it. Having conquered it one finds happiness.'

*Esā namuci te senā kaṇhassābhīppahārīnī
Na naṃ asūro jināti jetvā ca labhate sukhaṃ.*

— Sn.v.439

Where 'defeated' needs parenthesising, this, then, is our parenthesis. It is supported by other passages:

When will I, having furiously taken up the seers' sword of wisdom of fierce strength, [sitting cross-legged] on the invincible seat, quickly destroy Māra and his army? When, oh when, will it be?

*Kadā nu paññāmayamuggatejaṃ satthaṃ isīnaṃ sahasādiyivā
Māraṃ sasenaṃ sahasā bhañjissaṃ sihāsane taṃ nu kadā bhavissati*

— Th.v.1095

Commentary: *Sihāsaneti thirāsane aparājitaṃ pallaṅketi attho.*

Commentary: kilesa and Māra

Frequently the commentary explains *parājito* in terms of Māra, as we show in quotes in the illustrations below. Sometimes it explains *parājito* in terms of *kilesa*. For example, *kilesehi parājito* (Th.v.194). However, *kilesa* is a synonym of Māra's army and there seems no advantage in changing the parenthesis when the suttas are already clear which parenthesis is to be applied. *Parājito* implies war, which fits well with 'army.'

Aparājita: the Invincible One

In the context of the Buddha, we call *aparājita* 'the Invincible One':

Since [the time] I heard the Teacher's teaching spoken, I do not recall [in myself any] unsureness about the [perfection of the transcendent insight of the] All-knowing One, the Invincible One.

*Yadāhaṃ dhammamassosiṃ bhāsamānassa satthuno
Na kaṅkhamabhijānāmi sabbaññū aparājite.*

— Th.v.131-2

Commentary: *pañcannampi mārānaṃ abhibhavanato tehi aparājitatā.*

Illustrations

Illustration

aparājito

undefeated [by Māra's army]

That peaceful, mindful bhikkhu, tranquil, undefeated [by Māra's army].

Sa ve santo sato bhikkhu passaddho aparājito.

— A.2.42

Commentary: *Aparājito ti sabbakilese jinitvā t̥hitattā kenaci aparājito*

Illustration

aparājitā

undefeated [by Māra's army]

'Having cultivated such things, those who are everywhere undefeated [by Māra's army] go everywhere in safety: this for them is supremely auspicious.'

Etādisāni katvāna sabbatthamaparājitā

Sabbattha sotthiṃ gacchanti taṃ tesaṃ maṅgalamuttaman ti.

— Sn.v.269

Commentary: *Sabbatthamaparājitā ti sabbattha khandhakilesābhisaṅkhāradevaputtamārappabhedesu catūsu paccatthikesu ekenapi aparājitā hutvā, sayameva te cattāro māre parājetvāti vuttaṃ hoti.*

Illustration

aparājito

undefeated [by Māra's army]

Being endowed with the training and a [right means of] livelihood, with sense faculties well-restrained [from attraction and repulsion, through mindfulness], venerating the Perfectly Enlightened One, I dwelt undefeated [by Māra's army].

Sikkhāsājīvasampanno indriyesu susaṃvuto

Namassamāno sambuddhaṃ vihāsiṃ aparājito.

— Th.v.513

Commentary: *kilesamārādīhi aparājito.*

Illustration

aparājita

undefeated [by Māra's army]

A great concourse takes place in the woods. The deva hosts have assembled. We have come to this religious gathering, to see the community of bhikkhus, undefeated [by Māra's army].

Mahāsamayo pavanasmim devakāyā samāgatā

Āgatamha imaṃ dhammasamayam dakkhitāye aparājitasanghan ti.

— S.1.26

Commentary: *Dakkhitāye aparājitasanghan ti kenaci aparājitaṃ ajjeva tayo māre madditvā vijitasanḡamaṃ imaṃ aparājitasanghaṃ dassanattāya āgatamhāti attho.*

Illustration

aparājitaṃ

invincible

We shall abide revering you like the Tāvatisā devas revering Inda, invincible in war.

Indamca tidasā devā saṅgāme aparājitaṃ

Purakkhatvā vihassāma.

— Thī.v.121

Paricīṇṇo mayā satthā

Renderings

- *Paricīṇṇo mayā satthā*: the Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]

Introduction

Gratitude plus arahantship

Paricīṇṇo mayā satthā is an expression of gratitude to the Buddha that simultaneously indicates the attainment of arahantship. For example, it was used in this way by Venerable Vacchagotta (M.1.497),

and also by ten bhikkhus in the *Theragāthā*. See Illustrations.

Origin: veneration of fires

Pariciṇṇo may have stemmed from its application to the veneration of sacrificial fires. For example, the Buddha said:

'It would not be easy to find a kind of fire that has not been venerated by me (*apariciṇṇapubbo*) in this long time':

Na kho paneso sāriputta aggi sulabharūpo yo mayā apariciṇṇapubbo iminā dīghena addhunā.

— M.1.82

Venerating fires and people is intimately linked through words like *namassati*, *paricarati*, and *pūjeti*:

From whoever one might learn the teaching explained by the Perfectly Enlightened One, one should respectfully venerate him like a brahman venerates the sacrificial fire.

*Yamhā dhammaṃ vijāneyya sammāsambuddhadesitaṃ
Sakkaccaṃ taṃ namasseyya aggihuttaṃ va brāhmaṇo.*

— Dh.v.392

If a person venerated fire in the forest for a century, but then venerated even for a moment someone who had spiritually developed himself, that veneration would be certainly better than that [fire] veneration for a century.

*Yo ca vassasataṃ jantu aggiṃ paricare vane
Ekañca bhāvitattānaṃ muhuttamapi pūjaye
Sā yeva pūjanā seyyo yañce vassasataṃ hutam.*

— Dh.v.107

Venerating the sacrificial fire

The ceremony of venerating the sacrificial fire has three aspects:

1. It begins with pouring foodstuffs into the fire (*aggiṃ juhati*), for example, milk rice (S.1.166) or milk (A.2.207) or ghee, oil and butter (A.5.234), though sometimes animals (A.4.41; D.1.141).
2. Then follows the veneration of the sacrificial fire (*aggihuttaṃ paricarati*). This is done by venerating the fire with joined palms, and solemnly addressing it:

'We lower ourselves before thee, Lord. We lower ourselves before thee, Lord.'

paccorohāma bhavantaṃ paccorohāma bhavantaṃ ti.

— A.5.234

3. Then comes the distribution of the remains of the oblation (*havyasesaṃ* Sn.p.79) to any available ascetics or Brahmanists.

For example:

At one time milk rice with ghee had been set out for the brahman Aggika Bhāradvāja, who had thought 'I will offer them to the fire. I will venerate the sacrificial fire.'

Tena kho pana samayena aggikabhāradvājassa brāhmaṇassa sappinā pāyāso sannihito hoti aggiṃ juhissāmi. Aggihuttaṃ paricarissāmi ti.

— S.1.166

At that time the brahman Sundarika Bhāradvāja was making offerings to fire and venerating the sacrificial fire on the bank of the River Sundarikā. Having done so, and having risen from his seat, he looked around in the four directions to see who might eat the remains of the oblation.

Tena kho pana samayena sundarikabhāradvājo brāhmaṇo sundarikāya nadiyā tīre aggiṃ juhāti aggihuttaṃ paricarati atha kho sundarikabhāradvājo brāhmaṇo aggiṃ juhityā aggihuttaṃ paricaritvā utthāyāsanaṃ amannā catuddisā anuvilokesi ko nu kho imaṃ havyasesaṃ bhuñjeyyāti.

— Sn.p.79

Two meanings of paricarati

Pariciṇṇo is the past participle of *paricarati*, and therefore its meaning would stem from one of the two meanings of *paricarati* which can be explained as follows:

1. A matted-hair ascetic told a boy to look after the fire, not let it go out (*aggiṃ tāta paricareyyāsi. Mā ca te aggi nibbāyi* D.2.340). Here *paricarati* does not mean veneration, but just keeping the fire going.
2. More usually in the scriptures, *paricarati* is a ceremonial activity that means venerating, and occurs in the phrase *aggihuttaṃ paricarati*. *Aggihuttaṃ* means 'sacrificial fire.' *Huttaṃ* is the past participle of *juhati*.

Pariciṇṇo: therefore two possible meanings

Pariciṇṇo could therefore mean either the Teacher has been 'looked after by me' or 'venerated by me.'

The latter is obviously more likely. The Buddha said to look after him one should look after the sick (yo *bhikkhave maṃ upaṭṭhaheyya so gilānaṃ upaṭṭhaheyya*, Vin.1.302) — which is not the issue here.

To venerate the Perfect One: meaning

So, what does it mean to venerate the Perfect One? The Buddha said:

Those who practise in accordance with the teaching, applying themselves properly, and conducting themselves in accordance with the teaching, honour, revere, respect, reverence, and venerate the Perfect One with the highest veneration.

yo kho ānanda bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhammapaṭipanno viharati sāmīcipaṭipanno anudhammacārī so tathāgataṃ sakkaroti garukaroti māneti pūjeti apaciyati paramāya pūjāya.

— D.2.138

Therefore *pariṇiṇṇo mayā satthā* means 'the Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching].' For this reason *pariṇiṇṇo mayā satthā* not only expresses gratitude to the Buddha, but simultaneously indicates the attainment of arahantship.

Lovingly

The *Ukkhittāsika Sutta* says that venerating the Buddha is done with *mettā*. It explains the six advantages of practising according to the teaching, the last of which is:

The Teacher will be lovingly venerated by me through my practice [in accordance with the teaching]

Satthā ca me pariṇiṇṇo bhavissati mettāvatāyā tī.

— A.3.443

This is the source of our parenthesis.

Channovāda Sutta

Venerable Channa said that for a long time he had 'venerated the Teacher *manāpeneva no amanāpena*, [through his practice in accordance with the teaching], as was fitting for a disciple to do': *Api cāvuso sārīputta pariṇiṇṇo me satthā dīgharattaṃ manāpeneva no amanāpena. Etaṃ hi āvuso sārīputta sāvakassa patirūpaṃ yaṃ satthāraṃ paricareyya manāpeneva no amanāpena* (M.3.264).

Let us consider how to translate this. Firstly, *manāpa* and *amanāpa* can mean pleasing and displeasing:

The eye is attacked by pleasing and displeasing sights.

Cakkhu bhikkhave haññati manāpāmanāpesu rūpesu.

— S.4.172

Venerable Channa would then be saying 'the Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching] which has been pleasing, not displeasing,' which does not fit.

Alternatively *manāpa* and *amanāpa* are synonyms of *piya* and *appiya*, meaning dear and loathsome:

He has harmed, is harming, or will harm someone beloved and dear to me.

Piyassa me manāpassa anattaṃ acarīti... caratīti... carissatīti

He has benefited, is benefiting, or will benefit someone who is unloved or loathsome to me.

Appiyassa me amanāpassa atthaṃ acari... carati... carissatī ti.

— A.5.150, D.3.263

In this case, Channa would be saying that his practice had been dear, not loathsome. This again is inapt, but supports us saying 'lovingly, not unlovingly,' which is likewise Bodhi's solution: 'with love, not without love.'

But Sāriputta, friend, the Teacher has been lovingly venerated by me [through my practice in accordance with the teaching], not unlovingly, as was fitting for a disciple to do.

Api cāvuso sāriputta paricīṇṇo me satthā dīgharattaṃ manāpeneva no amanāpena. Etaṃ hi āvuso sāriputta sāvakassa patirūpaṃ yaṃ satthāraṃ paricareyya manāpeneva no amanāpena.

— M.3.264

Illustrations

Illustration

paricīṇṇo mayā satthā

the Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]

The Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. I have fulfilled the Buddha’s training system. The heavy burden [of the five grasped aggregates] is laid down. The conduit to renewed states of individual existence has been abolished.

Pariciñño mayā satthā kataṃ buddhassa sāsanaṃ

Ohito garuko bhāro bhavanetti samūhatā.

— Th.v.604

Paritassati

Renderings

- *paritassanā*: distress
- *paritassati*: to be distressed
- *paritassati*: to be apprehensive

Introduction

Paritassati: to be distressed or apprehensive

Paritassati means to be either distressed or apprehensive. The difference is this:

1. Distress arises from lack:
 - lack of company
 - lack of success
 - failing to obtain something
 - losing something.
2. Apprehension is often associated with trembling. It arises from

grasping

upādiyati; upādānaṃ

craving

taṇhā

attachment

upadhi

Paritassanā: distress

The noun *paritassanā* means distress. It never means apprehension.

Illustrations

Illustration

paritassanā

distress

A being passes away from the Ābhassarā world and arises in an empty Brahmā palace. After dwelling alone for a long time, there arises in him uneasiness, dissatisfaction, and distress, and he thinks, 'If only some other beings would come here!'

Tassa tattha ekakassa dīgharattaṃ nibbusitattā anabhirati paritassanā uppajjati aho vata aññe pi sattā itthattaṃ āgaccheyyun ti.

— D.1.17

Illustration

paritassanā

distress

The Great Steward practised a meditation on [unlimited, all-encompassing] compassion for four months, hoping to see Brahmā with his eyes, but after that time just felt dissatisfaction and distress.

Atha kho bho mahāgovindasasa brāhmaṇassa catunnaṃ māsānaṃ accayena ahu deva ukkaṇṭhanā ahu paritassanā.

— D.2.239

Illustration

paritassanā

distress

Then it occurred to Venerable Channa:

'I too think in this way: "Bodily form is unlasting... advertence is unlasting. Bodily form is void of personal qualities... advertence is void of personal qualities. All originated phenomena are unlasting; all things are void of personal qualities."'

'But my mind is not energised for the quelling of all originated phenomena, the relinquishment of the whole phenomenon of attachment, the destruction of craving, the passing away [of originated phenomena], the ending [of originated phenomena], the Untroubled; nor does it become serene, settled, intent upon it.

Atha ca pana me sabbasaṅkhārasamathe sabbūpadhipaṭinissagge taṇhakkhaye virāge nirodhe nibbāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati

Instead, distress and grasping arise [in me], and my mind turns back on itself, thinking: 'But what, then, is my [absolute] Selfhood?'

paritassanā upādānaṃ uppajjati paccudāvattati mānaṃ atha ko carahi me attā ti.

— S.3.133

Illustration

paritassanā

distressed

In this regard, some person thinks, 'Alas, it was mine, but now is not mine! What might have been mine, alas, I do not get it!' He grieves, suffers, and laments, weeps beating his chest, and falls into bewilderment. Thus is he distressed about what does not exist externally.

idha bhikkhu ekaccassa evaṃ hoti ahu vata me taṃ vata me natthi siyā vata me taṃ vatāhaṃ na labhāmīti. So socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Evaṃ kho bhikkhu bahiddhā asati paritassanā hotī ti.

— M.1.136

Illustration

paritassati

distressed

If a bhikkhu who is true to the ancient, primordial noble tradition (*bhikkhu porāṇe aggaññe ariyavaṃse ʘhito*) does not get robe material he is not distressed.

aladdhā ca cīvaraṃ na paritassati.

— D.3.224, A.2.27

Illustration

paritassati

distressed

When a bhikkhu is neither renowned, nor distressed by a lack of renown, in this way he can dwell at ease while living in a monastic community

bhikkhu... appaṇṇāto ca hoti tena ca appaṇṇātena no paritassati ettāvatā pi kho ānanda bhikkhu saṅghe viharanto phāsuṃ vihareyyāti.

— A.3.133

Illustration

paritassita

apprehension

When those ascetics and Brahmanists who are eternalists proclaim the eternity of an [absolute] Selfhood and the world [of beings] in four ways, that is merely a matter of sense impression in reverend ascetics and Brahmanists that is neither known nor seen [according to reality]. It is merely the apprehension and trembling of those overcome by craving.

Tatra bhikkhave ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññāpentī catūhi vatthūhi tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.

— D.1.40

Illustration

paritassanā

distress; paritassati, apprehensive

When the bodily form of the ignorant Everyman changes and alters.

Tassa taṃ rūpaṃ vipariṇamati aññathā hoti.

With the change and alteration of bodily form, his mind is preoccupied with the change

Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti.

Distress and other mental states born of this preoccupation plague his mind.

Tassa rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Thus he is fearful, distressed, and full of concern,

Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca

and because of grasping he is apprehensive.

upādāya ca paritassati.

— S.3.16

Illustration

paritassati

apprehensive

When a bhikkhu abides contemplating unlastingness, passing away, ending, and relinquishment of sense impression he does not grasp anything in the world [of phenomena]

so tāsu vedanāsu aniccānupassī viharanto virāgānupassī viharanto nirodhānupassī viharanto paṭinissaggānupassī viharanto na ca kiñci loke upādiyati.

Being without grasping, he is not apprehensive.

anupādiyaṃ na paritassati.

Being not apprehensive, he realises the Untroubled for himself.

aparitassaṃ paccattaṃ yeva parinibbāyati.

— M.1.251

Illustration

paritassati

apprehensive

When the Buddha is seated indoors he is not afraid, he does not shake or tremble, he is not apprehensive.

So antaraghare nisinnova samāno nacchambhati na kampati na vedhati na paritassati.

— M.2.138

Illustration

paritassati

apprehensive

If a bhikkhu's mind is unattached to bodily form... advertence, it is liberated from perceptually obscuring states through being without grasping.

Rūpadhātuyā... viññāṇadhātuyā ce bhikkhave bhikkhuno cittaṃ virattaṃ vimuttaṃ hoti anupādāya āsavehi.

Being thus liberated it is inwardly stable

Vimuttattā ṭhitaṃ

Being inwardly stable it is inwardly at peace

Ṭhitattā santusitaṃ

Being inwardly at peace, he is not apprehensive

Santusitattā na paritassati.

Being not apprehensive, he realises the Untroubled for himself.

Aparitassaṃ paccattaṃ yeva parinibbāyati.

— S.3.45

Illustration

na paritassati

free of apprehension

He who has severed every tie to individual existence is truly free of apprehension.

Sabbasaṃyojanaṃ chetvā yo ve na paritassati.

— Sn.v.621, Dh.v.397

Illustration

paritassati

apprehensive

Likewise, a bhikkhu does not consider the six senses to be either [in reality] himself or [in reality] his own.

Evameva kho āvuso bhikkhu chasu phassāyatanesu neva attānaṃ nāttaniyaṃ samanupassati

Therefore he does not grasp anything in the world [of phenomena].

so evaṃ asamanupassanto na kiñci loka upādiyati

Therefore he is not apprehensive.

anupādiyaṃ na paritassati

Being not apprehensive, he realises the Untroubled for himself.

aparitassaṃ paccattaṃ yeva parinibbāyati.

— S.4.167-8

Paribbajati

Renderings

- *paribbajati*: to fulfil the ideals of religious asceticism
- *paribbājaka*: philosophiser ascetic
- *paribbājaka* (=aññatitthiyā *paribbājakā*): non-Buddhist ascetic; ascetic
- *paribbājaka*: one who has fulfilled the ideals of religious asceticism

Introduction

Paribbajati: an exalted practice

Paribbajati is one of the poetical words of Buddhism, and found only in verse. It is usually (and misleadingly) rendered as 'wander.' In fact it is an exalted practice that even implies arahantship.

Paribbajati means asceticism

Paribbajati is the subject of the *Sammāparibbājanīya Sutta*, which is the Buddha's answer to the following question:

Having renounced the household life [and] thrust away sensuous pleasure, how would a bhikkhu properly fulfil the ideals of religious asceticism in the world?

Nikkhamma gharā panujja kāme kathaṃ bhikkhu sammā so loke paribbajeyya.

— Sn.v.359

That *paribbajeyya* implies asceticism is obvious in the question, involving the renunciation of the household life, and the thrusting away of sensuous pleasure.

Paribbajati means arahantship

That *paribbajati* ultimately implies arahantship is clear in this portion of the Buddha's answer:

One who has destroyed all states of attachment, having realised the [Untroubled] State, having understood the teaching, having clearly seen the abandonment of all perceptually obscuring states: he would properly fulfil the ideals of religious asceticism in the world.

*Aññāya padaṃ samecca dhammaṃ vivaṭaṃ disvāna pahānamāsavānaṃ
Sabbūpadhinaṃ parikkhayāno sammā so loke paribbajeyya.*

— Sn.v.374

Sabbupadhīnaṃ parikkhayāno: 'One who has destroyed all states of attachment.' Norman treats this as an instrumental: 'because of the destruction of all acquisitions.' We regard it as a primary derivative and a noun with a *kita* suffix. See Duroiselle para 563-578.

Paribbajati does not mean 'wander'

Calling *paribbajati* 'wander' has had nonsensical results. For example, Norman says that Th.v.1162 means 'a bhikkhu should wander about as though smitten by a sword.' This rendering has also led to the view that the bhikkhu's life is for wandering. But the bhikkhu's life, even for arahants, may involve no wandering at all. For example, if a bhikkhu is living in some quiet grove and his spiritual development is satisfactory, then:

'that bhikkhu should continue living in that quiet grove for the rest of his life; he should not depart'

Tena bhikkhave bhikkhunā yāvajīvampi tasmīṃ vanapatthe vatthabbaṃ na pakkamitabbaṃ.

— M.1.106

Paribbajati versus cārika

The usual words for 'wandering' are *carati* and *cārika*. Although the scriptures say there are benefits in

periodic wandering (*ānisaṃsā samavattacāre* A.3.257), there are dangers (*ādīnavā*) if it goes on too long (*dīghacārikaṃ* A.3.257). Therefore is often criticised:

Bhikkhus, there are these five disadvantages for one who engages in lengthy and unsettled wandering. What five?

Pañcime bhikkhave ādīnavā dīghacārikaṃ anavattha cārikaṃ anuyuttassa viharato. Katame pañca.

— A.3.257

He should be meditative, not wandering about.

Jhāyī na pādalolassa.

— Sn.v.925

They go to different countries, wandering unrestrained. If they lose their inward collectedness, what good will this international travelling do? Therefore one should eliminate [such] harmful conduct. One should meditate unaccompanied.

Nānājanapadaṃ yanti vicarantā asaṃyatā

Samādhiṇca virādhenti kiṃsu raṭṭhacariyā karissati

Tasmā vineyya sārambhaṃ jhāyeyya apurakkhato ti.

— Th.v.37

By comparison, if *paribbajati* meant wandering, we would expect an excess of it to be likewise regarded with caution. Instead, however, it is associated solely with what is good. Indeed, one should do it to the maximum possible extent, as if threatened with a sword, or as if one's head were on fire (see illustrations below, S.1.53).

Paribbājaka: two meanings

The term *paribbājaka* is derived from *paribbajati*, and so for etymological reasons is usually (and misleadingly) rendered 'wanderer.' In fact *paribbājaka* has two meanings:

1. non-Buddhist ascetics
2. a group of non-Buddhist ascetics renowned for their talkativeness, which we call 'philosophiser ascetics.'

Paribbājaka: non-Buddhist ascetics

Paribbājaka can mean 'non-Buddhist ascetics.' For example, Pācittiya 41 says it is an offence for a bhikkhu to give food with his hand to a naked ascetic (*acelaka*), or to a non-Buddhist ascetic (*paribbājako*), or to a female non-Buddhist ascetic (*paribbājikā*).

Yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahattā khādanīyaṃ vā bhojanīyaṃ vā dadeyya pācittiyaṃ ti.

The definition of these terms confirms that 'non-Buddhist' is meant:

Naked ascetic (*acelako*) means: whoever being naked is a non-Buddhist ascetic (*paribbājaka*).

Acelako nāma yo koci paribbājaka samāpanno naggo

Non-Buddhist ascetic (*paribbājako*) means: setting aside bhikkhu and sāmaṇera, whoever is an ascetic (*paribbājaka*).

Paribbājako nāma bhikkhuṇca sāmaṇeraṇca ṭhapetvā yo koci paribbājaka samāpanno

Female non-Buddhist ascetic (*paribbājikā*) means: setting aside bhikkhunī and sikkhamānā and sāmaṇerī, whoever is a female ascetic.

Paribbājikā nāma bhikkhuniṇca sikkhamānaṇca sāmaṇeriṇca ṭhapetvā yā kaci paribbājikasamāpannā.

— Vin.4.92

Aññatitthiyā paribbājakā: non-Buddhist ascetics

Paribbājakā is an abbreviation for *aññatitthiyā paribbājakā*, which therefore also means 'non-Buddhist ascetic.' But sometimes *aññatitthiyā paribbājakā* is called 'ascetic of another sect,' as if the Buddha's group is also a sect. 'Sect' means:

- A subdivision of a larger religious group
- A dissenting clique (WordWeb).

Neither Buddhists nor non-Buddhist ascetics were subdivisions of a larger group. They were altogether separate groups of ascetics.

Paribbājaka: philosophiser ascetics

Paribbājaka is also the name of a certain group of non-Buddhist ascetics whose lifestyle was governed by the idea that wisdom comes from conversation (D.3.38). We will call them 'philosophiser ascetics.' Calling them 'philosopher ascetics' would unjustly magnify them and their usually frivolous topics of conversation, for example about battles, food, drink, clothes, beds, garlands, scents, relations etc. (D.3.36).

Philosophiser ascetics said that the Buddha's wisdom was destroyed by the solitary life (*suññāgārahata samaṇassa gotamassa paññā*) and that he was no good at conversation. Apart from the practice of companionship, they praised the practice of self-mortification (D.3.40-1). Their goal was to realise an exclusively pleasant world, and some of them practised samādhi, but only up to third jhāna (M.2.37).

These *paribbājakas* are correctly known as ascetics, because their lifestyle involved not just the five precepts, but also celibacy (*brahmacārī*, A.3.276). It also involved a simple lifestyle, eating just once a day, and not after noon (*rattūparato ekabhattiko* M.2.89).

Of the two types of *paribbājaka* neither are linked in the scriptures to wandering, so that label is simply inappropriate.

Paribbājaka: arahant

Thirdly, *paribbājaka* is a term for an arahant, and in which case we render the word as 'one who has fulfilled the ideals of religious asceticism.' See the last of the Illustrations below (Sn.v.537).

Illustrations

Illustration

paribbaje

fulfil the ideals of religious asceticism

Recognising this danger,

Etamādīnavaṃ ñatvā

That there is great peril in states of attachment,

nissayesu mahabbhayaṃ

Then, unattached, free of grasping, the bhikkhu should mindfully fulfil the ideals of religious asceticism.

Anissito anupādāno sato bhikkhu paribbaje ti.

— Sn.v.752-3

Illustration

paribbaje

fulfil the ideals of religious asceticism

Whichever homeless one, having abandoned sensuous pleasure in this world, should fulfil the ideals of religious asceticism, and for whom individual existence in the sensuous plane of existence is destroyed, he is what I call a Brahman.

*Yodha kāme pahatvāna anāgāro paribbaje
Kāmaḥavaparikkhīṇaṃ tamahaṃ brūmi brāhmaṇaṃ.*

— Dh.v.415, Sn.v.639

Illustration

paribbaja

fulfil the ideals of religious asceticism

A brahman priest seated on a low seat taught sacred texts to a king seated on a high seat. A bystander seeing this admonished the priest as follows:

'Fulfil the ideals of religious asceticism, great priest, for other creatures boil. By practising what is unrighteous, may you not break like a pot.'

*Paribbaja mahābrahme pacantaññēpi pāṇīno
Mā tvaṃ adhammo ācarito asmā kumbhamivābhīdā ti.*

— Vin.4.204

Illustration

paribbaje ti

fulfil the ideals of religious asceticism

As if threatened with a sword, or as if his head were on fire, having abandoned attachment to sensuous pleasure a bhikkhu should mindfully fulfil the ideals of religious asceticism.

*Sattiyā viya omaṭṭho ḍayhamāno va matthake
Kāmarāgappahāṇāya sato bhikkhu paribbaje ti.*

— Th.v.39, S.1.53

As if threatened with a sword, or as if his head were on fire, having abandoned the view of personal identity, a bhikkhu should mindfully fulfil the ideals of religious asceticism.

*sattiyā viya omaṭṭho ḍayhamāno va matthake
Sakkāyadiṭṭhippahāṇāya sato bhikkhu paribbaje ti.*

— S.1.53

Illustration

paribbaje

fulfil the ideals of religious asceticism

Whether eating moist food or dry, one should not be oversatiated. With an ungorged stomach, eating moderately, a bhikkhu should mindfully fulfil the ideals of religious asceticism.

*Allaṃ sukkhaṃ vā bhuñjanto na bālhaṃ suhito siyā
Ūnūdarō mitāhāro sato bhikkhu paribbaje.*

— Th.v.982

Illustration

paribbājaka

one who has fulfilled the ideals of religious asceticism

One who lives the religious life with profound understanding, shunning conduct that has an unpleasant karmic consequence, above, below, across, and in the middle (=body, speech, and mind), who has ended deceit, conceit, greed, anger, and denomination-and-bodily-form, they call him one who has fulfilled the ideals of religious asceticism, one who has attained the [supreme] attainment.

*Dukkhavepakkaṃ yadatthi kammaṃ uddhamadho tiriyañcāpi majjhe
Paribbājayitvā pariññācārī māyaṃ mānamathopi lobhakodhaṃ
Pariyantamakāsi nāmarūpaṃ taṃ paribbājakamāhu pattipattanti.*

— Sn.v.537

Parimukhaṃ satiṃ upaṭṭhapetvā

Renderings

- *parimukhaṃ satiṃ upaṭṭhapetvā*: having established mindfulness within oneself

Introduction

Parimukhaṃ: objective

Here we will explain here our translation of *parimukhaṃ satiṃ upaṭṭhapetvā*, as it occurs in this phrase:

He seats himself. Having crossed his legs, having set his body erect, having established mindfulness within himself,

nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ pañidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

— M.2.139

Parimukhaṃ: 'round the mouth'

Parimukhaṃ can mean 'round the mouth' and is therefore used for 'moustache':

The hair round the mouth should not be coiffed.

na parimukhaṃ kārāpetabbaṃ.

— Vin.2.134

Mindfulness around the mouth

But does this necessarily mean that meditators should establish mindfulness around their mouths?

Because this would only be remotely appropriate where the meditation is on breathing. In fact *parimukhaṃ satiṃ upaṭṭhapetvā* occurs in other meditations, too. For example, as a prelude to meditation on [unlimited, all-encompassing] goodwill:

I seat myself cross-legged, setting my body erect, establishing mindfulness within myself. Then I abide pervading one quarter with a mind of [unlimited, all-encompassing] goodwill...

nisīdāmi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā so mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharāmi.

— A.1.183

Parimukhaṃ with ajjhataṃ

Most translators agree that *parimukhaṃ* is an adverb of place, and commonly render our phrase 'he establishes mindfulness in front of him.' In the *Udāna* and *Itivuttaka*, *parimukhaṃ* occurs together with another adverb of place, *ajjhataṃ*:

The Blessed One saw Venerable Mahākaccāna sitting nearby, seated cross-legged, with his body upright, with mindfulness of the body well-established internally within himself (*ajjhataṃ parimukhaṃ*).

Addasā kho bhagavā āyasmantaṃ mahākaccānaṃ avidūre nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya kāyagatāya satiyā ajjhataṃ parimukhaṃ supaṭṭhitāya.

— Ud.77-8

When mindfulness with breathing is well-established internally within yourself (*ajjhataṃ parimukhaṃ*), the proclivity to extraneous thoughts that are vexatious does not exist.

Ānāpānasatiyā ajjhataṃ parimukhaṃ supaṭṭhitāya ye bāhirā vitakkāsayā vighātapakkhikā te na honti.

— It.80

There are three reasons why *parimukhaṃ* must mean 'within himself':

1. The stringing together of synonyms is a common feature of Pāli. If this is also the case here, then *parimukhaṃ* is simply a synonym of *ajjhataṃ*, meaning 'within himself.'
2. If *parimukhaṃ* is an adverb of place, then it must inevitably be a synonym of *ajjhataṃ*, because otherwise it leads to this contradiction:
 - His body upright, with mindfulness of the body well-established internally in front of himself (Ud.77-8).
 - When mindfulness with breathing is well-established internally in front of yourself (It.80).

3. In the construction of similar expressions in other contexts, mindfulness is shown to be established in a locative sense in relation to the meditator:

Whenever, Ānanda, a bhikkhu abides contemplating the nature of the body, on that occasion unmuddled mindfulness is established within him (*tassa*).

Yasmiṃ samaye ānanda bhikkhu kāye kāyānupassī viharati upaṭṭhitā tassa tasmiṃ samaye sati hoti asammuṭṭhā.

(...) Whenever, Ānanda, unmuddled mindfulness is established in a bhikkhu (*bhikkhuno*), on that occasion the enlightenment factor of mindfulness is aroused in the bhikkhu (*bhikkhuno*).

Yasmiṃ samaye ānanda bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti.

— S.5.331

Genitives rendered as locatives

We will now digress to justify our rendering of genitives *tassa* and *bhikkhuno* as locatives, and hence show that according to the passage just quoted, that mindfulness is established in a locative sense, namely 'within oneself.' Our justification is that both Bodhi and Horner also render them as locatives in a similar passage at M.3.85:

Bodhi: On whatever occasion unremitting mindfulness is established in a bhikkhu—on that occasion the mindfulness enlightenment factor is aroused in him.

Horner: At the time, monks, when unmuddled mindfulness is aroused in the monk, at that time the link in awakening that is mindfulness is stirred up in the monk.

Yasmiṃ samaye bhikkhave bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā satisambojjhaṅgo tasmiṃ samaye bhikkhuno āraddho hoti

— M.3.85

In conclusion, *parimukhaṃ* has a locative sense and is a synonym of *ajjhataṃ*. Therefore mindfulness is established within oneself, not in front of oneself.

Expansion of meditation: *parimukhaṃ* the first step

We have seen that *parimukhaṃ* means that mindfulness is established within oneself because it is a synonym of *ajjhataṃ*. Following this, we can now see that *parimukhaṃ* is the first of several steps, because meditations that begin with oneself are repeatedly said to be expanded outwards:

As he abides contemplating the nature of the body internally he becomes perfectly inwardly collected and perfectly serene. Being thus perfectly inwardly collected and perfectly serene he arouses knowledge and vision externally of others' bodies [according to reality].

Ajjhattaṃ kāye kāyānupassī viharanto tattha sammāsamādhīyati sammāvippasīdati. So tattha sammā samāhito sammāvippasanno bahiddhā parakāye ñāṇadassanaṃ abhinibbatteti.

— D.2.216

You should develop the [contemplation of the] four bases of mindfulness in a threefold way. Which four?

cattāro satipaṭṭhāne tividhena bhaveyyāsi. Katame cattāro. Idha tvaṃ bhikkhu

In this regard, bhikkhu, abide contemplating the nature of the body internally

idha tvaṃ bhikkhu ajjhattaṃ kāye kāyānupassī viharāhi

abide contemplating the nature of the body externally

bahiddhā kāye kāyānupassī viharāhi

abide contemplating the nature of the body internally and externally

ajjhatabhiddhā kāye kāyānupassī viharāhi.

— S.5.143

Having washed his feet he seats himself. Having crossed his legs, having set his body erect, having established mindfulness within himself,

So pāde pakkhāletvā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

(...) He sits reflecting on his own welfare, on the welfare of others and on the welfare of both, indeed on the welfare of the whole world.

Attahitaṃ parahitaṃ ubhayahitaṃ sabbalokahitameva so bhavaṃ gotamo cintento nisinno hoti.

— M.2.139

Connecting the absolutes

Ānandajoti says:

- 'The absolutes here and in the next line are connected with the finite verbs *assasati* and *passasati*,

and not with *nisīdati* in the preceding line, in which case the folding of the legs, setting the body straight, and establishment of mindfulness would all occur before he sat down!

We render *pallaṅkaṃ ābhujitvā* as 'having crossed his legs,' ('having bent in the round lap,' says PED, sv *Ābhujati*), and thus the sentence as follows:

He seats himself. Having crossed his legs, having set his body erect, having established mindfulness within himself, mindfully he breathes in; mindfully he breathes out.

nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So satova assasati sato passasati.

— M.1.56

Pariyāya

Renderings

- *pariyāya*: way
- *pariyāya*: method
- *pariyāya*: some other
- *pariyāya*: other kinds
- *pariyāya*: another way
- *pariyāya*: another reason
- *pariyāyena*: in a way that is qualified
- *pariyāya*: consecutively
- *pariyāya*: in turn
- *pariyāya*: systematic schedule
- *pariyāya*: proper method of exposition
- *pariyāya*: systematic exposition
- *pariyāya*: on the theme of
- *imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya*: found an opportunity to come here

Introduction

Imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya: found an opportunity to come here

This phrase occurs 12 times in the suttas. Its meaning is clarified in this exchange:

[The Buddha:]

— At long last, lay follower, you have found an opportunity to come here.

cirassaṃ kho tvaṃ upāsakaṃ imaṃ pariyāyamakāsi yadidaṃ idhāgamanāyā ti.

[Lay follower:]

— Bhante, I have wanted to come and see the Blessed One for ages, but I have been busy with various tasks and duties so I have not been able to do so.

Cirapaṭikāhaṃ bhante bhagavantaṃ dassanāya upasaṅkamtukāmo api cāhaṃ kehi ci kehi ci kiccakaraṇīyehi vyāvaṭo. Evāhaṃ nāsakkhiṃ bhagavantaṃ dassanāya upasaṅkamtun tī.

— Ud.13

Illustrations

Illustration

pariyāyena

way

In this way, friend, it has been declared by the Blessed One that advertence is void of personal qualities

imināpi kho etaṃ āvuso pariyāyena bhagavatā akkhātaṃ vivaṭaṃ pakāsitaṃ itipidaṃ viññāṇaṃ anattā ti.

— S.4.166

Illustration

pariyāya

ways

Proficient [in discerning] the ways of others' minds.

cetopariyāyakovidā.

— S.1.146

Illustration

pariyāyena

ways

Just so, bhante, has the Blessed One expounded the teaching in various ways

evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

— M.3.7

Illustration

pariyāyena

ways

Have not obstructive things been called obstructions in many ways by me?

Nanu mayā moghapurisa anekapariyāyena antarāyikā dhammā antarāyikā vuttā.

— M.1.132

Illustration

pariyāya

ways

This bhikkhu is called a master of the ways and paths of thought.

Ayaṃ vuccati bhikkhave bhikkhu vasī vitakkapariyāyapathesu

He thinks whatever thought he wishes to think, and does not think whatever thought he does not wish to think.

yaṃ vitakkaṃ ākaṅkhissati taṃ vitakkaṃ vitakkessati yaṃ vitakkaṃ nākaṅkhissati na taṃ vitakkaṃ vitakkessati.

— M.1.122

Illustration

pariyāyaṃ

method

He should organise the use of a method that involves two or three layers of facing material around the door

dvatticchadanassa pariyāyaṃ adhiṭṭhātabbanti.

— Vin.4.47-8

Illustration

pariyāye

some other

The karmic consequence of karmically consequential deeds is threefold: that which arises in this life, or on rebirth, or in some other subsequent [existence].

Tividhāhaṃ bhikkhave kammānaṃ vipākaṃ vadāmi diṭṭhevā dhamme upajje vā apare vā pariyāye.

— A.3.415

Illustration

pariyāye

some other

By chicanery or some other strategem or artifice, for the sake of a [luxurious] lifestyle they accumulate vast wealth.

Lesakappe pariyāye parikappenudhāvitā

Jīvikatthā upāyena saṅkaḍḍhanti bahuṃ dhaṇaṃ.

— Th.v.941

COMMENT

Parikappenudhāvitā: 'strategem.' Literally: 'pursuing a strategem.'

COMMENT

Upāyena: 'artifice.' PED (sv *Upāya*): 'by artifice or by means of a trick.'

Illustration

pariyāye

other kinds

Four kinds of knowledge

Cattāri ñāṇāni

knowledge of the nature of reality

dhamme ñāṇaṃ

knowledge of conformity

anvaye ñāṇaṃ

other kinds of knowledge [of things according to reality]

pariyāye ñāṇaṃ

common knowledge

sammutiyā ñāṇaṃ.

— D.3.226

COMMENT

Pariyāye ñāṇaṃ: 'Other kinds of knowledge [of things according to reality].' For notes on the parenthesis, see Glossary sv *Ñāṇa*.

Illustration

pariyāyo

another way

And this is another way of explaining in brief that same point

ayampi kho sārīputta pariyāyo etasseva atthassa saṅkhittena veyyākaraṇāya

I am not unsure about the perceptually obscuring states spoken of by the Ascetic

ye āsavā samaṇena vuttā tesvāhaṃ na kaṅkhāmi;

I do not doubt they have been abandoned by me

te me pahīṇāti na vicikicchāmi ti.

— S.2.54

Illustration

pariyāyo

another reason

But is there another reason, Prince, that leads you to think: 'There is not a world beyond. There are no spontaneously born beings. There is no fruit or result of good and bad deeds'?

Atthi pana rājāṇṇa pariyāyo yena te pariyāyena evaṃ hoti: 'iti pi natthi paro loko natthi sattā opapātikā natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko'ti?

There is another reason, Master Kassapa, that leads me to think: 'There is not a world beyond. There are no spontaneously born beings. There is no fruit or result of good and bad deeds.'

Atthi bho kassapa pariyāyo yena me pariyāyena evaṃ hoti: 'iti pi natthi paro loko natthi sattā opapātikā natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko'ti.

— D.2.329-30

Illustration

pariyāyena

other way

A bhikkhu asked Ānanda:

'Was it after applying his whole mind to [the matter] that the Blessed One declared of Devadatta: "Devadatta is bound for [rebirth in] the plane of sub-human existence, bound for hell, and he will remain there for the period of a universal cycle, unredeemable," or was it in some other way?'

Kiṃ nu ko āvuso ānanda sabbaṃ cetaso samannāharitvā nu kho devadatto bhagavatā vyākato āpāyiko devadatto nerayiko kappatṭho atekiccho ti udāhu kenacideva pariyāyenā ti.

— A.3.402

COMMENT:

'In some other way?' This implies the question: 'Was the Buddha fully conscious when he said that?' Ānanda relayed the question to the Buddha, who replied with the following two statements:

'Ānanda, that bhikkhu must be either newly ordained, or a foolish and incompetent elder. When [the statement] was declared by me categorically, how on earth could he be unclear about it?'

So vā kho ānanda bhikkhu navo bhavissati acirapabbajito thero vā pana bālo avyatto. Kathaṃ hi nāma yaṃ mayā ekaṃsena vyākataṃ tattha dvejjhaṃ āpajjissati?

(He continued...)

'I do not see any other single person about whom I have made a declaration after [more completely] applying my whole mind to [the matter] as [I did with] Devadatta.'

Nāhaṃ ānanda aññaṃ ekapuggalampi samanupassāmi yo evaṃ mayā sabbaṃ cetaso samannāharitvā vyākato yathayidaṃ devadatto.

— A.3.403

Illustration

pariyāyena

in a way that is qualified

It is in reference to this that a deliverance from what is inwardly troublesome is spoken of by the Blessed One, in a way that is qualified, because again there is something inwardly troublesome. What is troublesome in this case?

Ettāvatā pi kho āvuso sambādhe okāsādhigamo vutto bhagavatā pariyāyena. Tattha'patthi sambādho.

— A.4.449-451

Illustration

nippariyāyena

in a way that is unqualified

It is in reference to this that a deliverance from what is inwardly troublesome is spoken of by the Blessed One in a way that is unqualified.

Ettāvatā pi kho āvuso sambādhe okāsādhigamo vutto bhagavatā nippariyāyenāti.

— A.4.449-451

Illustration

pariyāyena

consecutively

There are two religious discourses of the Perfect One, the Arahant, the Perfectly Enlightened One proclaimed consecutively. Which two?

Tathāgatassa bhikkhave arahato sammāsambuddhassa dve dhammadesanā pariyāyena bhavanti. Katamā dve?

1. Recognise unvirtuousness as unvirtuous. This is the first religious discourse.

Pāpaṃ pāpakato passathā ti ayaṃ paṭhamā dhammadesanā.

2. Seeing unvirtuousness as unvirtuous, become in that respect disillusioned, unattached, and liberated. This is the second religious discourses

Pāpaṃ pāpakato disvā tattha nibbindatha virajjatha vimuccathā ti ayaṃ dutiyā dhammadesanā (It.33).

See the two statements proclaimed consecutively by the Perfect One, the Buddha, tenderly concerned for all beings. These are 'Recognise unvirtuousness' and then 'Be unattached to it.' With a mind that is unattached, you will put an end to suffering.'

*Tathāgatassa buddhassa sabbabhūtānukampino
Pariyāyavacanaṃ passa dve ca dhammā pakāsitā
Pāpakaṃ passatha cetaṃ tattha cā pi virajjatha
Tato virattacittā se dukkhassantaṃ karissathā ti.*

— It.33-4

Illustration

pariyāyena

in turn

Each of you has spoken well in turn

Sabbesaṃ vo bhikkhave subhāsitaṃ pariyāyena.

— A.3.402

Illustration

pariyāya

systematic schedule

I ate only once a day, once in two days, once in seven days. In this way, eating even only once a fortnight, I dwelt given to eating food according to a systematic schedule.

*Ekāhikampi āhāraṃ āhāremi dvihikampi āhāraṃ āhāremi sattāhikampi āhāraṃ āhāremi. Iti evarūpaṃ
addhamāsikampi pariyāyabhattachojanānuyogamanuyutto viharāmi..*

— M.1.78

Illustration

pariyāya

systematic schedule

I do not say that the asceticism of one who eats according to a systematic schedule is merely due to his eating according to a systematic schedule.

Nāhaṃ bhikkhave pariyāyabhattikassa pariyāyabhattikamattena sāmāññaṃ vadāmi

— M.1.282

Illustration

pariyāya

proper method of exposition

One who explains the teaching to others should establish within himself five principles. Which five?

Paresaṃ ānanda dhammaṃ desentena pañca dhamme ajjhataṃ upatṭhapetvā paresaṃ dhammo desetabbo. Katame pañca:

One should explain the teaching to others with the thought:

1. I will speak step-by-step.

Ānupubbikathaṃ kathessāmīti paresaṃ dhammo desetabbo

2. I will speak observing a proper method of exposition.

Pariyāyadassāvī kathaṃ kathessāmīti paresaṃ dhammo desetabbo

3. I will speak out of sympathy.

Anuddayataṃ paṭicca kathaṃ kathessāmīti paresaṃ dhammo desetabbo

4. I will speak not for the sake of worldly benefits.

Na āmisantaro kathaṃ kathessāmīti paresaṃ dhammo desetabbo

5. I will speak without hurting myself or others.

Attānañca parañca anupahacca kathaṃ kathessāmī ti paresaṃ dhammo desetabbo (A.3.184).

Illustration

pariyāyaṃ

systematic exposition

I will expound for your benefit a systematic exposition of the teaching that involves a comparison with oneself.

Attūpanāyikaṃ vo gahapatayo dhammapariyāyaṃ desissāmī ti

What is the systematic exposition of the teaching that involves a comparison with oneself?

Katamo ca gahapatayo attūpanāyiko dhammapariyāyo:

In this regard, householders, a noble disciple reflects thus: 'I am one who wishes to live, who does not wish to die; I desire happiness and loathe pain. Since I am one who wishes to live... and loathe pain, if someone were to take my life, that would not be agreeable and pleasing to me.

idha gahapatayo ariyasāvako iti paṭisañcikkhati ahaṃ khosmi jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkūlo. Yo kho maṃ jīvitukāmaṃ amaritukāmaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ jīvitaṃ voropeyya na me taṃ assa piyaṃ manāpaṃ

Now if I were to take the life of another — of one who wishes to live, who does not wish to die, who desires happiness and loathes pain — that would not be agreeable and pleasing to the other either. What is disagreeable and displeasing to me is disagreeable and displeasing to the other too. How can I inflict upon another what is disagreeable and displeasing to me?'

ahañceva kho pana paraṃ jīvitukāmaṃ. Sukhakāmaṃ dukkhapaṭikkūlaṃ jīvitaṃ voropeyya parassapi taṃ assa appiyaṃ amanāpaṃ. Yo kho myāyaṃ dhammo appiyo amanāpo. Parassapeso dhammo appiyo amanāpo. Yo kho myāyaṃ dhammo appiyo amanāpo kathāhaṃ paraṃ tena saṃyojeyyanti

In reflecting thus, he himself abstains from killing, exhorts others to abstain from killing, and speaks in praise of abstaining from killing.

So iti paṭisañkhāya attanā ca pāṇātipātā paṭivirato hoti. Parañca pāṇātipātā veramaṇiyā samādapeti. Pāṇātipātā veramaṇiyā ca vaṇṇaṃ bhāsati.

— S.5.354

Illustration

pariyāyaṃ

systematic exposition

I will expound for your benefit a systematic exposition on the essence of the whole teaching.

Sabbadhammamūlapariyāyaṃ vo bhikkhave desessāmi.

— M.1.1

Illustration

pariyāyaṃ

systematic exposition

Then, while the Blessed One was alone in solitary retreat, he spoke this systematic exposition of the teaching.

Atha kho bhagavā rahogato paṭisallīno imaṃ dhammapariyāyaṃ abhāsi:

Dependent on the visual sense and visible objects, advertence to the visual field arises. The association of the three is sensation. Sense impression arises dependent on sensation. Craving arises dependent on sense impression. Grasping arises dependent on craving. Individual existence arises dependent on grasping. Birth arises dependent on individual existence. Dependent on birth, there arises old-age-and-death, grief, lamentation, physical pain, psychological pain, and vexation. Such is the origin of this whole mass of suffering.

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Vedanāpaccayā taṇhā. Taṇhāpaccayā upādānaṃ. Upādānapaccayā bhavo. Bhavapaccayā jāti. Jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

— S.2.74

Illustration

pariyāyassa

systematic exposition

These teachings go to the Far Shore, hence this systematic exposition of the teaching is called The Way to the Far Shore.

Pāraṅgamanīyā ime dhammā ti tasmā imassa dhammapariyāyassa pārāyananteva adhivacanaṃ.

— Sn.p.218

Comment:

The *Pārāyanavagga* is in fact a collection of teachings, not a systematic exposition.

Illustration

pariyāyaṃ

systematic exposition; pariyāyaṃ, theme

Bhikkhus, I will expound for your benefit a systematic exposition of the teaching on the theme of 'The one who proclaims that an effort should be made.' Please listen...

yogakkhemipariyāyaṃ vo bhikkhave dhammapariyāyaṃ desissāmi taṃ suṇātha.

And what is the systematic exposition of the teaching on the theme of 'The one who proclaims that an effort should be made'?

Katamo ca bhikkhave yogakkhemipariyāyo dhammapariyāyo?

There are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. These have been abandoned by the Perfect One, chopped down at the root, completely and irreversibly destroyed, never to arise again in future.

Santi bhikkhave cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā te tathāgatassa pahīnā ucchinnamulā tālavatthukatā anabhāvakatā āyatiṃ anuppādadhammā

He proclaims that an effort should be made for their abandonment. Therefore the Perfect One is called 'The one who proclaims that an effort should be made.'

tesaṃca pahānāya akkhāsi yogaṃ tasmā tathāgato yogakkhemī ti vuccati.

— S.4.85

Illustration

pariyāyaṃ

systematic exposition; *pariyāyaṃ*, on the theme of

I will expound for your benefit a systematic exposition of the teaching on the theme of burning.

Ādittapariyāyaṃ vo bhikkhave dhammapariyāyaṃ desissāmi. Taṃ suṇātha.

And what is the systematic exposition of the teaching on the theme of burning?

Katamo ca bhikkhave ādittāpariyāyo dhammapariyāyo?

It would be better for the faculty of sight to be blotted out by a red-hot iron pin, burning, blazing, and glowing, than for one to grasp the features or aspects of a visible object known via the visual sense. For if one's stream of sense consciousness should stand tied to the sweetness of the features or aspects of the object, and if one should die on that occasion, it is possible that one will go to one of two places of rebirth: hell or the animal realm. Seeing this danger, I speak thus.

Varaṃ bhikkhave tattāya ayosalākāya ādittāya sampajjalitāya sajotibhūtāya cakkhundriyaṃ sampalimaṭṭhaṃ na tveva cakkhuviññeyyesu rūpesu anuvyañjanaso nimittaggāho. Nimittassādagathitaṃ vā bhikkhave viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya anuvyañjanassādagathitaṃ vā tasmिं ce samaye kālaṃ kareyya ṭhānametaṃ vijjati yaṃ dvinnaṃ gatīnaṃ aññataraṃ gatiṃ gaccheyya nirayaṃ vā tiracchānayaṇiṃ vā. Imaṃ khvāhaṃ bhikkhave ādīnavaṃ disvā evaṃ vadāmi.

— S.4.168

Illustration

imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya

found an opportunity to come here

At long last, bhante, the Blessed One has found an opportunity to come here.

Cirassaṃ kho bhante bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

— D.1.179

Pariyuṭṭhāna; Pariyuṭṭhita

Renderings

- *pariyuṭṭhānaṃ*: absorption
- *pariyuṭṭhita*: absorbed
- *pariyuṭṭhita*: mentally preoccupied

Illustrations

Illustration

pariyuṭṭhāna

absorption; pariyuṭṭhita, absorbed; pariyuṭṭhita, preoccupied

Is there any absorption unabandoned in myself that might so preoccupy my mind that I could not know or see things according to reality?

atthi nu kho me taṃ pariyuṭṭhānaṃ ajjhataṃ appahīnaṃ yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyanti

If a bhikkhu is absorbed in attachment to sensuous pleasure then his mind is preoccupied

Sace bhikkhave bhikkhu kāmarāgapariyuṭṭhito hoti pariyuṭṭhitacittova hoti.

If a bhikkhu is absorbed in ill will then his mind is preoccupied

Sace bhikkhave bhikkhu vyāpādapariyuṭṭhito hoti pariyuṭṭhitacittova hoti.

If a bhikkhu is absorbed in lethargy and torpor then his mind is preoccupied

Sace bhikkhave bhikkhu thīnamiddhapariyuṭṭhito hoti pariyuṭṭhitacittova hoti.

If a bhikkhu is absorbed in restlessness and anxiety then his mind is preoccupied

Sace bhikkhave bhikkhu uddhaccakukkucapariyuṭṭhito hoti pariyuṭṭhitacittova hoti.

If a bhikkhu is absorbed in doubt [about the significance of the teaching] then his mind is preoccupied

Sace bhikkhave bhikkhu vicikicchāpariyuṭṭhito hoti pariyuṭṭhitacittova hoti.

if a bhikkhu is absorbed in speculation about this world then his mind is preoccupied

Sace bhikkhave bhikkhu idhalokacintāya pasuto hoti pariyuṭṭhitacittova hoti

if a bhikkhu is absorbed in speculation about the world hereafter then his mind is preoccupied

Sace bhikkhave bhikkhu paralokacintāya pasuto hoti pariyuṭṭhitacittova hoti

if a bhikkhu abides quarrelsome, cantankerous, contentious, stabbing others with verbal daggers, then his mind is preoccupied.

Sace bhikkhave bhikkhu bhaṇḍanaajāto kalahajāto vivādāpanno aññamaññaṃ mukhasattīhi vitudanto viharati pariyuṭṭhitacittova hoti.

— M.1.323

Illustration

pariyuṭṭhitena

absorbed

Ānanda, the ignorant Everyman

abides with a mind absorbed in and overcome by the view of personal identity.

sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati sakkāyadiṭṭhiparetena

abides with a mind absorbed in and overcome by doubt [about the significance of the teaching]

vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena

abides with a mind absorbed in and overcome by adherence to observances and practices

sīlabbataparāmāsapariyuṭṭhitena cetasā viharati sīlabbataparāmāsaparetena

abides with a mind absorbed in and overcome by attachment to sensuous pleasure

kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena

abides with a mind absorbed in and overcome by ill will

vyāpādapariyuṭṭhitena cetasā viharati vyāpādaparetena.

— M.1.434

Illustration

pariyuṭṭhitaṃ

absorbed

Bhikkhus, when the noble disciple reflects on the Perfect One,

Yasmiṃ bhikkhave samaye ariyasāvako tathāgataṃ anussarati

his mind is not absorbed in attachment, hatred, or undiscernment of reality;

nevassa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti. Na dosapariyuṭṭhitaṃ cittaṃ hoti. Na mohapariyuṭṭhitaṃ cittaṃ hoti.

— A.3.313

Illustration

pariyuṭṭhita

absorbed in

The ignorant Everyman lives absorbed in the views: 'I am bodily form. Bodily form is mine.'

assutavā puthujjano... ahaṃ rūpaṃ mama rūpaṃ ti pariyuṭṭhitaṭṭhāyī hoti.

Whilst absorbed in such a way, that bodily form changes and alters

Tassa ahaṃ rūpaṃ mama rūpaṃ ti pariyuṭṭhitaṭṭhāyino taṃ rūpaṃ vipariṇamati aññathā hoti

And there arises grief, lamentation, physical pain, psychological pain, and vexation.

Tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.

— S.3.3

Comment:

PED (sv *Pariyuṭṭhita*) says *pariyuṭṭhatṭhāyīn* should read *pariyuṭṭhitaṭṭhāyīn*.

Parīlāha

Renderings

- *parīlāha*: passion
- *parīlāha*: anguish
- *parīlāha*: [sensuous] passion

Introduction

Passion and anguish: associated with burning

Parīlāha means passion or anguish. Both are associated with torment:

tormented by sensuous passion

kāmaparīlāhena pariḍayhamānā.

— M.1.508

they are tormented by the anguish of birth

jātiparīlāhena pi pariḍayhanti.

— S.5.451

Anguish stems from *rāga*, *dosa*, and *moha*

Being tormented by the anguish born of attachment he would sleep badly

rāgajehi parīlāhehi pariḍayhamāno dukkhaṃ sayeyyāti

Being tormented by the anguish born of hatred he would sleep badly

dosajehi parīlāhehi pariḍayhamāno dukkhaṃ sayeyyāti

Being tormented by the anguish born of undiscernment of reality he would sleep badly

mohajehi parīlāhehi pariḍayhamāno dukkhaṃ sayeyyāti.

— A.1.137

Bad passions

Bad passions are:

sensuous passion

kāmapariḷāho

unbenevolent passion

vyāpādapariḷāho

malicious passion

vihiṃsāpariḷāho

These lead to sensuous, unbenevolent and malicious quests, engaged in which the ignorant Everyman conducts himself wrongly by way of body, speech, and mind.

Kāmapariyesanaṃ... Vyāpādapariyesanaṃ... Vihiṃsāpariyesanaṃ bhikkhave pariyesamāno assutavā puthujjano tihi ṭhānehi micchā paṭipajjati: kāyena vācāya manasā.

— S.2.151-3

Good passions

Good passions are:

unsensuous passion

nekkhammapariḷāho

benevolent passion

avyāpādapariḷāho

compassionate passion

avihiṃsāpariḷāho

These lead to unsensuous, benevolent and compassionate quests, engaged in which the learned noble disciple conducts himself rightly by way of body, speech, and mind.

Nekkhammapariyesanaṃ... Avyāpādapariyesanaṃ... Avihiṃsāpariyesanaṃ bhikkhave pariyesamāno sutavā ariyasāvako tihi ṭhānehi sammā paṭipajjati: kāyena vācāya manasā.

— S.2.151-3

Sensuous passion

Pariḷāha usually has an object, for example:

sensuous passion

kāmapariḷāho

passion for individual existence

bhavapariḷāho

passion for views

diṭṭhipariḷāho.

— A.2.10-11

Where it has no object, sensuous passion (*kāmapariḷāha*) is often implied:

Because they spend an excessive amount of time gazing at each other, lust was aroused and sensuous passion arose in their bodies. Out of [sensuous] passion they engaged in sexual intercourse.

Tesaṃ ativelaṃ aññaṃaññaṃ upanijjhāyataṃ sārāgo udapādi pariḷāho kāyasmiṃ okkami. Te pariḷāhapaccayā methunaṃ dhammaṃ paṭiseviṃsu.

— D.3.88

This helps interpret Thī.v.33-34, where we take *pariḷāho* as 'sensuous passion,' as follows:

Interpreting Thī.v.33-34

From the soles of the feet up, mother, and down from the hair on the crown of the head, contemplate this foul, malodorous body

*Uddhaṃ pādatalā amma adho ve kesamatthakā
Paccavekkhassu'maṃ kāyaṃ asuciṃ pūtigandhikaṃ*

(...) As I abide in this way, all my attachment is abolished. My [sensuous] passion is annihilated. I am freed from inward distress. I have realised the Untroubled.

*Evaṃ viharamānāya sabbo rāgo samūhato
Pariḷāho samucchinno sītibhūtāmi nibbutā ti.*

— Thī.v.33-4

Rendering *pariḷāha* as 'sensuous passion' is supported by the fact that reflecting on the parts of body is associated with 'the abandonment of attachment to sensuous pleasure' (*Idaṃ bhante anussatiṭṭhānaṃ evaṃ bhāvitaṃ evaṃ bahūlikataṃ kāmarāgassa pahānāya saṃvattati*, A.3.323).

Illustrations

Illustration

pariḷāhaṃ

passion

Having dispelled sensuous passion I abide without sensuous thirst, with a mind inwardly at peace.

kāmapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi.

— M.1.506

Illustration

pariḷāhena

passion

Beings... who are tormented by sensuous passion

sattā... kāmapariḷāhena pariḍayhamānā.

— M.1.508

Illustration

pariḷāho

passion

Because of sensuous hankering, sensuous passion

Kāmacchandaṃ paṭicca uppajjati kāmapariḷāho

Because of sensuous passion, sensuous quests

Kāmapariḷāhaṃ paṭicca uppajjati kāmapariyesanā.

— S.2.152

Illustration

pariḷāho

passion

Because of unsensuous hankering, unsensuous passion

Nekkhammacchandaṃ paṭicca uppajjati nekkhammapariḷāho

Because of unsensuous passion, unsensuous quests

Nekkhammapariḷāhaṃ paṭicca uppajjati nekkhammapariyesanā.

— S.2.152

Illustration

pariḷāhā

anguishing

Vexatious and anguishing perceptually obscuring states

āsavā vighātapariḷāhā.

— A.3.245

Illustration

pariḷāhā

anguishing

So too, Māgandiya, in the past contact with sensuous pleasures was unpleasant, very hot, and anguishing; in the future contact with sensuous pleasures will be unpleasant, very hot, and anguishing; and now at present contact with sensuous pleasures is unpleasant, very hot, and anguishing.

Evameva kho māgandiya atītampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca. Anāgatampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca etarahipi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca.

— M.1.507-8

Illustration

pariḷāhena

anguish

They are tormented by the anguish of birth,

jātipariḷāhena pi pariḍayhanti

They are tormented by the anguish of old age

Jarāpariḷāhena pi pariḍayhanti

They are tormented by the anguish of death

marañapariḷāhena pi pariḍayhanti

They are tormented by the anguish of grief, lamentation, physical pain, psychological pain, and vexation.

sokaparidevadukkhadomassupāyāsapariḷāhena pi pariḍayhanti.

— S.5.451

Illustration

pariḷāho

anguish

Bhikkhus, sensuous pleasure, a vile pleasure, the pleasure of the common man, an ignoble pleasure, this is a state associated with pain, distress, vexation, and anguish;

Tatra bhikkhave yamidaṃ kāmasukhaṃ mīḷhasukhaṃ pothujjanasukhaṃ anariyasukhaṃ sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho.

— M.3.236

Illustration

pariḷāhā

anguishes

For one who abides attached, tethered [to individual existence], undiscerning of reality, contemplating sweetness, the five grasped aggregates accumulate in the future;

Tassa sārattassa saṃyuttassa sammūlhasa assādānupassino viharato āyatim pañcupādānakkhandhā upacayaṃ gacchanti.

Craving that leads to renewed states of individual existence, accompanied by spiritually fettering delight and attachment, taking delight in this and that, grows.

Taṇhā cassa ponobhavikā nandirāgasahagatā tatra tatrābhinandinī sā cassa pavaḍḍhati.

One's physical and psychological sufferings, torments, and anguishes increase.

tassa kāyikāpi darathā pavaḍḍhanti cetasikāpi darathā pavaḍḍhanti kayikāpi santāpā pavaḍḍhanti cetasikāpi santāpā pavaḍḍhanti kāyikāpi pariḷāhā pavaḍḍhanti cetasikāpi pariḷāhā pavaḍḍhanti

One experiences physical and psychological unpleasantness

so kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

— M.3.287

Illustration

pariḷāho

anguish

While he is contemplating the nature of the body, there arises in him, with the body as the object of mindfulness, either bodily anguish, or mental sluggishness, or his mind is distracted outwardly.

tassa kāye kāyānupassino viharato kāyārammaṇo vā uppajjati kāyasmiṃ pariḷāho cetaso vā līnattaṃ bahiddhā vā cittaṃ vikkhipati

That bhikkhu should then direct his mind towards some faith inspiring meditation object.

kismiñcīdeva pasādaniye nimitte cittaṃ paṇidahitabbaṃ.

— S.5.156

Paviveka

Renderings

- *paviveka*: physical seclusion
- *paviveka*: seclusion from (*Paviveka Sutta* and *Dutiyadasabala Sutta*).

Introduction

Paviveka: physical seclusion

Paviveka means physical seclusion except in the *Paviveka Sutta*, where the Buddha indicates that its use is inappropriate.

Paviveka: the Paviveka Sutta

In the *Paviveka Sutta* (A.1.240-1) non-Buddhist ascetics used *paviveka* to mean seclusion from luxurious items:

Bhikkhus, non-Buddhist ascetics expound three forms of seclusion.

Tīṇimāni bhikkhave aññatitthiyā paribbājakā pavivekāni paññāpentī

1. robe material

cīvarapavivekaṃ

2. almsfood

piṇḍapātapavivekaṃ

3. abodes

senāsanapavivekaṃ

These forms of seclusion meant:

1. wearing coarse robes, including hair blankets (*kesakambalampi dhārentī*)
2. eating coarse almsfood, including cowdung (*gomayabhakkhā pi hontī*)
3. living in the open air (*abbhokāsaṃ*)

But to confirm that *paviveka* is wrong useage, in his retort the Buddha used the term *vivitto hoti*. He said:

There are three forms of seclusion (*pavivekāni*) for a bhikkhu in this teaching and training system

tīṇi kho panimāni bhikkhave imasmiṃ dhammavinaye bhikkhuno pavivekāni

1. He is virtuous. Having abandoned immorality, he is secluded from it

sīlavā ca hoti dussīlyañcassa pahīṇaṃ hoti tena ca vivitto hoti

He has right perception [of reality]. Having abandoned wrong view [of reality], he is secluded from it

sammādiṭṭhiko hoti micchādiṭṭhi ca'ssa pahīṇā hoti tāya ca vivitto hoti

He is free of perceptually obscuring states. Having abandoned them, he is secluded from them

khīṇāsavo hoti āsavā ca'ssa pahīṇā honti tehi ca vivitto hoti.

— A.1.240-1

The Buddha's use of *vivitto* proves that *paviveka* should be corrected to *viveka*.

Dutiyadasabala Sutta: pavivitto exception

In the *Dutiyadasabala Sutta* (S.2.28-9) *pavivitto* occurs in the phrase *pavivitto pāpakehi akusalehi dhammehi*, where one would have expected *vivitto*. This word combination occurs just once in the suttas, and is considered a mistake even by the commentary, which says: *Pavivitto ti vivitto viyutto hutvā*. Usually *akusalehi dhammehi* is linked with *vivicca*, a word combination that occurs 185 times, always in this phrase:

Secluded from sensuous pleasures and spiritually unwholesome factors, he enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

— M.1.435

The combination with *pavivitto* is this:

The energetic person abides happily, secluded from unvirtuous, spiritually unwholesome factors, and great is the personal good that he achieves.

Āraddhaviṛiyo ca kho bhikkhave sukhaṃ viharati pavivitto pāpakehi akusalehi dhammehi mahantañca sadatthaṃ paripūreti.

— S.2.28-9

Paviveka: in verse 'viveka'

Sometimes in verse, *paviveka* is shortened to *viveka*. This is illustrated sv *Viveka*.

Paviveka and viveka: inseparably linked

That the Buddha regarded living secludedly (*pavivitta*) to be inseparably linked to the development of seclusion [from sensuous pleasures and spiritually unwholesome factors] (*viveka*) is clear in these two quotes:

This teaching is for those who live secludedly, not for those given to the enjoyment of company. So it was said. And in reference to what was it said?

Pavivittassāyaṃ bhikkhave dhammo nāyaṃ dhammo saṅgaṇikārāmassā' ti iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ

(...) In this regard, the bhikkhu living secludedly may be visited by bhikkhus, bhikkhunīs, laymen, laywomen, kings and kings' ministers, and non-Buddhist ascetics and their disciples.

idha bhikkhave bhikkhuno pavivittassa viharato bhavanti upasaṅkamtāro bhikkhū bhikkhūniyo upāsakā upāsikāyo rājāno rājamahāmattā titthiyā titthiyasāvakā.

(...) In that case, the bhikkhu, mentally inclining, verging, and drifting towards seclusion [from sensuous pleasures and spiritually unwholesome factors], psychologically withdrawn [from sensuous pleasures and spiritually unwholesome factors], taking delight in the practice of unsensuousness, is one whose words are exclusively connected with religious inspiration.

Tatra bhikkhu vivekaninnena cittena vivekaṇaṇa vivekapabbhārena vavakaṭṭhena nekkhammābhiraṭṭhena aññadatthu uyyojanikapāṭisaṃyuttaṃyeva kathaṃ kattā hoti.

— A.4.233

The Buddha regarded the training in *viveka* to be part of the burden of *paviveka*:

The disciples of a teacher who lives secludedly do not likewise train themselves in seclusion [from sensuous pleasures and spiritually unwholesome factors]. They do not abandon those things which the teacher tells them to abandon. They are luxurious and careless, leaders in backsliding, throwing off the burden of physical seclusion.

Idhāvuso satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti. Yesañca dhammānaṃ satthā pahānamāha te ca dhamme nappajahanti. Bāhulikā ca honti sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā.

— M.1.14

Illustrations

Illustration

paviveko

physical seclusion

Is there any benefit for you in the rainy season in a forest like Ujjuhāna? [The town of] Veramba would be delightful for you. Physical seclusion is really only for those who meditate.

*Kiṃ tavattho vane tāta ujjuhāno va pāvuse
Verambā ramaṇīyā te paviveko hi jhāyinaṃ.*

— Th.v.597

Comment:

Ujjuhāna was a jungle abounding in streams which made living there uncomfortable during the rains.

Illustration

pavivekāya

physical seclusion

Not content with his unshakeable faith in the [perfection of the] Buddha's [transcendent insight], [a noble disciple] makes further effort for physical seclusion by day and for solitary retreat by night.

So tena buddhe aveccappasādena asantuṭṭho uttariṃ vāyamati divā pavivekāya rattiṃ paṭisallānāya.

— S.5.398

Illustration

pavivekassa

physical seclusion

I have lived secludedly and have spoken in praise of physical seclusion

pavivitto ceva pavivekassa ca vaṇṇavādī.

— S.2.203

Illustration

pavivekaṃ

physical seclusion

Come now, let us, from time to time, enter and abide in the rapture that comes of physical seclusion.

kinti mayaṃ kālena kālaṃ pavivekaṃ pītiṃ upasampajja vihareyyāmā ti.

— A.3.206

Illustration

paviveka

physical seclusion

Indeed, Ānanda, is impossible that a bhikkhu who takes pleasure and delight in company, who is given to the enjoyment of company, taking pleasure and delight in human fellowship, given to the enjoyment of human fellowship, can be one who attains at will, without trouble, without difficulty, that which is the pleasure of the practice of unsensuousness, the pleasure of physical seclusion, the pleasure of inward peace, the pleasure of enlightenment.

So vatānanda bhikkhu saṅgaṇikārāmo saṅgaṇikārato saṅgaṇikārāmataṃ anuyutto gaṇārāmo gaṇarato gaṇasammudito. Yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ tassa sukhasa nikāmalābhī bhavissati akicchālābhī akasiralābhīti netaṃ ṭhānaṃ vijjati.

— M.3.110

Illustration

pavivekāya

physical seclusion

Gotamī, things (*dhamme*) of which you might consider: 'These things lead to

Ye kho tvaṃ gotamī dhamme jāneyyāsi ime dhammā

physical seclusion, not company

pavivekāya no saṅgaṇikāya

You can definitely consider

this is [in accordance with] the teaching

eso dhammo

this is [in accordance with] the discipline

eso vinayo

this is [in accordance with] the Teacher's training system

etaṃ satthusāsanā ti.

— A.4.280

Illustration

paviveka

physical seclusion

To one who is given to the enjoyment of physical seclusion, being given to the enjoyment of company is a thorn

pavivekārāmassa saṅgaṇikārāmatā kaṇṭako.

— A.5.134

Illustration

paviveka

physical seclusion

Bhikkhus, be given to the enjoyment and delight of physical seclusion.

Pavivekārāmā bhikkhave viharatha pavivekaratā.

— It.32

Pasīdati; Pasāda; Pasanna

Renderings

Unprefixed words

- *pasīdati*: to believe in
- *pasīdati*: to gain/have faith in
- *pasīdati*: to gain faith [in the perfection of the Perfect One's transcendent insight]
- *pasīdati*: to be filled with faith
- *pasīdati*: to be/become serene
- *pasādeti*: to be serene
- *pasādeti*: to be filled with faith
- *pasāda*: serenity

- *pasāda*: serene
- *pasāda*: faith
- *pasāda*: faith [in the perfection of the Perfect One's transcendent insight]
- *pasādaniya*: faith inspiring
- *pasādaniya*: worthy of faith
- *pasanna*: serenity
- *pasanna*: serene
- *pasanna*: pure
- *pasanna*: believe in
- *pasanna*: faith
- *pasanna*: having faith
- *pasanna*: to be convinced
- *puggalappasāde*: having faith which is based on a single individual

Prefixed words

- *abhippasanno*: have complete faith
- *vippasīdati*: become serene
- *vippasādeti*: to make serene (the mind)
- *vippasanna*: limpid
- *vippasanna*: serene
- *sampasīdati*: be settled
- *sampasīdati*: to have faith
- *sampasāda*: serenity
- *sampasāda*: faith
- *sampasādaniya*: inspiring of faith
- *sampasādana*: serenity

Introduction

Introduction: word family

The word family considered here is:

- *pasīdati*: believe in, gain faith in, be serene
- *pasāda*: faith, serenity
- *pasādeti*: be serene
- *pasādaniya*: faith inspiring, worthy of faith
- *pasanna*: serene, believe in, faith

Introduction: prefixes

These terms are straightforward, but their number of associated prefixes is daunting. Fortunately the effect of these prefixes (*abhi-* *vi-* and *sam-*) is negligible except in two respects:

1. Whereas *pasīdati* and *sampasīdati* mean 'have faith in,' *abhippasīdati* means 'have complete faith'
2. The unprefix word family has a larger range of meaning than the prefixed words, and so the meanings of prefixed words all fall within the range of unprefix words, with one exception: whereas *vippasanna* can mean limpid, *pasanna* cannot.

Introduction: objects of faith

The objects of faith are sometimes explicit:

A brahman lady had complete faith in the Buddha, the teaching, and the community of the Blessed One's disciples.

Tena kho pana samayena aññatarassa bhāradvājagottassa brāhmaṇassa dhanañjānī nāma brāhmaṇī abhippasannā hoti buddhe ca dhamme ca saṅghe ca.

— S.1.160

If not, the object can be easily gathered from context:

Hearing your voice, best of seers, I have faith [in you].

Esa sutvā pasīdāmi vaco te isisattama.

— Th.v.1276

Faith: technically speaking

Pasanna is a synonym of *saddha*, as seen in the following quotes:

- *tīhi bhikkhave t̥hānehi saddho pasanno veditabbo* (A.1.150).
- *so saddho pasanno* (D.1.212).

Because the object of *saddha* is 'the perfection of the Perfect One's transcendent insight,' the same applies to *pasanna*.

The noble disciple who has complete faith in the [perfection of the] Perfect One's [transcendent insight] does not have any unsureness or doubt about the [perfection of the] Perfect One's [transcendent insight], or about the [significance of the] Perfect One's training system.

Yo so bhante ariyasāvako tathāgate ekantagato abhippasanno na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā.

— S.5.225

Having heard the teaching of great flavour, I have even more faith [in the perfection of the Perfect One's transcendent insight].

Esa bhiyyo pasīdāmi sutvā dhammaṃ mahārasaṃ.

— Th.v.673

Introduction: aveccappasāda

Aveccappasāda is presented separately, sv *Aveccappasāda*.

Illustrations: abhippasanno

Illustration

abhippasannā

have complete faith in

Many learned *khattiyas*, brahmans, householders and ascetics have complete faith in Master Gotama.

bahū hi tassa bhoto gotamassa khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi abhippasannā.

— M.1.502

Illustration

abhippasanno

have complete faith

From the time when I had complete faith in the Blessed One, from then on for a long time I have perceived that I will not be reborn in the plane of damnation, that [I will not go to] the plane of damnation.

Yadagge ahaṃ bhante bhagavati ekantagato abhippasanno tadagge ahaṃ bhante dīgharattaṃ avinipāto avinipātaṃ sañjānāmi.

— D.2.206

Illustration

abhippasannā

complete faith in

Truly sirs, many devas and men have complete faith in the ascetic Gotama

Samaṇe khalu bho gotame bahū devā manussā ca abhippasannā.

— D.1.116

Illustration

abhippasannā

complete faith in

This Nālandā is rich, prosperous, populous, and crowded with people with complete faith in the Blessed One. It were well if the Blessed One got a bhikkhu to perform superhuman displays of psychic power. In this way even more people in Nālandā would have complete faith in the Blessed One.

ayaṃ bhante nālandā iddhā ceva thitā ca bahujaṇā ākiṇṇamanussā bhagavati abhippasannā. Sādhū bhante bhagavā ekaṃ bhikkhuṃ samādisatu yo uttarimanussadhammā iddhipāṭihāriyaṃ karissati. Evāyaṃ nālandā bhiyyosomattāya bhagavati abhippasīdissatī ti.

— D.1.211

Illustration

abhippasanno

complete faith in

The matted-hair ascetic had complete faith in the brahman Sela.

tena kho pana samayena keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti.

— M.2.146

Illustrations: vipassīdati

Illustration

sammāvipassīdati

become serene

As he abides contemplating the nature of the body internally he becomes perfectly inwardly collected and perfectly serene. Being thus perfectly inwardly collected and perfectly serene he arouses knowledge and vision externally of others' bodies [according to reality].

Ajjhattaṃ kāye kāyānupassī viharanto tattha sammāsamādhiyati sammāvipassīdati. So tattha sammā samāhito sammāvippasanno bahiddhā parakāye ñāṇadassanaṃ abhinibbatteti.

— D.2.216

Illustration

vipassīdati

become serene

When Master Gotama is spoken to offensively the colour of his skin brightens and his countenance becomes serene as is to be expected of one who is accomplished and perfectly enlightened.

chavivaṇṇo ceva pariyodāyati mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammā sambuddhassa.

— M.1.250

Illustration

vipassīdati

become serene

One who practises [unlimited, all-encompassing] goodwill, their countenance becomes serene

mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya... mukhavaṇṇo vipasīdati.

— A.5.342

Illustrations: vipasādeti

Illustration

vipasādehi

make serene

Make offerings, Māgha, and while offering make your mind serene in every respect

yajassu yajamāno sabbattha ca vipasādehi cittaṃ.

— Sn.v.506

Illustrations: vipasannaṃ

Illustration

vipasanno

limpid

Just as if there were a gem, a beryl, exquisite, of genuine quality, a well-cut octahedron, translucent, limpid, unblemished, excellent in every respect, strung on a blue, yellow, white, or orange cord

Seyyathā pi mahārāja maṇi veḷuriyo subho jātimā atṭhaṃso suparikammakato accho vipasanno anāvilo sabbākārasampanno tatra'ssa suttaṃ āvutaṃ nilaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā.

— D.1.76

Illustration

vipasanno

limpid

Just as in a mountain valley there were a lake of water, crystal clear, limpid, unturbid, and a man standing on the bank with eyes to see should perceive the oysters and shells, the gravel and pebbles, and shoals of fish as they move about or lie within it.

Seyyathā pi mahārāja pabbatasaṅkhepe udakarahado accho vippasanno anāvalo. Tattha cakkhumā puriso tīre thito passeyya sippisambūkampi sakkarakaṭhalampi macchagumbampi carantampi tiṭṭhantamp.

— D.1.84

Illustration

vippasannā

limpid

As Venerable Ānanda approached, that shallow water, stirred up by the wheels and flowing muddied, flowed crystal clear, limpid, and pure.

Atha kho sā nadī cakkacchinnā parittā luḍitā āvilā sandamānā āyasmante ānande upasaṅkamante acchā vippasannā anāvilā sandati.

— Ud.84

Illustration

vippasanna

limpid

Bowl of water that is crystal clear, limpid, unturbid, set out in the light.

udapatto accho vippasanno anāvalo āloke nikkhitto.

— S.5.125

Illustration

vippasanna

serene

[One whose mind is] as stainless as the moon, purified, serene, and free of impurity

candaṃ va vimalaṃ suddhaṃ vippasannamanāvilaṃ.

— M.2.196

Illustration

vippasannāni

serene

Your faculties are serene, your countenance is pure and bright. Under whom have you gone forth friend?

vippasannāni kho te āvuso indriyāni parisuddho chavivaṇṇo pariyodāto. Kaṃsi tvaṃ āvuso uddissa pabbajito.

— M.1.171

Illustration

vippasannattā

serene

The Blessed One's looks peaceful, his countenance is radiant, his faculties are serene.

Upasantapadisso bhante bhagavā bhātiriva bhagavato mukhavaṇṇo vipasannattā indriyānaṃ.

— D.2.205

Illustration

vippasannaṃ

serene

The assembly of bhikkhus remained completely silent like a serene lake

rahadamiva vippasannaṃ

The king wished that Prince Udāyibhaddo were possessed of such peacefulness.

iminā me upasamena udāyibhaddo kumāro samannāgato hotu yenetarahi upasamena bhikkhusaṅgho samannāgato ti.

— D.1.50

Illustration

vippasanna

serene

Bhikkhus, those bhikkhus abide contemplating the nature of the body, vigorously applied [to the practice], fully conscious, mentally concentrated, serene, inwardly collected, inwardly undistracted, in order to know the body according to reality.

kāye kāyānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā kāyassa yathābhūtaṃ ñāṇāya.

— S.5.144

Illustration

vippasanno

serene

Inwardly at peace, free of vexation, with a serene and undefiled [mind]

Upasanto anāyāso vippasanno anāvalo.

— Th.v.1008

Illustration

vippasannena

serene

Rid of the stain of stinginess, with a serene mind, he would give at the right time to the Noble Ones where giving is of great fruit.

Vineyyuṃ maccheramalaṃ vip̐pasannena cetasā
Dajjuṃ kālena ariyesu yattha dinnaṃ mahapphalaṃ.

— It.19

Comment:

'Make offerings, Māgha, and while offering make your mind serene in every respect. For one making offerings, the act of charity is the basis [for spiritual development]. Based on this one abandons one's spiritual flaws.

Yajassu yajamāno sabbattha ca vip̐pasādehi cittaṃ
Ārammaṇaṃ yajamānassa yañño etthappatiṭṭhāya jahāti dosaṃ.

— Sn.v.506

Illustration

vip̐pasannena

serene

One who drinks the teaching sleeps well, with a serene mind.

Dhammapīti sukhaṃ seti vip̐pasannena cetasā.

— Dh.v.79

Illustrations: sampasīdati

Illustration

na sampasīdati

to be unsettled

One is unsure

kaṅkhati

one is doubtful about

vicikicchati

one is undecided

nādhimuccati

one is unsettled

na sampasīdati

about the [nature of reality in the] periods of the past, the future, and the present

atītaṃ vā addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati anāgataṃ vā addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati etarahi vā paccuppannaṃ addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati.

— D.3.217

Illustration

sampasīdati

to have faith [in the perfection of the Perfect One's transcendent insight]

Suppose a bhikkhu is unsure, doubtful, undecided about, and has no faith in the [perfection of the] Teacher's [transcendent insight], his mind is not inclined to vigorous endeavour, application, perseverance, and inward striving

Idha bhikkhave bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so bhikkhave bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

— A.3.248

Illustration

sampasīdati

to have faith [in the perfection of the Perfect One's transcendent insight]

In this regard a bhikkhu is not unsure or doubtful about the [perfection of the] Teacher's [transcendent insight], he is decided about him, has faith in him.

Idha bhikkhave bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati.

— A.5.19

Illustrations: sampasāda

Illustration

sampasāde

serenity

Practising and frequently abiding in this way, his mind becomes serene through that practice of spiritual development.

Tassa evaṃ paṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

When there is serenity, he either attains the Imperturbable now, or else he is intent upon discernment.

Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati.

— M.2.262

Illustration

sampasādaṃ

faith

This was how Venerable Sāriputta proclaimed his faith face to face with the Blessed One.

Itihidaṃ āyasmā sāriputto bhagavato sammukhā sampasādaṃ pavedesi.

And so the name for this exposition is The Inspiring of Faith

Tasmā imassa veyyākaraṇassa sampasādaniyantveva adhivacananti.

— D.3.116

Illustration

sampasādaṃ

faith

Those devas who, having lived the religious life under the Blessed One, had recently appeared in the Tāvatiṃsā Heaven, outshone the other devas in brightness and glory. And for that reason the Tāvatiṃsā devas were pleased, happy, filled with rapture and joy

attamanā honti pamuditā pītisomanassajātā

They said 'The deva hosts are growing; the āsura hosts are declining.'

Dibbā vata bho kāyā paripūranti hāyanti asurā kāyā

Then Sakka, Lord of the Devas, realising the faith of the Tāvatiṃsā devas, uttered these verses of rejoicing

devānaṃ tāvatiṃsānaṃ sampasādaṃ viditvā imāhi gāthāhi anumodi.

— D.2.208

Illustrations: sampasādana

Illustration

sampasādanaṃ

serenity

With the subsiding of thinking and pondering, and [the development of] internal serenity and concentration, he enters and abides in second jhāna which is without thinking and pondering, and is filled with rapture and physical pleasure born of inward collectedness.

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.

— S.5.307

Illustrations: pasīdati

Illustration

pasīdanti

believe in

The religious philosophers outside this [training system] believe in dogmatic views.

Ito bahiddhā pāsaṇḍā diṭṭhīsu pasīdanti te

I do not approve of their teachings; they are ignorant of the Buddha's teaching.

na tesam dhammaṃ rocemi na te dhammassa kovidā.

— S.1.133

Illustration

pasīdati

to gain faith in

As the teacher explains the teaching, through transcendent insight into a certain one of those teachings the bhikkhu comes to a conclusion about the teachings

so tasmiṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhaṃ gacchati

He gains faith in the Teacher thus

satthari pasīdati

The Blessed One is perfectly enlightened. The teaching is well explained by the Blessed One. The community of disciples is applied to an excellent practice

sammāsambuddho bhagavā svākkhāto bhagavatā dhammo supaṭipanno saṅgho ti.

— M.1.319

Illustration

pasīdanti

to gain faith

When the community of bhikkhus is divided, those without faith do not gain faith, and some with faith start wavering.

Saṅghe kho pana bhikkhave bhinne... Tattha appasannā ceva nappasīdanti. Pasannānañca ekaccānaṃ aññathattaṃ hotī ti.

— It.11

Illustration

pasīdati

to gain faith [in the perfection of the Perfect One's transcendent insight]

He explained the noble practice which is of benefit to devas and men, hearing and understanding which the manyfolk gain faith [in the perfection of the Perfect One's transcendent insight].

*Hitam devamanussānaṃ ñāyaṃ dhammaṃ pakāsayī
Yaṃ ve disvā ca sutvā ca pasīdati bahujjano.*

— A.2.37

Illustration

pasīdi

to be filled with faith [in him]

When I first saw the Blessed One a long way off, at the mere sight of him my mind was filled with faith [in him] (*cittaṃ pasīdi*). This is the first astounding and extraordinary quality found in me. Then with a mind filled with faith (*pasannacitto*) I paid respect to the Blessed One... When he knew my mind was ready, teachable, free of the five hindrances, uplifted, and serene (*pasannacittaṃ*), then he preached the religious discourse unique to the Buddhas (A.4.209-210).

Illustration

pasīdanti

become serene

Such a sacrifice is truly vast and the devas, too, become serene.

Yañño ca vipulo hoti pasīdanti ca devatā ti.

— S.1.76

Illustration

pasīdati

to become serene

Those we slaughtered in the past, either for sacrifice or for robbery, were paralysed with fear. They trembled and wailed. But with you, you are fearless. Your countenance is even more serene. Why do you not weep when in such danger?

*Tassa te natthī bhītattaṃ bhiyyo vaṇṇo pasīdati
Kasmā na paridevesi evarūpe mahabbhaye.*

— Th.v.706

Illustration

pasīdatī

to be serene

"Those who dwell deep in the forest, peaceful, leading the religious life, eating but a single meal a day: why is their countenance so serene?"

kena vaṇṇo pasīdatī ti

"They do not grieve over the past, nor do they long for the future. They maintain themselves with what is present. Hence their countenance is so serene."

*Atītaṃ nānusocanti nappajappanti'nāgataṃ
Paccuppannena yāpentī tena vaṇṇo pasīdatī.*

— S.1.5

Illustration

pasīdati

to become serene

[But] as the flesh wastes away, my mind becomes serene. My mindfulness, penetrative discernment, and inward collectedness stand firmly all the more.

*Maṃsesu khīyamānesu bhiyyo cittaṃ pasīdati
Bhiyyo sati ca paññā ca samādhi mama tiṭṭhati.*

— Sn.v.434

Illustration

pasīdati

to become serene

When the teaching is being explained to someone to put an end to personal identity, if his mind does not become energised, serene, settled, and intent upon it then he can be regarded as like a feeble man.

*Evameva kho ānanda yassa kassaci sakkāya nirodhāya dhamme desiyamāne cittaṃ na pakkhandati
nappasīdati na santiṭṭhati na vimuccati (read as adhimuccati. See IGPT sv Adhimuccati). Seyyathā pi so
dubbalako puriso evamete daṭṭhabbā.*

— M.1.435

Illustration

pasīdati

to become serene

In this regard, when a bhikkhu is contemplating sensuous pleasure, his mind is not energised, nor does it become serene, settled, intent upon it. But when contemplating the practice of unsensuousness his mind becomes energised, serene, settled, and intent upon it.

Idha bhikkhave bhikkhuno kāmaṃ manasikaroto kāmesu cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati (read as adhimuccati. See IGPT sv Adhimuccati). Nekkhammaṃ kho paṇassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati (read as adhimuccati. See IGPT sv Adhimuccati).

— A.3.245

Illustration

pasīdati

to become serene

Further, Ānanda, the bhikkhu, ignoring the perception of the state of awareness of nonexistence and of the state of awareness neither having nor lacking perception, he focuses undistractedly on the inward collectedness that is focused upon the unabiding [phenomena].

His mind becomes energised, serene, settled, and intent upon inward collectedness that is focused upon the unabiding [phenomena].

Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

— M.3.108

Illustration

pasīdati

to become serene

One gives thinking, 'When this gift is given, my mind will become serene. Satisfaction and joy will arise in me

imaṃ me dānaṃ dadato cittaṃ pasīdati attamanatā somanassaṃ upajāyati ti.

— A.4.61

Illustration

pasīdati

to become serene

As he reflects on the [perfection of the] Perfect One's [transcendent insight] his mind becomes serene;

Tassa tathāgataṃ anussarato cittaṃ pasīdati.

gladness arises

pāmujjaṃ uppajjati.

the spiritual defilements are abandoned

ye cittassa upakkilesā te pahīyanti.

— A.1.207

Illustration

pasīdeyyā

to become serene

Can we not today honour some ascetic or Brahmanist through whom our mind would become serene?

kannu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma yanno payirupāsato cittaṃ pasīdeyyā ti.

— D.1.47

Illustrations: pasādeti

Illustration

pasādeti

to become serene

In giving his mind becomes serene.

dadaṃ cittaṃ pasādeti

After giving he is pleased.

datvā attamano hoti.

— A.4.244

Illustration

pasādenti

to become serene

In thinking, 'This is the stupa of the Blessed One, the Arahant, the Perfectly Enlightened One,' Ānanda, the minds of the manyfolk become serene

Ayaṃ tassa bhagavato arahato sammāsambuddhassa thūpo ti ānanda bahū janā cittaṃ pasādenti

and having serene minds, with the demise of the body at death, they are reborn in the realm of happiness, in the heavenly worlds.

te tatthacittaṃ pasādetvā kāyassa bhedaṃ parammaraṇā sugatiṃ saggaṃ lokaṃ papajjanti.

— D.2.143

Illustration

pasādetvā

being filled with faith

Then I saw the Perfectly Enlightened One, the Teacher who is free of fear from any quarter. My mind being filled with faith in him, I went forth into the ascetic life.

Athaddasāsiṃ sambuddhaṃ sathāraṃ akutobhayaṃ

Tasmiṃ cittaṃ pasādetvā pabbajiṃ anagāriyaṃ.

— Th.v.912

Illustrations: pasāda

Illustration

pasādaṃ

serenity

As a man afflicted by hunger and weakness may find a honey-cake, and wherever he tastes it, he enjoys a sweet delicious flavour.

yato yato sāyetha labhateva sādhrasaṃ asecanakaṃ

Even so, whenever one hears Master Gotama's teaching... one wins satisfaction, and one attains mental serenity.

yato yato tassa bhoto gotamassa dhammaṃ suṇāti... tato tato labhateva attamanataṃ labhati cetaso pasādaṃ.

— A.3.237

Illustration

pasādaye

serene

Where one is happy even before the offering; where in giving one's mind is serene; where, having given, one is pleased: this is an accomplished act of generosity.

Pubbeva dānā sumano dadaṃ cittaṃ pasādaye

Datvā attamano hoti esā yaññassa sampadā.

— A.3.337

Illustration

pasādāya

inspire faith

For two good reasons the Perfect One establishes training rules for his disciples. To inspire faith in those without faith; and to increase the faith of those with faith.

Dveme bhikkhave atthavase paṭicca tathāgatenā sāvakaṇaṃ sikkhāpadaṃ paññattaṃ. Katame dve? appasannānaṃ pasādāya pasannānaṃ bhiyyobhāvāya.

— A.1.98

Illustration

pasādaṃ

faith

Bhikkhus, possessed of two qualities a foolish, incompetent, ordinary person wanders about hurting and injuring himself; he is blameworthy, criticised by the wise, and begets much demerit. Which two? Through lack of investigation and penetration (*anānūvicca aparīyogāhetvā*) he exhibits

faith in a matter that is not worthy of faith;

appasādāniye tṭhāne pasādaṃ upadaṃseti

lack of faith in a matter that is worthy of faith.

pasādāniye tṭhāne appasādaṃ upadaṃseti.

— A.1.90

Illustration

pasādaṃ

faith

The Blessed One has inspired in me

ajanesi vata me bhante bhagavā samaṇesu

an affection for ascetics

samaṇapemaṃ

faith in ascetics

samaṇesu samaṇappasādaṃ

a respect for ascetics

samaṇesu samaṇagāraṃ.

— M.1.368

Illustration

puggalappasāde

having faith which is based on a single individual

Five dangers of having faith which is based on a single individual.

Pañcime bhikkhave ādīnavā puggalappasāde. Katame pañca:

When a person's complete faith is based on a single individual (*puggale puggalo abhippasanno hoti*) and that person falls into an error such that the community of bhikkhus suspends him, then he will think: 'The community of bhikkhus has suspended he who is beloved and dear to me.' And he will be no more full of faith in the bhikkhus (*bhikkhūsu appasādabāhulo hoti*), and from being without faith he will not follow other bhikkhus, and from not following other bhikkhus he will not hear the true teaching, and from not hearing the true teaching he will fall away from the true teaching.

Yasmiṃ bhikkhave puggale puggalo abhippasanno hoti so tathārūpaṃ āpattiṃ āpanno hoti yathārūpāya āpattiyā saṅgho ukkhipati. Tassa evaṃ hoti: yo kho myāyaṃ puggalo piyo manāpo so saṅghena ukkhitto ti bhikkhūsu appasādabāhulo hoti. Bhikkhūsu appasādabāhulo samāno aññe bhikkhū na bhajati aññe bhikkhū na bhajanto saddhammaṃ na suṇāti saddhammaṃ asuṇanto saddhammā parihāyati. Ayaṃ bhikkhave paṭhamo ādīnavo puggalappasāde.

— A.3.270

Illustration

pasādā

faith

There are three foremost kinds of faith

aggappasādā

Those who have faith in Buddha have faith in best. Those who have faith in best will have the best result

ye bhikkhave buddhe pasannā agge te pasannā. Agge kho pana pasannānaṃ aggo vipāko hoti.

— It.88

Illustration

pasādo

faith

You, householder, do not have that lack of faith in the Buddha (*buddhe appasādena*) which the ignorant Everyman possesses because of which the latter, with the demise of the body at death, is reborn in hell (S.5.381).

Illustrations: pasādaniya

Illustration

pasādaniye

worthy of faith

Bhikkhus, possessed of two qualities a foolish, incompetent, ordinary person wanders about hurting and injuring himself; he is blameworthy, criticised by the wise, and begets much demerit. Which two? Through lack of investigation and penetration (*ananuvicca अपariyogāhetvā*) he exhibits

faith in a matter that is not worthy of faith

appasādaniye ṭhāne pasādaṃ upadaṃseti

lack of faith in a matter that is worthy of faith

pasādaniye ṭhāne appasādaṃ upadaṃseti.

— A.1.90

Illustration

pasādaniye

faith inspiring

That bhikkhu should then direct his mind towards some faith inspiring meditation object.

kismiñcideva pasādaniye nimitte cittaṃ paṇidahitabbaṃ

When he directs his mind to some faith inspiring meditation object, gladness arises.

tassa kismicideva pasādaniye nimitte cittaṃ paṇidahato pāmujaṃ jāyati.

— S.5.156

Illustration

pasādaniyā

faith inspiring

The Blessed One declared ten faith inspiring qualities (*dasa pasādaniyā dhammā*) that if they are found in someone, we honour, revere, respect, and venerate him:

dasa pasādaniyā dhammā akkhātā

(Namely: virtue, learning, contentment, four jhānas, psychic powers, divine ear, knowledge of others' minds, recollects many past lives, sees beings' death and rebirth, destruction of perceptually obscuring states) (M.3.11).

Illustration

pasādaniyaṃ

faith inspiring

Undertaking [what is virtuous], refraining [what is unvirtuous], having a deportment that is faith inspiring, and being applied to the higher mental states, this is fitting for an ascetic.

Cārittaṃ atha vārittaṃ iriyāpathiyaṃ pasādaniyaṃ

Adhicitte ca āyogo etaṃ samaṇassa patirūpaṃ.

— Th.v.591

Illustration

pasādaniyaṃ

faith inspiring

You will see the Blessed One

dakkhissasi tvaṃ soṇa taṃ bhagavantaṃ

who is beautifully behaved, faith inspiring,

pāsādikaṃ pasādaniyaṃ

who has peaceful [mental] faculties and a peaceful mind,

santindriyaṃ santamānaṃ.

— Ud.58

Illustration

pasādaniyaṃ

faith inspiring

The brahman Doṇa followed the Blessed One's footprints and saw him sitting at the root of some tree, beautifully behaved, faith inspiring, with peaceful [mental] faculties and a peaceful mind

pāsādikam pasādaniyam santindriyam santamānasam.

— A.2.38

Illustrations: pasanno

Illustration

pasannacittam

serene

When the Blessed One knew that Pokkharasāti's mind was ready, teachable, free of the five hindrances, uplifted, and serene, then he preached the religious discourse unique to the Buddhas:

Yadā bhagavā aññāsi brāhmaṇam pokkharasātiṃ kallacittam muducittam vinīvaraṇacittam udaggacittam pasannacittam atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi.

— D.1.110

Illustration

pasanna

serene

You have serene eyes, a fair face

pasannanetto sumukho.

— Sn.v.553

Illustration

pasannena

pure

If one speaks or acts with a defiled mind (*manasā ce paduṭṭhena bhāsati vā karoti vā*), suffering thence follows one as surely as the cartwheel follows the foot of the ox (Dh.v.1).

If one speaks or acts with a pure mind (*manasā ce pasannena bhāsati vā karoti vā*), happiness thence follows one as surely as one's never-departing shadow (Dh.v.2).

Illustration

pasannena

pure

If with a pure mind he teaches others, he does not become tethered [to them] by his tender concern and sympathy.

*Manasā ce pasannena yadaññāmanusāsati
Na tena hoti saṃyutto sānukampā anuddayāti.*

— S.1.206

Illustration

pasannā

filled with faith

Therefore, filled with faith, free of vacillation, present your offering to one who is worthy of gifts.

*Tasmiṃ pasannā avikampamānā
patitṭhapesi dakkhiṇaṃ dakkhiṇeyye.*

— S.1.142

Illustration

pasannacitto

filled with faith

He with a mind filled with faith who goes to the Buddha for refuge (*pasannacitto buddhaṃ saraṇaṃ gacchati*), the teaching, and the community of the Blessed One's disciples — this is a sacrifice (*yañño*) which is greater (D.1.146).

Illustration

pasanna

filled with faith

Any who die whilst on pilgrimage to these shrines with a mind filled with faith, with the demise of the body at death, all will be reborn in the realm of happiness, in the heavenly worlds.

Ye hi keci ānanda cetiyacārikaṃ āhiṇḍantā pasannacittā kālaṃ karissanti sabbe te kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjissanti ti.

— D.2.141

Illustration

pasannā

have faith

Let stupas far and wide be established so that many people will have faith in the Seer.

*Vitthārikā hontu disāsu thūpā
Bahū janā cakkhumato pasannā ti.*

— D.2.166

Illustration

pasanno

faith

Four persons in the world:

He who gauges by appearance, and whose faith is inspired by appearance

rūpappamāṇo rūpappasanno

He who gauges by voice, and whose faith is inspired by voice

ghosappamāṇo ghosappasanno

He who gauges by asceticism, and whose faith is inspired by asceticism

lūkhappamāṇo lūkhappasanno

He who gauges by the teaching, and whose faith is inspired by the teaching

dhammappamāṇo dhammappasanno.

— A.2.71

Illustration

pasannaṃ

faith

In this regard, bhante, some issue concerning the teaching may arise. The Blessed One might take one side, and the bhikkhus' and bhikkhunīs' communities might take the other side. Whatever side the Blessed One would take, I would take that same side.

Idha bhante kocideva dhammasamuppādo uppajjeyya ekato assa bhagavā ekato bhikkhusaṅgho ekato bhikkhunīsaṅgho ca yeneva bhagavā tenevāhaṃ assaṃ.

Let the Blessed One remember me as one who has such faith in him.

Evaṃ pasannaṃ maṃ bhante bhagavā dhāretu.

— S.5.374

Illustration

appasannā

have no faith in

Now, bhante, there are disciples of the Blessed One who live in remote forest abodes. And there are high ranking deities settled there who have no faith in the teaching of the Blessed One (*ye imasmīṃ*

bhagavato pāvacane appasannā). To inspire faith in them (*tesaṃ pasādāya*), bhante, may the Blessed One learn this Āṭṇāṭṭiyaṃ protection (D.3.195).

Illustration

appasannā

those without faith

When the community of bhikkhus is divided, those without faith do not gain faith, and some with faith start wavering.

Tattha appasannā ceva nappasīdanti. Pasannānañca ekaccānaṃ aññathattaṃ hotī ti.

— It.11

Illustration

pasannā

faith

Those with faith in the Buddha have faith in the best. They with faith in the best will have the best result.

Ye bhikkhave buddhe pasannā agge te pasannā agge kho pana pasannānaṃ aggo vipāko hoti.

— A.2.34

Illustration

pasannānaṃ

faith

Foremost amongst my lay disciples whose faith is based on a single individual is Jīvaka Komārabhacca.

Etadaggaṃ bhikkhave mama sāvakaṇaṃ upāsakaṇaṃ puggalappasannānaṃ yadidaṃ jīvako komārabhacco.

— A.1.26

Compare:

Five dangers of having faith which is based on a single individual

Pañcime bhikkhave ādīnavā puggalappasāde.

— A.3.270

Illustration

pasanno

faith

By three features a person with faith and confidence in the Perfect One is to be known.

tīhi bhikkhave t̥hānehi saddho pasanno veditabbo.

— A.1.150

Illustration

pasannā

believe in

Devadatta promoted forest-dwelling, almsgathering, rag-robe wearing, tree-root dwelling, vegetarianism. He said it would be possible to create a schism with these five items because people believe in asceticism (*lukhappasannā hi āvuso manussā ti*) (Vin.2.197).

Illustration

pasanno

convinced

A state of unsureness has arisen in me. I am convinced that the ascetic Gotama can explain the issue so I might abandon that state of unsureness

atthi ca me ayaṃ kaṅkhādhammo uppanno. Evaṃ pasanno ahaṃ samaṇe gotame pahoti me samaṇo gotamo tathā dhammaṃ desetum yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyam ti.

— D.2.149

Illustration

pasanno

convinced

Then Venerable Ānanda said this to the Blessed One:

— 'It is astounding, bhante, it is extraordinary, bhante, I am convinced, bhante (*evaṃ pasanno ahaṃ bhante*), that in this assembly of bhikkhus there is not one bhikkhu in this assembly of bhikkhus who is unsure or uncertain about the [perfection of the] Buddha's [transcendent insight], or about the [significance of the] teaching, or about the [praiseworthiness of the] community of disciples' [application to the practice], or about the [significance of the] Path and the practice.'

— 'Out of faith, Ānanda, you speak (*pasādā kho tvaṃ ānanda vadesi*), but the Perfect One, Ānanda, has the actual knowledge that there is not one bhikkhu in this assembly of bhikkhus who is unsure or uncertain about the [perfection of the] Buddha's [transcendent insight], or about the [significance of the] teaching, or about the [praiseworthiness of the] community of disciples' [application to the practice], or about the [significance of the] Path and the practice' (D.2.155).

Illustration

pasanno

convinced

— I am convinced, Blessed One, that there never has been, there never will be, and there does not exist in the present another ascetic or Brahmanist who has greater transcendent insight regarding enlightenment than the Blessed One.

evaṃ pasanno ahaṃ bhante bhagavatī na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo bhagavatā bhiyyo'bhiññatara yadidaṃ sambodhiyanti.

— D.2.82

Passati; Vipassati

Renderings

- *passati*: to see
- *passati*: to perceive

- *passati*: to regard
- *passati*: to contemplate
- *passati*: to find
- *passati*: to experience
- *passati*: to examine
- *passati*: to acknowledge
- *passati*: to notice
- *passati*: to understand
- *passati*: to realise
- *passati*: to see [according to reality]
- *passati*: to see [the nature of reality]
- *vipassati*: to see [according to reality]
- *vipassati*: to see [the nature of reality]

Introduction

See

Passati means 'see':

He sees Brahmā.

so brahmānaṃ passati.

— D.2.237

One sees no odious dreams.

Na pāpakaṃ supinaṃ passati.

— Vin.1.295

Synonyms of 'see'

Passati can also be rendered with words like 'perceive,' 'regard,' or 'contemplate' etc:

Perceive: A bhikkhu perceives as unlasting, bodily form which is indeed unlasting.

Aniccaññeva bhikkhave bhikkhu rūpaṃ aniccanti passati.

— S.3.51

Regard: The wise call that thing a spiritual shackle if, on account of it, one regards other people as inferior.

Taṃ vāpi ganthaṃ kusalā vadanti

Yaṃ nissito passati hinamaññaṃ.

— Sn.v.798

Contemplate: Better than the life of one who lives a hundred years not contemplating [co-conditional] arising and disappearance, is the life of a single day of one who contemplates [co-conditional] arising and disappearance.

Yo ca vassasataṃ jīve apassaṃ udayabbayaṃ

Ekāhaṃ jīvitam seyyo passato udayabbayaṃ.

— Dh.v.113

Find: Viewing the world in this way, the King of Death does not find one.

Evaṃ lokaṃ avekkhantaṃ maccurājā na passatī ti.

— Sn.v.1119

Examine: A mirage is shimmering. A clear-sighted man would examine it, ponder it, and properly investigate it.

marici phandati tamenam cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya.

— S.3.141

Acknowledge: Now at that time Venerable Channa, having fallen into an offence, did not want to acknowledge the offence.

Tena kho pana samayena āyasmā chanto āpattiṃ āpajjitvā na icchatī āpattiṃ passituṃ.

— Vin.2.21

Notice: Whoever notices the pots of water for drinking, washing, or for the toilets is empty or drained, he replenishes them.

Yo passati pāṇiyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ so upaṭṭhapeti.

— M.1.207

Understand: Better than the life of one who lives a hundred years not understanding the supreme teaching, is the life of a single day of one who understands the supreme teaching.

*Yo ca vassasataṃ jīve apassaṃ dhammamuttamaṃ
Ekāhaṃ jīvitaṃ seyyo passato dhammamuttamaṃ.*

— Dh.v.115

Realise: Better than the life of one who lives a hundred years not realising the Deathless State, is the life of a single day of one who realises the Deathless State.

*Yo ca vassasataṃ jīve apassaṃ amataṃ padaṃ
Ekāhaṃ jīvitaṃ seyyo passato amataṃ padaṃ.*

— Dh.v.114

Experience: Even a virtuous person experiences misfortune as long as his merit does not bear fruit. But when his merit bears fruit, then the virtuous person experiences [the karmic consequences of] his virtuous [deeds].

*Bhadro pi passati pāpaṃ yāva bhadraṃ na paccati
Yadā ca paccati bhadraṃ atha bhadro bhadraṇi passati.*

— Dh.v.120

With yathābhūtaṃ

In its exalted sense, *passati* is sometimes linked to *yathābhūtaṃ*:

A disciple of mine... perceives all bodily form according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood."

*Idha aggivessana mama sāvako... sabbaṃ rūpaṃ n'etaṃ mama n'eso'hamasmi na me so attā ti evametaṃ
yathābhūtaṃ sammappaññāya passati.*

— M.1.234-5

There is no fear for one who perceives according to reality
The pure and simple origination of phenomena
And the pure and simple continuity of originated phenomena, captain.

*suddhaṃ dhammasamuppādaṃ suddhaṃ saṅkharasantatiṃ
passantassa yathābhūtaṃ na bhayaṃ hoti gāmaṇi.*

— Th.v.716

On perceiving this according to reality with perfect penetrative discernment

evameva yathābhūtaṃ sammappaññāya passato.

— Ud.32-3

I know and see things according to reality

yathābhūtaṃ jānāmi passāmi ti.

— A.5.313

With dhamma

In its exalted sense, *passati* is sometimes linked to *dhamma*, which together means 'see the nature of reality' and is equivalent to arahantship. The parentheses in this section will be explained in the following section.

Who could possibly explain the teaching to me such that I might see the nature of reality?

ko nu kho me tathā dhammaṃ deseyya yathāhaṃ dhammaṃ passeyyan ti.

— S.3.132-3

He who sees dependent origination [according to reality] sees the nature of reality; he who sees the nature of reality sees dependent origination [according to reality].

yo paṭiccasamuppādaṃ passati so dhammaṃ passati. Yo dhammaṃ passati so paṭiccasamuppādaṃ passatī ti.

— M.1.190

One who sees the nature of reality sees me [according to reality]. One who sees me [according to reality] sees the nature of reality.

yo kho vakkali dhammaṃ passati so maṃ passati yo maṃ passati so dhammaṃ passati.

— S.3.120

He who, after hearing just a little, realises the nature of reality with his very being, and is not negligent of the practice, is truly expert in the teaching.

Yo ca appampi sutvāna dhammaṃ kāyena passati sa ve dhammadharo hoti yo dhammaṃ nappamajjati.

— Dh.v.259

Exalted sense: objectless

In its exalted sense, *passati* is sometimes objectless. We have noticed this already in the parentheses of the previous paragraph. This is the aspect which justifies our particular interest in the word. For sentences to remain comprehensible, some exalted noun or adverb needs adding. We do this in accordance with word combinations noted above. Accordingly:

1. for the noun, we parenthesise *dhammaṃ* (= 'see [the nature of reality]')
2. for the adverb we parenthesise *yathābhūtaṃ* (= 'see [according to reality]').

Noun parentheses

Similar parentheses may need adding to *passato*:

For one who sees [the nature of reality], there is [nowhere] anything at all.

passato natthi kiñcanaṃ ti.

— Ud.79

For one who sees [the nature of reality], attachment is destroyed.

passato upadhikkhayaṃ.

— It.21

Synonym parentheses

The same parentheses may need adding to synonyms. For example, in the following quote, *na dissati* is linked to *yathābhūtaṃ*. Therefore the *adassanā* that follows stands for *yathābhūtaṃ adassanā*:

Camouflaged by skin, the body is not seen according to reality (*yathābhūtaṃ na dissati*)...

Chaviyā kāyo paṭicchanno yathābhūtaṃ na dissati...

(...) Whoever would think to be swelled-headed because of such a body, or would disparage another, what is this except not seeing it [according to reality] (*adassanā*)?

(...) *kimaññatra adassanā ti*

— Sn.v.194, Sn.v.206

Vipassati: to see [according to reality]; to see [the nature of reality]

We treat *vipassati* as *passati* in its exalted form, parenthesisising accordingly:

Spiritually blind is this world [of beings]: few [men] here see [the nature of reality].

Andhabhūto ayaṃ loko tanuk’ettha vipassati.

— Dh.v.174

Knowing the arising of nonexistence [according to reality], and knowing that spiritually fettering delight is a tie to individual existence, knowing this thus, then he sees this matter [according to reality].

*Ākiñcaññasambhavaṃ ñatvā nandi saṃyojanaṃ iti
Evameva abhiññāya tato tattha vipassati.*

— Sn.v.1115

Seeing all states of individual existence [according to reality] as unlasting? This wish of mine, when, oh when, will it be [fulfilled]?

Aniccato sabbabhavaṃ vipassaṃ taṃ me idaṃ taṃ nu kadā bhavissati.

— Th.v.1091

Sometimes it is not necessary to parenthesise, because the qualification is explicit:

There is not such delight in the music of the fivefold ensemble as there is for one with an undistracted mind who rightly sees the nature of reality.

*Na pañcaṅgikena turiyena na ratī hoti tādisī
Yathā ekaggacittassa sammā dhammaṃ vipassato.*

— Th.v.1071

Illustrations: see the nature of reality

Illustration

dhammaṃ passeyyaṃ

see the nature of reality

Venerable Ānanda is capable of explaining the teaching to me such that I might see the nature of reality.

pahoti ca me āyasmā ānando tathā dhammaṃ desetāṃ yathāhaṃ dhammaṃ passeyyaṃ.

— S.3.132

Illustration

dhammaṃ vipassato

see the nature of reality with insight

What difference does womanhood make when the mind is well-collected, when knowledge [of things according to reality] exists in one who rightly sees the nature of reality?

*Itthibhāvo kiṃ kayirā cittaṃhi susamāhite
Ñāṇaṃhi vattamāṇaṃhi sammā dhammaṃ vipassato.*

— S.1.129

Illustrations: see [according to reality]

Illustration

passati

see [according to reality]

On that occasion one neither knows nor sees [according to reality] one's own good.

Attatthampi tasmīṃ samaye yathābhūtaṃ na jānāti na passati.

— S.5.121

Illustration

passati

see [according to reality]

There are these eighteen elements of sensation:

Aṭṭhārasa kho imā ānanda dhātuyo:

The phenomenon of sight... phenomenon of advertence to the mental field.

cakkhudhātu... manoviññāṇadhātu ti

Through knowing and seeing these eighteen elements of sensation [according to reality], a bhikkhu can be called knowledgeable about elements of existence

Imā kho ānanda aṭṭhārasa dhātuyo yato jānāti passati ettāvatā pi kho ānanda dhātukusalo bhikkhū ti alaṃ vacanāyā ti.

— M.3.62

Illustration

passati

see [according to reality]

For in knowing, the Blessed One knows [according to reality]; in seeing, he sees [according to reality].

So hāvuso bhagavā jānaṃ jānāti passaṃ passati.

— M.1.111

Illustration

passati

seeing [according to reality]

Through knowing and seeing these six phenomena [according to reality] a bhikkhu can be called knowledgeable about elements of existence.

Imā kho ānanda cha dhātuyo yato jānāti passati ettāvatā pi kho ānanda dhātukusalo bhikkhū ti alaṃ vacanāyā ti.

— M.3.62

Illustration

passami

see [according to reality]

Being in a refined material state of awareness, one sees a limited quantity of shapes, beautiful or ugly. By gaining mastery over them, he is aware that he knows and sees them [according to reality]. This is the first practice of spiritual development leading to mastery.

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni tāni abhibhuyya jānāmi passāmī ti evaṃsaññī hoti. Idaṃ paṭhamam abhibhāyatanaṃ.

— D.2.110-111

Illustrations: see [the nature of reality]

Illustration

passato

see [the nature of reality]

For one who has mastered craving, for one who knows and sees [the nature of reality], there is [nowhere] anything at all.

Paṭividdhā taṇhā jānato passato natthi kiñcanaṃ ti.

— Ud.80

Illustration

passato

sees [the nature of reality]

Blissful is the physical seclusion of one who is content [with what is paltry and easily gotten], who has heard the teaching, and who sees [the nature of reality].

Sukho viveko tuṭṭhassa sutadhammassa passato.

— Ud.10

Illustration

passāmi

see [the nature of reality]

Those things I had previously only heard about, I now abide contacting with my very being. I see [the nature of reality] having penetrated it with discernment.

ime kho te dhammā ye me pubbe sutāva ahesuṃ tenāhaṃ etarahi kāyena ca phusitvā viharāmi. Paññāya ca ativijjha passāmī ti.

— S.5.226

Pahitatta

Renderings

- *pahitatta*: resolute
- *pahitatta*: resolutely
- *pahitatta*: resolutely applied [to the practice]
- *pahitatta*: resolutely applied [to inward striving]

Introduction

Padahati and pahitatta

Padahati means 'to strive', for example:

In this regard a bhikkhu stirs up eagerness, endeavours, applies energy, exerts his mind, and strives to prevent the arising of unarisen unvirtuous, spiritually unwholesome factors.

Idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

— D.2.312

Although *pahita* is the past participle of *padahati*, it only occurs in the compound *pahitatta*. The relationship between the *padahati* and *pahita* can be seen in the following quote:

Enthusiastically applying himself [to the teaching], he scrutinises [it].

ussahitvā tuletī

(...) Having scrutinised [it], he strives [to practise it].

tulayitvā padahati

(...) Being resolutely applied [to the practice] he realises with his very being the supreme truth, and he sees [the nature of reality] having penetrated it with discernment.

pahitatto samāno kāyena ceva paramaṃ saccaṃ sacchikaroti paññāya ca naṃ paṭivijjha passati.

— M.1.480

The *-atta* suffix is therefore shown to be redundant. For further notes see IGPT sv *Attā*.

Pahitatta: renderings of the *-atta* suffix

We have noted that the past participle of *padahati* occurs in the compound *pahitatta* ('strived self'). The PED says it occurs only in this compound, i.e. there is no word *pahita*. In their translations, Horner, Norman, and PED attempt to incorporate the *atta* suffix. See below. Like Bodhi, we ourselves regard the *-atta* suffix as redundant. The same redundancy is seen also in *sukhitattā* (May they be happy, *bhavantu sukhittā*, Sn.v.145) and *samāhitatto* (inwardly collected, S.1.169). For further notes, see Glossary sv *Attā*.

living diligent, ardent, self-resolute

appamattā ātāpino pahitattā viharāmā.

— Horner, M.1.207

My self is thus intent [upon striving]

Evaṃ maṃ pahitattampi.

— Norman, Sn.v.432

for a bhikkhu with intent self

pahitattassa bhikkhuno.

— Norman, Sn.v.961

resolute will

pahitatta.

— PED sv Pahita, S.4.145

abide diligent, ardent, and resolute.

appamattā ātāpino pahitattā viharāmā.

— Bodhi, M.1.207

Pahitatta: qualifiers

Pahitatta often occurs in the scriptures without qualification. We consider it to be an abbreviation that should be parenthesised in translation according to suttas where it is linked to some qualifier. In the following quotes it is linked to inward striving (*padhāna*) and 'practising as I instructed him' (*yathā mayānusiṭṭhaṃ tathā paṭipajjamāno*). We usually choose to render it in accordance with the second quote as 'resolutely applied [to the practice]' (i.e. 'as I instruct him'), because the first quote refers to the Buddha's practice before his enlightenment, that is, before the discovery of the teaching and the practice of the teaching.

While I was nearby the Nerañjara River, resolutely applied to inward striving.

Taṃ maṃ padhānapahitattaṃ nadiṃ nerañjaraṃ pati.

— Sn.v.425-6

My disciple who abides diligently, vigorously, and resolutely applied [to the practice] for one night and day, practising as I instructed him, might experience exclusively happiness for a hundred years.

Idha mama sāvako... ekaṃ rattindivaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni ekanta sukhapaṭisaṃvedī vihareyya.

— A.5.86

Translations

Our translations of the passages above are therefore:

we abide diligently, vigorously, and resolutely applied [to the practice]

appamattā ātāpino pahitattā viharāmā.

— M.1.207

I am thus resolutely applied [to inward striving].

Evaṃ maṃ pahitattampi.

— i.e. before enlightenment, Sn.v.432

resolute bhikkhu's

pahitattassa bhikkhuno.

— Sn.v.961

resolutely applied [to the practice].

pahitatto.

— S.4.145

Similar issue with Ātāpī

We have made similar comments about *Ātāpī* (sv *Ātāpī*). *Ātāpī* likewise occurs in the scriptures without qualification. We consider *ātāpī* to be an abbreviation to be parenthesised in translation, and we therefore render it as 'vigorously applied [to the practice]':

Illustrations

Illustration

pahitatto

resolutely applied [to the practice]

My disciple who abides diligently, vigorously, and resolutely applied [to the practice] for one night and day, practising as I instructed him, might experience exclusively happiness for a hundred years.

Idha mama sāvako... ekaṃ rattindivaṃ appamatto ātāpī pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno satampi vassāni ekanta sukhapaṭisaṃvedī vihareyya.

— A.5.86

Illustration

pahitatto

resolutely applied [to the practice]

Bhante, it would be good if the Blessed One would explain the teaching to me in brief, so that, having heard the teaching from the Blessed One, I might abide alone, withdrawn [from human fellowship, sensuous pleasures, and spiritually unwholesome factors], diligently, vigorously, and resolutely applied [to the practice].

sādhū me bhante bhagavā saṅkhittena dhammaṃ desetu yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyanti.

— S.4.145

Illustration

pahitattam

resolutely applied [to inward striving]

'Faith, energy, and wisdom are found in me [regarding the development of spiritually wholesome factors]. Why do you ask about life when I am thus resolutely applied [to inward striving].

*Atthi saddhā tathā viriyaṃ paññā ca mama vijjati
Evaṃ maṃ pahitattampi kiṃ jīvamanupucchasi.*

— Sn.v.432

Comment:

This is spoken before the discovery of the teaching, so before the practice of the teaching.

Illustration

pahitattassa

resolute

What should be his manner of speech? What his sphere of personal application in this world?
What should be that resolute bhikkhu's observances and practices?

*Kyāssa vyappathayo assu kyāssassu idha gocarā
Kāni sīlabbatānāssu pahitattassa bhikkhuno.*

— Sn.v.961

Illustration

pahitattā

resolute

The diligent and resolute practisers of my training system will go without your approval where, having gone, they will not grieve.

*Te appamattā pahitattā mama sāsanakārakā
Akāmā te gamissantī yattha gantvā na socare.*

— Sn.v.445

pahitattassa

resolutely

For a bhikkhu who abides properly considering pairs [of teachings] in this way, diligently, vigorously, and resolutely, one of two fruits can be expected.

Evaṃ sammā dvayatānupassino kho bhikkhave bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ.

— Sn.p.140

Pāpaka; Pāpa

Renderings

- *pāpa*: demerit/accumulated demerit
- *pāpa*: unvirtuousness
- *pāpa/pāpaka*: demeritorious
- *pāpa/pāpaka* unvirtuous
- *pāpa/pāpaka*: wretched
- *pāpa/pāpaka*: odious
- *pāpakamma*: evildoer
- *pāpimant*: the Maleficent One

Introduction

Pāpaka: -ka suffix

The -ka suffix of *pāpaka* is in accordance with Duroiselle's observation: 'Not seldom -ka adds nothing whatever to the primary meaning of a word ' (PGPL, Para 581). DOP agrees (sv Ka2).

Pāpa and pāpaka: schedule of renderings

Our schedule of renderings is as follows:

1. Where *pāpa* is antonymous to *puñña* we call it 'demerit':

He in this world who lives the religious life having spurned [the accumulating of] merit and demerit.

Yodha puññañca pāpañca bāhetvā brahmacariyavā.

— S.1.182

2. In the context of karmically consequential conduct, where *pāpaka* is antonymous to *kalyāṇa* we call it 'demeritorious':

He is the inheritor of whatever karmically consequential conduct he undertakes whether meritorious or demeritorious.

Yaṃ kammaṃ karissati kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissatī ti.

— A.3.185

3. Where *pāpaka* is synonymous with *akusala* we call it 'unvirtuous':

When contemplating an object that arouses unvirtuous, spiritually unwholesome thoughts (*pāpakā akusalā vitakkā*), a bhikkhu should ponder a meditation object connected with what is spiritually wholesome (*aññaṃ nimittaṃ manasikātabbaṃ kusalūpasamhitaṃ*).

— M.1.119

4. Where *pāpaka* is antonymous to *bhaddaka* and implies a bad inner nature we call it 'odious.'

Whatever a bitter gourd seed absorbs leads to bitterness, acridity, and unpleasant taste. For what reason? The seed is odious (*bijaṃ hi bhikkhave pāpakaṃ*).

Whatever a sugar-cane seed absorbs leads to sweetness, pleasantness and delicious flavour. For what reason? The seed is excellent (*bijaṃ hi bhikkhave bhaddakaṃ*).

— A.5.212-213

5. In relation to *diṭṭhi*, where *pāpika* is antonymous to *bhaddakaṃ* we call it 'odious':

his view [of reality] is odious

diṭṭhi hi bhikkhave pāpikā

his perception [of reality] is excellent

diṭṭhi hi bhikkhave bhaddikā.

— A.5.212

6. Where *pāpaka* means unpleasant we call it 'wretched.'

what use to you is this wretched and difficult life?

kiṃ tuyhaminā pāpakena dujjīvitena.

— Vin.3.73

7. In reference to friends we call it 'unvirtuous.'

King Ajātasattu of Magadha has unvirtuous friends (*ajātasattu vedehiputto pāpamitto*). King Pasenadi of Kosala has virtuous friends (*pasenadi kosalo kalyāṇamitto*).

— S.1.83

8. When it implies unvirtuous behaviour we call it 'unvirtuous.'

free of unvirtuous conduct

pāpakammaṃ akubbato.

— Vin.2.203

What is unvirtuous? In this regard, some person kills

Katamo ca bhikkhave pāpo? Idha bhikkhave ekacco pāṇātipātī hoti.

— A.2.222

9. Similarly, where *pāpaka* is antonymous to *kalyāṇa* and implies bad practices, we call it 'unvirtuous.'

unvirtuous, of an unvirtuous moral nature

dussīlā pāpadhammā.

— M.3.255-6

virtuous and of a virtuous moral nature.

sīlavantehi kalyāṇadhammehi ti.

— S.5.397

10. When it describes someone who is unvirtuous we call it 'unvirtuous.' Thus an unvirtuous bhikkhu is unvirtuous (*pāpabhikkhu dussīlo* A.2.239).

11. As a word of condemnation, we call it 'odious.'

excessive greed is odious

atilobho hi pāpako.

— Vin.4.259

12. Māra's epithet is *pāpimant*, 'the Maleficent One.'

Illustrations: pāpa

Illustration

pāpaṃ

demerit

If, with a razor-rimmed wheel, one were to make the living beings of this earth into one mass of flesh, into one heap of flesh, because of this there would be demerit and an outcome of demerit.

Khurapariyantena cepi cakkena yo imissā paṭhaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya atthi tatonidānaṃ pāpaṃ atthi pāpassa āgamo.

— S.4.348

Illustration

pāpaṃ

demerit

If one were to go along the south bank of the Ganges killing and slaughtering... because of this there would be demerit and an outcome of demerit.

atthi tatonidānaṃ pāpaṃ atthi pāpassa āgamo

If one were to go along the north bank of the Ganges giving gifts and making others give gifts... because of this there would be merit and an outcome of merit.

atthi tatonidānaṃ puññaṃ atthi puññaassa āgamo.

— S.4.348

Illustration

pāpaṃ

demerit

Whatever demerit was formerly generated by me in other lifetimes, that must be experienced now [in this lifetime].

Yaṃ mayā pakataṃ pāpaṃ pubbe aññāsu jātisu; Idheva taṃ vedanīyaṃ.

— Th.v.81

Illustration

pāpaṃ

demerit

He in this world who lives the religious life having spurned [the accumulating of] merit and demerit, who fares in the world with reflectiveness, he is truly called a bhikkhu.

*Yodha puññañca pāpañca bāhetvā brahmacariyavā
Saṅkhāya loke carati sa ve bhikkhū ti vuccati.*

— S.1.182

Illustration

pāpaṃ

demerit

Demerit generated by his ego, born from his ego, arisen from his ego, crushes the fool like a diamond crushes a hard gem.

*Attanā va kataṃ pāpaṃ attajaṃ attasambhavaṃ
Abhimanthati dummedhaṃ vajiraṃ v'asmamayaṃ maṇiṃ.*

— Dh.v.161

Illustration

pāpaṃ

something demeritorious

Something demeritorious has been done by me. I shall destroy that accumulated demerit.

Pāpaṃ hi mayā pakataṃ kammaṃ taṃ nijjaressāmi.

— Thī.v.431

Illustration

pāpaṃ

what is unvirtuous; pāpassa, demerit

Should a person do what is unvirtuous, he should not do it again and again. He should not develop a fondness for it. The accumulation of demerit is suffering.

*Pāpaṃ ce puriso kayirā na taṃ kayirā punappunaṃ
Na tamhi chandaṃ kayirātha dukkho pāpassa uccayo.*

Should a person do what is meritorious, he should do it again and again. He should develop a fondness for it. The accumulation of merit is happiness.

*Puññaṃ ce puriso kayirā kayirāthetaṃ punappunaṃ
Tamhi chandaṃ kayirātha sukho puññaṃ uccayo.*

— Dh.v.117-8

Illustration

pāpaṃ

unvirtuous; pāpaṃ, demerit

He who injures someone who is pure, free of unvirtuous conduct, the demerit affects him himself, the one with a defiled mind, with no respect [for others].

*Aduṭṭhassa hi yo dubbhe pāpakammaṃ akubbato;
Tameva pāpaṃ phusati duṭṭhacittaṃ anādaraṃ.*

— Vin.2.203

Illustration

pāpa

demerit

I have [now] cleansed away all demerit.

Ninhātasabbapāpomhi.

— Th.v.348

Illustration

pāpaṃ

unvirtuousness

Seeing unvirtuousness as unvirtuous, become in that respect disillusioned, unattached, and liberated.

Pāpaṃ pāpakato disvā tattha nibbindatha virajjatha vimuccathā ti.

— It.33

Illustration

pāpa

unvirtuous

Unvirtuous friendship is an obstacle to virtuous practices.

pāpamittatā sīlānaṃ paripantho.

— A.5.136

Virtuous friendship is a condition that nourishes virtuous practices.

kalyāṇamittatā sīlānaṃ āhāro.

— A.5.136

Illustration

pāpo

unvirtuous

What is unvirtuous?

Katamo ca bhikkhave pāpo?

In this regard, some person

Idha bhikkhave ekacco

kills

pāṇātīpātī hoti

steals

adinnādāyī hoti

commits adultery

kāmesu micchācārī hoti

lies

musāvādī hoti

speaks maliciously, harshly or frivolous chatter

pisunāvāco hoti... pharusāvāco hoti... samphappalāpī hoti

is greedy

abhijjhālu hoti

has an unbenevolent attitude

vyāpannacitto hoti

is of wrong view [of reality]

micchādiṭṭhi hoti.

— A.2.222

Comment:

This occurs in a group of four definitions:

1. What is unvirtuous?

Katamo ca bhikkhave pāpo? Idha bhikkhave ekacco pāṇātipātī hoti... Micchādiṭṭhiko hoti.

2. What is worse than unvirtuousness?

Katamo ca bhikkhave pāpena pāpataro? Idha bhikkhave ekacco attanā ca pāṇātipātī hoti. Parañca pāṇātipāte samādapeti... Attanā ca micchādiṭṭhiko hoti parañca micchādiṭṭhiyā samādapeti. Ayaṃ vuccati bhikkhave pāpena pāpataro.

3. What is virtuous?

Katamo ca bhikkhave kalyāṇo? Idha bhikkhave ekacco pāṇātipātā paṭivirato hoti... sammādiṭṭhiko hoti.

4. What is better than virtuousness?

Katamo ca bhikkhave kalyāṇena kalyāṇataro? Idha bhikkhave ekacco attanā ca pāṇātipātā paṭivirato hoti parañca pāṇātipātā veramaṇiyā samādapeti... Attanā ca sammādiṭṭhiko hoti parañca sammādiṭṭhiyā samādapeti.

Illustration

pāpa

unvirtuous

In future times, Ānanda, there will be members of the clan with an ochre robe round their necks, unvirtuous, of an unvirtuous moral nature.

Bhavissanti kho panānanda anāgatamaddhānaṃ gotrabhuno kāsāvakaṇṭhā dussilā pāpadhammā.

— M.3.255-6

Comment:

The opposite of *dussilā pāpadhammā* is *sīlavantehi kalyāṇadhammehi*:

Whatever there is in my family that is suitable for offering, all that I share unreservedly with those who are virtuous and of a virtuous moral nature.

Yaṃ kho pana kiñci kule deyyadhammaṃ sabbaṃ taṃ appaṭivibhattaṃ sīlavantehi kalyāṇadhammehi ti.

— S.5.397

Illustration

pāpa

unvirtuous

An unvirtuous bhikkhu is unvirtuous, of an unvirtuous moral nature, impure.

pāpabhikkhu dussīlo hoti pāpadhammo asuci.

— A.2.239

Illustration

pāpa

odious

If the pleasure and pain that beings feel are caused by fate and destiny, certainly the Nigaṇṭhas are of an odious fate and destiny in that they experience such unpleasant, racking, piercing sensations.

Sace bhikkhave sattā saṅgatibhāvaḥetu sukhadukkhaṃ paṭisaṃvedenti addhā bhikkhave nigaṇṭhā pāpasaṅgatikā yaṃ etarahi evarūpā dukkhā tikkā kaṭukā vedanā vediyanti.

— M.2.222

Illustration

pāpa

odious

He maintains an odious dogmatic view.

pāpaditṭhi.

— A.2.23

Illustrations: pāpaka

Illustration

pāpakānaṃ

demeritorious

Experiences here and there the karmic consequences of meritorious and demeritorious deeds

tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti.

— M.1.8

Illustration

pāpakaṃ

demeritorious

He is the inheritor of whatever karmically consequential conduct he undertakes whether meritorious or demeritorious.

Yaṃ kammaṃ karissati kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissatī ti.

— A.3.185

Illustration

pāpikānaṃ

unvirtuous

In this regard a bhikkhu has unvirtuous desires and is dominated by unvirtuous desires.

Idhāvuso bhikkhu pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃ gato.

— M.1.95

Illustration

pāpakā

unvirtuous

Are there any unvirtuous, spiritually unwholesome factors unabandoned by me which, were I to die tonight, would be a spiritual obstruction to me?

atthi nu kho me pāpakā akusalā dhammā appahīnā ye me assu rattiṃ kālaṃ karontassa antarāyāyā ti.

— A.3.306-8

Illustration

pāpake

unvirtuous

A certain bhikkhu had gone for his daytime abiding, but kept thinking unvirtuous, spiritually unwholesome thoughts associated with the household life.

pāpake akusale vitakke vitakketi gehanissite.

— S.1.197

Illustration

pāpakaṃ

unvirtuous

Although he may do an unvirtuous deed by body, speech, or mind, he is incapable of hiding it.

*Kiñcāpi so kammaṃ karoti pāpakaṃ kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya.*

— Sn.v.230-232

Illustration

pāpakaṃ

unvirtuous

Neither shall our minds be worsened by this, nor shall we utter unvirtuous words

na ceva no cittaṃ vipariṇataṃ bhavissati. Na ca pāpakaṃ vācaṃ nicchāressāma.

— M.1.127

Illustration

pāpikaṃ

unvirtuous

He conceives an unvirtuous desire for respect, for gains, honour, and renown

pāpikaṃ icchaṃ panidahati anavaññaṇapaṭilābhāya lābhasakkārasilokapaṭilābhāya.

— A.2.143

Illustration

pāpako

unvirtuous

Greed is unvirtuous, and hatred is unvirtuous

lobho ca pāpako doso ca pāpako.

— M.1.15

Illustration

pāpako

odious, pāpa, unvirtuous

Someone who is unvirtuous (*dussīlo*) should be shunned. Why so? Because one gains an odious reputation of having unvirtuous friends, companions, and comrades.

pāpako kittisaddo abbhuggacchati pāpamitto purisapuggalo pāpasahāyo pāpasampavaṅko ti.

— A.1.126-7

Illustration

pāpako

odious

One should be pleased with what is received, for excessive greed is odious.

Yaṃ laddhaṃ tena tuṭṭhabbaṃ atilobho hi pāpako.

— Vin.4.259

Illustration

pāpakaṃ

odious

- Whatever a bitter gourd seed absorbs leads to its bitterness, acidity, and unpleasant taste. For what reason? The seed is odious (*bījaṃ hi bhikkhave pāpakaṃ*) (A.5.212).
- Whatever a sugar-cane seed absorbs leads to its sweetness, pleasantness and delicious flavour. For what reason? The seed is excellent (*bījaṃ hi bhikkhave bhaddakaṃ*) (A.5.213).

Illustration

pāpako

odious

When the yakkha Sūciloma pressed his body, the Buddha said he was not afraid, saying:

'But your touch is odious.'

api ca te samphasso pāpako ti.

— Sn.p.48

Illustration

pāpakaṃ

odious

One sees no odious dreams.

Na pāpakaṃ supinaṃ passati...

— Vin.1.295

Illustration

pāpakaṃ

odious

Odious dogmatic views,

pāpakaṃ diṭṭhigataṃ.

— M.1.257

Illustration

pāpakā

odious

We were unable to wean the bhikkhu Sāti from this odious dogmatic view.

mayam bhante nāsakkhimha sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetum.

— M.1.257

Illustration

pāpakena

wretched

My good fellow, what use to you is this wretched and difficult life? Death for you is better than life.

ambho purisa kiṃ tuyhaminā pāpakena dujjīvitena matante jīvitā seyyo ti.

— Vin.3.73

Illustration

pāpako

wretched

While performing unvirtuous deeds the fool does not realise that later it will be bitter for him. The karmic consequence will be truly wretched.

*Atha pāpāni kammāni karaṃ bālo na bujjhati
Pacchāssa kaṭukaṃ hoti vipāko hissa pāpako ti.*

— Th.v.146

Illustration

pāpako

wretched

Therefore hold nothing beloved: separation from the beloved is wretched.

Tasmā piyaṃ na kayirātha piyāpāyo hi pāpako.

— Dh.v.211

Illustration

pāpako

wretched

The karmic consequence of killing is wretched.

pāṇātīpātassa kho pāpako vipāko.

— A.5.252

Illustration

pāpakamminam

evildoer

What can the Sundarikā River do? What the Payāga? What the Bāhukā? They cannot purify a hostile man, a wrongdoer, an evildoer.

*Kiṃ sundarikā karissati kiṃ payāgo kiṃ bāhukā nadī
Veriṃ katakibbisam naram na hi nam sodhaye pāpakamminam.*

— M.1.39

Illustrations: pāpimato

Illustration

pāpimato

the Maleficent One

By taking delight in bodily form one is held captive by Māra. By not taking delight in it one is freed from the Maleficent One.

Rūpam kho bhante abhinandamāno baddho mārassa anabhinandamāno mutto pāpimato.

— S.3.75

Pāragata; Pāragū

Renderings

- *pāragū*: reached the Far Shore
- *pāragū*: reached the far shore
- *pāragū*: gone beyond (something)
- *pāragū*: master (of the three Vedas)
- *pāragato*: reached the Far Shore

Introduction

'Far Shore': nibbāna

'Far Shore' (*pāraṃ*) means *nibbāna*. The *Pārāyanavaggo* indicates this when it says one would go from the Near Shore to the Far Shore if one developed the Supreme Way.

Apārā pāraṃ gaccheyya bhāvento maggamuttamaṃ.

— Sn.v.1130

'Near Shore': personal identity?

The (capitalised) 'Near Shore' likely means personal identity, because the simile in the *Āsivisopama Sutta* (S.4.172) says the near shore of a great expanse of water (*orimaṃ tīraṃ*) is a metaphor for personal identity (*sakkāyassettaṃ adhivacanaṃ*) and the far shore (*pārimaṃ tīraṃ*) is a metaphor for Nibbāna (*nibbānassettaṃ adhivacanaṃ*).

Arahant: pāragato or pāragū

Therefore, because he has attained to Nibbāna, the arahant is 'one who has reached the Far Shore,' either *pāragato* (S.4.157) or *pāragū* (Sn.v.372).

Pāraṅgata vs. Pāragata

Pāraṅgata and *pāragata* stem from *paraṃ* and *para*. PED explains the words as synonyms, as follows:

- *Pāragata*: 'one who has reached the opposite shore.'
- *Pāraṅgata*: 'gone to the other side, gone beyond, traversed, transcended.'

Pāli versions disagree on the spelling. For example, VRI usually spells *pāraṅgata* and commonly ascribes *pāragata* to BJT, as follows:

1. *pāraṅgato* [*pāragato* (sī. syā. kaṃ.)] (S.4.174).
2. *pāraṅgato* [*pāragato* (sī. syā. kaṃ.)] (A.2.5).
3. *pāraṅgato* [*pāragato* (sī. syā. kaṃ.)] (A.4.11).
4. *pāraṅgatā* [*pāragatā* (sī. syā. pī.)] (A.4.228).
5. *pāraṅgatā* [*pāragatā* (ka. sī. syā.)] (It.50).
6. *tiṇṇo pāraṅgato* [*pāragato* (sī. aṭṭha. syā.)] (It.57).

However, VRI itself occasionally spells *pāragata*. For example, in combination with *tiṇṇo*, the ratio is 11:2 as follows:

1. *tiṇṇaṃ pāraṅgataṃ* (Sn.v.359).
2. *tiṇṇā pāraṅgatā* (A.4.411).
3. *tiṇṇo pāraṅgato* (M.2.196).
4. *tiṇṇo pāraṅgato* (S.4.156).
5. *tiṇṇo pāraṅgato* (S.4.174).
6. *tiṇṇo pāraṅgato* (S.4.175).
7. *tiṇṇo pāraṅgato* (A.2.5).
8. *tiṇṇo hoti pāraṅgato* (A.4.11).
9. *tiṇṇo pāraṅgato* (It.57).
10. *tiṇṇo pāraṅgato* (Sn.v.638).
11. *tiṇṇo pāraṅgato* (Th.v.680).

But:

1. *tiṇṇo pāragato* (Dh.v.414).
2. *tiṇṇo pāragato* (Sn.v.21).

On the basis of these findings, we normalise spellings in the Glossary and in our translations to *pāragato*.

Pāraguṃ and pāragū: qualified

Where *pāraguṃ* and *pāragū* are qualified they still indicate arahantship, and should be rendered as 'gone beyond [something]' For example:

- *pāragū dukkhassa*: gone beyond suffering (Sn.v.539).
- *jātimaraṇassa pāragā*: gone beyond birth and death (S.4.71).

Pāragū: master (of the three Vedas)

Pāragū can also mean that a brahman scholar is 'master' of the three Vedas: *tiṇṇaṃ vedānaṃ pāragū* (A.1.163).

Illustrations

Illustration

pāragū

one who reaches the far shore

So a person, being ever mindful, should avoid sensuous pleasures. Having forsaken them he would cross the flood [of suffering] like one, having bailed a boat, who reaches the far shore.

*Tasmā jantu sadā sato kāmāni parivajjaye
Te pahāya tare oghaṃ nāvaṃ sitvāva pāragū ti.*

— Sn.v.771

Illustration

pāragato

reached the far shore

As long as he has not gained firm ground whilst [crossing] a river, a man strains with all his limbs. But on gaining firm ground, standing on the shore, he does not strain for he has reached the far shore.

*Yāva na gādhaṃ labhati nadīsu āyūhati sabbagattehi jantu
Gādhañca laddhāna thale t̥hito so nāyūhati pāragato hi soti.*

— S.1.48

Illustration

pāragato

reached the Far Shore

Having reached the end of birth and death, he does not strain for he has reached the Far Shore.

pappuyya jātimaraṇassa antaṃ nāyūhati pāragato hi so ti.

— S.1.48

Illustration

pāragato

reached the Far Shore

He is blessed with profound knowledge. He has fulfilled the religious life.

Sa vedagū vusitabrahmacariyo

He is called one who has reached the end of the world [of phenomena], one who has reached the Far Shore.

Lokantagū pāragato ti vuccatī ti.

— S.4.157

Illustration

pāragato

reached the Far Shore

I have crossed [to the Far Shore], reached the Far Shore, having eliminated the flood [of suffering].

tiṇṇo pāragato vineyya oghaṃ.

— Sn.v.21

Illustration

pāragū

gone beyond

You have reached the end of suffering, gone beyond suffering.

antagūsi pāragū dukkhassa.

— Sn.v.539

Illustration

pāragā

gone beyond

Having vanquished both attachment and hatred

te rāgadose abhibhuyya bhikkhavo

Be those who have gone beyond birth and death.

bhavātha jātimaraṇassa pāragā ti.

— S.4.71

Illustration

pāragū

gone beyond

They are unattached; they have gone beyond birth and death.

te asitā jātimaraṇabhayassa pāragū.

— A.2.15

Illustration

pāraguṃ

gone beyond

With self-centredness abandoned, he has gone beyond old age, I declare.

Mānaṃ jahaṃ brūmi jarāya pāraguṃ.

— It.40

Illustration

pāraguṃ

gone beyond

Be those who have gone beyond birth and death.

Bhavātha jātimaraṇassa pāragā ti.

— It.40-1

Illustration

pāragū

gone beyond

He bears his last body having gone beyond birth and death

Dhāreti antimaṃ dehaṃ jātimaraṇapāragū.

— Th.v.1022

Illustration

pāraguṃ

gone beyond

One who has done what needed to be done, who is free of perceptually obscuring states, and who has gone beyond all things.

Katakkiccam anāsavaṃ pāraguṃ sabbadhammānaṃ.

— Sn.v.1105

Illustration

pāragun

gone beyond

The devas venerate him, the one who has gone beyond individual existence.

Devā namassanti bhavassa pāragun ti.

— Th.v.38

Pārāyana; Parāyaṇa

Renderings

- *pārāyana*: the way to the Far Shore
- *parāyaṇa*: means of survival
- *parāyaṇa*: destiny
- *parāyaṇa*: support
- *parāyaṇa*: final destination
- *parāyaṇa*: Final Destination (i.e. *nibbāna*)

Introduction

Parāyaṇa and Pārāyana

These words are synonyms, though PED is silent on the matter. VRI has not normalised them, and thus both spellings are found there. For example, *sambodhiparāyaṇaṃ* and *-naṃ*. For computer studies this is unsatisfactory, and we have normalised this Glossary to *parāyaṇaṃ* in accordance with both Vedic and Sanskrit spellings.

Parāyaṇa from parā

Parāyaṇa is derived from *parā+i*, where *parā* is 'para+ā'. Ā is the directional prefix emphasizing *para*.' This meaning is seen, for example, when Nibbāna is called 'the final destination' (*parāyaṇa*, S.4.373), and with the stream-enterer, who has enlightenment as his destiny (*sambodhiparāyaṇo*, A.4.11-13).

Parāyaṇa: support

The meaning 'support' is shown here:

- In this regard one sees that very same lady after some time, eighty or ninety or a hundred years old, aged, as bent as a rafter, crooked, supported by a walking stick (*daṇḍaparāyaṇaṃ*), wobbling as she goes (M.1.88).

Parāyaṇa: means of survival

The meaning 'means of survival' can be seen here:

— What is it that produces a person? What does he have that runs around? What enters upon the round of birth and death? What is his means of survival?

*Kiṃ su janeti purisaṃ kiṃ su tassa vidhāvati
Kiṃ su saṃsāramāpādi kiṃ su tassa parāyaṇan ti*

— It is craving that produces a person; his thoughts are what runs around; a being enters upon the round of birth and death; his merit is his means of survival.

*Taṇhā janeti purisaṃ cittamassa vidhāvati
Satto saṃsāramāpādi kammaṃ tassa parāyaṇan ti.*

— S.1.38

That merit is a means of survival is seen in this quote:

Therefore one should do what is meritorious as a collection for a future life. Meritorious deeds are the support for living beings [when they arise] in the world hereafter."

Tasmā kareyya kalyāṇaṃ nicayaṃ samparāyikaṃ puññāni paralokasmiṃ patiṭṭhā honti pāṇinanti.

— S.1.93

Parāyaṇa and Pārāyana: not synonyms

PED says *pārāyana* is the metric form of *parāyaṇa*. But Norman points out that Monier Williams (Sanskrit-English Dictionary) 'does not, however, quote such a metrical form' (GD, note on p.218.18, GD p.423).

Pārāyana from pāraṃ: 'the way to the Far Shore'

Pārāyana occurs in relation to the fifth chapter of the *Suttanipāta*. Its spelling and meaning are derived from *pāraṃ*, i.e. 'Far Shore':

This path is for going to the Far Shore, therefore it is called the way to the Far Shore.

Maggo so pāraṃ gamanāya tasmā pārāyanaṃ iti.

— Sn.v.1130

Illustrations

Illustration

parāyaṇaṃ

means of survival

When one has parted this life, the bodily, verbal, and mental self-control one has had in this world will provide a haven, a shelter, an island, a refuge, and a means of survival.

yo idha kāyena saṃyamo vācāya saṃyamo manasā saṃyamo taṃ tassa petassa tāṇaṇca lenaṇca dīpaṇca saraṇaṇca parāyaṇaṇcā ti.

— A.1.155

Illustration

parāyaṇe

means of survival

I pay respects to those who are perfect in virtue, who are long trained in inward collectedness, who have rightly gone forth [into the ascetic life], and have the religious life as their [sole] means of survival.

*Ahaṇca sīlasampanne cirarattasamāhite
Sammā pabbajite vande brahmacariyaparāyaṇe.*

— S.1.234

Illustration

parāyaṇaṃ

Final Destination

The destruction of attachment, hatred, and undiscernment of reality. This is called the Final Destination.

yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati bhikkhave parāyaṇaṃ.

What is the path leading to the Final Destination. Mindfulness of the body.

Katamo ca bhikkhave parāyaṇagāmī maggo? Kāyagatāsati.

— S.4.373

Illustration

parāyaṇaṃ

final destination

The religious life is lived which has the Untroubled as its culmination, final destination, and conclusion.

Nibbānogaḍhaṃ hi brāhmaṇa brahmacariyaṃ vussati nibbānaparāyaṇaṃ nibbānapariyosānaṃ ti.

— S.5.218

Illustration

parāyaṇo

destiny

One who lives a hundred years, even he has death as his destiny.

Yo ca vassasataṃ jīve sopi maccuparāyaṇo.

— S.5.217

Illustration

parāyaṇo

destiny

In destroying the first three ties to individual existence, he becomes a stream-enterer, no more liable to rebirth in the plane of damnation, assured of deliverance, with enlightenment as his destiny.

So tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

— A.4.11-13

Illustration

parāyaṇo

destiny

I am a stream-enterer, no more liable to rebirth in the plane of damnation, assured of deliverance, with enlightenment as my destiny.

sotāpanno'hamasmi avinipātadhammo niyato sambodhiparāyaṇo ti.

— D.2.93

Illustration

parāyaṇa

destiny

You discern the possible places of rebirth and the afterlife destinations for the world [of beings] including the devas.

Tuvaṃ hi lokassa sadevakassa gatiṃ pajānāsi parāyaṇaṇca.

— Sn.v.377

Illustration

parāyaṇaṃ

destined

Knowing all stations for the stream of sense consciousness, the Perfect One knows [the stream of sense consciousness], whether it is established in this world, or liberated [from perceptually obscuring states], or destined to be so liberated.

*Viññāṇaṭṭhiyo sabbā abhijānaṃ tathāgato
Tiṭṭhantaṃ jānāti vimuttaṃ tapparāyaṇaṃ.*

— Sn.v.1114

Pāsādika

Renderings

- *pāsādika*: beautifully behaved
- *pāsādika*: beautiful behaviour
- *pāsādika*: handsome
- *pāsādika*: beautiful

Illustrations

Illustration

pāsādikaṃ

beautifully behaved

You will see the Blessed One

dakkhissasi tvaṃ soṇa taṃ bhagavantaṃ

who is beautifully behaved, faith inspiring,

pāsādikaṃ pasādaniyaṃ

who has peaceful [mental] faculties and a peaceful mind,

santindriyaṃ santamānaṃ.

— Ud.58

Illustration

apāsādike

unbeautiful behaviour

Five dangers of unbeautiful behaviour

pañcime bhikkhave ādīnavā apāsādike.

those without faith do not gain faith

appasannā nappasīdanti

some with faith start wavering

pasannānañca ekaccānaṃ aññathattaṃ hoti

the Teacher's training system is not fulfilled

satthusāsanaṃ akataṃ hoti

later disciples follow one's example

pacchimā janatā diṭṭhānugatiṃ āpajjati

one's mind does not become serene

cittamassa nappasīdati.

— A.3.255

Illustration

pāsādike

beautiful behaviour

Five advantages of beautiful behaviour

pañcime bhikkhave ānisaṃsā pāsādike

those without faith are won over

appasannā pasīdanti

those with faith are inspired with further confidence

pasannānañca bhīyyo bhāvo hoti

the Teacher's word is fulfilled

satthusāsanam kataṃ hoti

later disciples follow one's example

pacchimā janatā diṭṭhānugatiṃ āpajjati

one's mind becomes serene

cittamassa pasīdati.

— A.3.256

Illustration

pāsādikassa

beautiful behaviour

Having in many ways spoken in praise of being easy to support and help, of fewness of needs, of being content [with what is paltry and easily gotten], of erasing defilements, of austerity, of beautiful behaviour, of a dwindling away of the five grasped aggregates, of the exertion of energy,

anekapariyāyena subharatāya supposatāya appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇaṃ bhāsivā.

— Vin.1.45

Illustration

pāsādikaṃ

beautifully behaved

In this regard, some person is beautifully behaved whether walking towards or away, looking at or away, flexing or extending his arms, or carrying his robes and bowl

Idha bhikkhave ekaccassa puggalassa pāsādikaṃ hoti abhikkantaṃ paṭikkantaṃ ālokitāṃ vilokitaṃ sammiñjitaṃ pasāritaṃ saṅghāṭipattacīvaradhāraṇaṃ.

— A.2.104

Illustration

pāsādikaṃ

beautifully behaved

With a person who is beautifully behaved in every respect, one's mind becomes serene.

Samantapāsādikaṃ āvuso puggalaṃ āgama cittaṃ pasīdati.

— A.3.190

Illustration

pāsādikānaṃ

beautifully behaved

Chief of those who is beautifully behaved in every respect is Upasena Vaṅgantaputta.

Etadaggaṃ bhikkhave mama sāvakānaṃ bhikkhūnaṃ samantapāsādikānaṃ yadidaṃ upaseno vaṅgantaputto.

— A.1.24

Illustration

pāsādikataro

handsome

The more the devas complained, muttered, and grumbled, the more lovely, attractive, and handsome the yakkha became.

Yathā yathā kho bhikkhave devā tāvatiṃsā ujjhāyanti khīyanti vipācenti tathā tathā so yakkho abhirūpataro ceva hoti dassanīyataro ca pāsādikataro ca.

— S.1.237

Illustration

pāsādikam

beautiful

Therefore their [way of] walking, eating, and conducting themselves was beautiful. Their [way of] deportment was smooth, like a stream of oil.

*Tato pāsādikam āsi gataṃ bhuttaṃ nisevitaṃ
Siniddhā teladhārā va ahosi iriyāpatho.*

— Th.v.927

Illustration

pāsādikā

beautiful

How delightful is the moonlit night!

ramaṇīyā vata bho dosinā ratti

How lovely is the moonlit night!

abhirūpā vata bho dosinā ratti

How attractive is the moonlit night!

dassanīyā vata bho dosinā ratti

How beautiful is the moonlit night!

pāsādikā vata bho dosinā ratti.

— D.1.47

Illustration

pāsādikam

beautifully

Venerable Pukkusāti spent most of the night seated in meditation. Then the Blessed One thought 'This noble young man behaves beautifully

Āyasmāpi kho pukkusāti bahudeva rattiṃ nisajjāya vītināmesi. Atha kho bhagavato etadahosi pāsādikam nu kho ayaṃ kulaputto iriyati.

— M.3.238

Illustration

pāsādikam

beautiful

Beautiful and delightful indeed is this mango grove.

pāsādikam vatidaṃ ambavanaṃ ramaṇīyaṃ.

— A.4.355

Illustration

pāsādikāsi

beautiful

You are beautiful, noble Isidāsī. Your youth is still unfaded.

Pāsādikāsi ayye Isidāsī vayopi te aparihīno.

— Thī.v.402

Illustration

pāsādikam

beautiful

A beautiful woodland grove with a clear-flowing river

pāsādikañca vanasaṇḍam nadiñca sandantiṃ.

— M.1.167

Piya

Renderings

- *piya*: agreeable
- *piya*: beloved

Introduction

Two spheres: *sattā vā piyā*, *sankhārā vā piyā*

PED accepts the two applications of *piya* noted in the commentary, viz: *dve piyā: sattā vā piyā sankhārā vā piyā*, with reference to 1) living beings, 2) sensations.

We likewise recognise this division.

1. Beings are beloved or unbeloved.
2. Sense impression is agreeable or disagreeable.

In the context of ascetic renunciation, 'beloved' fits better than 'agreeable':

The sage is not attached in any way. He does not hold anything as either beloved or unbeloved.

Sabbattha muni anissito na piyaṃ kubbatī no pi appiyaṃ.

— Sn.v.811

Therefore hold nothing beloved. Separation from the beloved is wretched.

Tasmā piyaṃ na kayirātha piyāpāyo hi pāpako.

— Dh.v.211

Illustrations

Illustration

piyaṃ

agreeable

I recall that for a long time I experienced the desirable, likeable, agreeable, and pleasing karmic consequences of meritorious deeds.

abhiñāmi kho pañāsaṃ bhikkhave dīgharattaṃ katānaṃ puññānaṃ iṭṭhaṃ kantaṃ piyaṃ manāpaṃ vipākaṃ paccañubhūtaṃ.

— It.14-16

Illustration

piya

agreeable

Taking delight in what is agreeable;

piyarūpābhinandino.

— A.2.72

Illustration

piyarūpaṃ

agreeable

So, too, whatever in the world [of phenomena] is agreeable and pleasing is called a thorn in the [terminology of the] Noble One's training system.

evaṃ kho bhikkhave yaṃ loke piyarūpaṃ sātārūpaṃ ayaṃ vuccati ariyassa vinaye kaṇṭako.

— S.4.189

Illustration

piya

agreeable

In seeing a visible object with mindfulness muddled, focusing on the agreeable aspect,

Rūpaṃ disvā sati mutṭhā piyaṃ nimittaṃ manasikaroto.

— Th.v.98

Illustration

piyarūpe

agreeable

In seeing a visible object via the visual sense a bhikkhu is attached to an agreeable visible object and troubled by a disagreeable visible object.

So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati appiyarūpe rūpe vyāpajati.

— M.1.266

Illustration

piyaṃ

agreeable

If someone destroyed my well-being by lying to me it would not be agreeable and pleasing to me.

yo kho me musāvādena atthaṃ bhañjeyya na me taṃ assa piyaṃ manāpaṃ.

— S.5.354

Illustration

piyaṃ

beloved

Their only son, beloved and dear

taṃ ekaputtakaṃ piyaṃ manāpaṃ.

— S.2.98

Illustration

piyaṃ

beloved

Having abandoned the household life and gone forth [into the ascetic life], having abandoned their beloved sons and cattle

Hitvā agāraṃ pabbajitā hitvā puttaṃ pasuṃ piyaṃ.

— S.1.15

Illustration

piyataro

more beloved

— Is there, Mallikā, anyone more beloved to you than yourself?

atthi nu kho te mallike ko cañño attanā piyataro ti?

— There is no one, great king, more beloved to me than myself. But is there anyone, great king, more beloved to you than yourself?

Natthi kho me mahārāja ko cañño attanā piyataro. Tuyhaṃ pana mahārāja atthañño koci attanā piyataro ti?

— For me too, Mallikā, there is no one more beloved to me than myself.

Mayhampi kho mallike natthañño koci attanā piyataroti.

Then the Blessed One... recited this verse:

Having traversed all quarters with the mind,

Sabbā disā anuparigamma cetasā

One finds nowhere anyone more beloved to oneself than oneself.

Nevajjhagā piyataramattanā kvaci

Others hold themselves likewise beloved;

Evaṃ piyo puthu attā paresaṃ

Hence one who loves himself should not harm others.

Tasmā na hiṃse paraṃ attakāmo ti.

— S.1.75

Illustration

piyassa

beloved

He has harmed, is harming, or will harm someone beloved and dear to me. Thinking thus, one arouses resentment.

Piyassa me manāpassa anattaṃ acarīti... caratīti... carissatīti āghātaṃ bandhati

He has benefited, is benefiting, or will benefit someone who is unbeloved or loathsome to me. Thinking thus, one arouses resentment.

Appiyassa me amanāpassa atthaṃ acari... carati... carissatīti āghātaṃ bandhati.

— A.5.150, D.3.263

Illustration

piyāppiyaṃ

beloved or unbeloved

Those who have abandoned both sensuous yearning and anger, whose minds are at peace with all states of individual existence, live the religious life in the world unattached. Nothing is beloved or unbeloved for them.

Kāmakopappahīnā ye santacittā bhavābhavā

Caranti loke asitā natthi tesaṃ piyāppiyaṃ.

— Th.v.671

Puthujjana

Renderings

- *puthujjana*: Everyman
- *puthujjana*: common man

Introduction

Puthujjana vs. ariyasāvaka

Puthujjano usually occurs in the suttas as *assutavā puthujjano*, the ignorant Everyman. The *assutavā puthujjano* is repeatedly contrasted with the learned noble disciple, *sutavā ariyasāvako*.

Puthujjana: options

Because *puthujjano* usually occurs with an adjective like *assutavā*, rendering it as 'common man' or 'ordinary person' is avoided here, because it results in double adjectives. The *assutavā puthujjano* would be an 'ignorant, ordinary person' or an 'ignorant, common man,' which are clumsy and condemnatory.

Words like 'commoner' or 'plebeian' are unuseable because they designate members of a lower social class, where *puthujjano* implies averageness without implications of class.

Puthujjana: the Everyman

Everyman is the allegorical character in *The Summoning of Everyman*, a 15th Century morality play in which the central figure represents the common man. The spelling is either 'everyman' or 'Everyman.' Capitalisation is chosen here because it emphasises the individuality of the ordinary man, his helplessness, and pitifulness.

Puthujjano: contexts without an adjective

Where *puthujjana* occurs without an adjective, we render it 'common man.' As a plural we render it 'common men':

The foolish common men who cherish this [wretched human] body

Yemaṃ kāyaṃ mamāyanti andhabālā puthujjanā.

— Th.v.575

The Summoning of Everyman: synopsis

The synopsis of the play *The Summoning of Everyman* is this:

God commands Death to summon Everyman to make his final reckoning. Death allows Everyman a companion for the journey to speak for his virtues. Most of Everyman's friends refuse to accompany him, for example Fellowship, who represents Everyman's friends, and Kindred, who represents his family.

Goods refuses, saying that since Everyman was so devoted to gathering Goods, but never shared them, Goods' presence would make God's judgement more severe.

Good Deeds says she is too weak to go because Everyman has never appreciated her. But, in the presence of Confession, Everyman repents of his sins, and as a result, Good Deeds becomes strong enough to accompany him on his final journey. Everyman then climbs into his grave with Good Deeds. They ascend into heaven where they are warmly welcomed.

The play closes with the Doctor, representing a scholar, explaining the moral: in the end, man will only

have Good Deeds to accompany him beyond the grave.

About the author of the play, nothing is known.

Illustrations

Illustration

Everyman

When the ignorant Everyman is affected by unpleasant bodily sense impression, he grieves, suffers, and laments, weeps beating his chest, and falls into bewilderment. This is called the ignorant Everyman who has not risen up in the bottomless abyss, one who has not gained a foothold.

Assutavā bhikkhave puthujjano sārīrikāya dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Ayaṃ vuccati bhikkhave assutavā puthujjano pātāle na paccuṭṭhāsi gādhañca nājajhagā.

— S.4.207

Illustration

Everyman

The ignorant Everyman is not freed from birth, old age, and death, from grief, lamentation, physical pain, psychological pain, and vexation. He is not freed, I declare, from suffering.

assutavā puthujjano na parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccati dukkhasmā ti vadāmi.

— M.1.8

Illustration

Everyman

Engaged in sensuous quests, the ignorant Everyman conducts himself wrongly in three ways: by body, speech, and mind.

Kāmapariyesanaṃ bhikkhave pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati: kāyena vācāya manasā.

— S.2.152

Illustration

Everyman

The ignorant Everyman has no faith in the Buddha. When he considers within himself that lack of faith in the Buddha, there is fright, trepidation, and fear of death and the future life.

assutavā puthujjano buddhe appasādena samannāgato hoti. Tañca panassa buddhe appasādaṃ attani samanupassato hoti uttāso hoti chambhitattaṃ hoti samparāyikaṃ maraṇabhayaṃ.

— S.5.386

Illustration

Everyman

The ignorant Everyman, who has no regard for the Noble Ones or for spiritually outstanding people, and who is ignorant of and uninstructed in their teaching, considers bodily form to be the [absolute] Selfhood.

Assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto rūpaṃ attato samanupassati.

— S.4.286-7

Illustration

Everyman

When [bodily form] has been explained, taught, proclaimed, established, disclosed, analysed, and elucidated by the Perfect One, whoever does not know or see it [according to reality], what can I do with that foolish, blind, sightless, unknowing, unseeing Everyman?

Yo bhikkhave tathāgatena evaṃ ācikkhiyamāne desiyamāne paññāpiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānikayiramāne na jānāti na passati tamahaṃ bhikkhave bālaṃ puthujjanaṃ andhaṃ acakkhukaṃ ajānantaṃ apassantaṃ kinti karomī.

— S.3.139-40

Illustration

Everyman

The ignorant Everyman does not restrain the six senses [from attraction and repulsion, through mindfulness]; he indulges himself as much as he likes in the five varieties of sensuous pleasure.

assutavā puthujjano chasu phassāyatanesu asaṃvutakārī pañcasu kāmagaṇesu yāvadatthaṃ madaṃ āpajjati.

— S.4.196

Illustration

common man

The pursuit of sensuous pleasures, which is low, vulgar, the way of the common man, ignoble, and uncondusive to spiritual well-being.

yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito.

— Vin.1.10

Illustration

common man

'The man ignorant of the path' represents the common man.

puriso amaggakusalo ti kho tissa puthujjanassetam adhivacanam.

— S.3.109

Illustration

common man

One who has faith in [the significance of] these teachings and is intent on them is called a 'faith follower,' one who has entered the way of rightness [comprised of spiritually wholesome factors], entered the plane of spiritually outstanding people, transcended the plane of the common man.

Yo bhikkhave ime dhamme evaṃ saddahati adhivuccati ayaṃ vuccati saddhānusārī okkanto sammattaniyāmaṃ sappurisabhumim okkanto vītivatto puthujjanabhumim.

— S.3.225

Illustration

common man

Whoever formerly fared alone who then pursues sexual intercourse, in the world is called a 'lurching vehicle,' 'contemptible,' a 'common man.'

*Eko pubbe caritvāna methunaṃ yo nisevati
Yānaṃ bhantaṃ va taṃ loke hīnamāhu puthujjanaṃ.*

— Sn.v.820

Illustration

common man

I will not think those kinds of thought which are low, vulgar, the way of the common man, ignoble, and uncondusive to spiritual well-being.

ye te vitakkā hīnā gammā pothujjanikā anariyā anattasaṃhitā... iti evarūpe vitakke na vitakkessāmī ti.

— M.3.114

Purakkhata

Renderings

- *purekkharoti*: to esteem, or [much] esteem

- *purakkhatvā*: facing
- *purakkhatvā*: putting at the front
- *purakkhatvā*: giving precedence
- *purakkhatvā*: esteeming
- *purakkhatvā*: revering
- *purakkhata*: esteemed
- *purakkhata*: exposed
- *purakkhata*: led on
- *purakkhata*: accompanied
- *purakkhata*: followed
- *purakkhata*: revered
- *purakkhata*: hoped for
- *purakkhata*: at the head of
- *purakkhata*: in front of
- *purakkhata*: given precedence

Introduction

Purekkharoti and purakkharoti

That *purekkharoti* and *purakkharoti* are variant spellings is supported by PED and Bodhi (CDB p.1049 n.25).

Purekkharoti: verb

Purakkharoti ('to esteem') occurs just once in the scriptures as follows:

They neither conceive [views], nor [at all] esteem them.

Na kappayanti na purekkharonti.

— Sn.v.803

It occurs more frequently as the absolutive (*purakkhatvā*) or past participle (*purakkhato*).

Purakkhatvā: absolutive

The absolutive *purakkhatvā* is used with the accusative case, and has five meanings which can be

illustrated as follows:

1. 'face': facing the Blessed One

bhagavantam yeva purakkhatvā (D.3.208).

2. 'put at the front': bhikkhus putting me at the front

mameva bhikkhū purakkhatvā (M.1.28).

3. 'give precedence': giving precedence to Venerable MahāMoggallāna

āyasmantaṃ mahāmoggallānaṃ purakkhatvā (M.1.253).

4. 'esteem': esteeming wisdom

Paññaṃ purakkhatvā (Sn.v.969).

5. 'revere': we shall abide revering you

Purakkhatvā vihassāma (Thī.v.121).

Purakkhato: past participle

The past participle forms (1) adjectives (2) adverbs and (3) prepositions. It occurs with six cases: nominative, accusative, instrumental, genitive, dative, and locative, though in *tappurisa* compounds the case ending is elided. Duroiselle illustrates elision with two examples:

1. *araññaṃ gato* becomes *araññagato*;
2. *buddena bhāsito* becomes *buddhabhāsito* (PGPL, Para.545).

The past participle has nine meanings:

1. '[much] esteemed': [much] esteemed doctrines

dhammā purakkhatā (Sn.v.784).

2. 'exposed': he is exposed to cold and heat

sītassa purakkhato uṇhassa purakkhato (M.1.85).

3. 'led on': people led on by craving scurry about like hunted hares.

Tasiṇāya purakkhatā pajā parisappanti saso va bādhito (Dh.v.342).

4. 'accompanied': accompanied by a crowd of slave women

dāsigaṇapurakkhatā (Th.v.299).

5. 'followed': followed by flies

makkhikāhi purakkhato (A.1.281).

6. 'revered': he is revered by the heavenly musicians

gandhabbehi purakkhato (D.3.197).

7. 'at the head of': at the head of a group of elephants

nāgasaṅghapurakkhato (Sn.v.420-1).

8. 'in front of': in front of the assembly of bhikkhus

bhikkhusaṅghapurakkhato (Sn.v.1015).

9. 'give precedence': he is given precedence amongst the group of bhikkhus

purakkhato bhikkhugaṇassa majjhe (D.2.135).

Purekkharāno

Purekkharāno means one who either 1) nurses hopes or 2) esteems views:

1. And how does one nurse hopes [for the future]? In this regard, some person thinks: May my bodily form be thus in the future; sense impression; perception; intentional activities; advertence.

Kathañca gahapati purekkharāno hoti: idha gahapati ekaccassa evaṃ hoti: evaṃrūpo siyaṃ anāgatamaddhānaṃ evaṃvedano siyaṃ anāgatamaddhānaṃ evaṃsañño siyaṃ anāgatamaddhānaṃ evaṃsañkhāro siyaṃ anāgatamaddhānaṃ evaṃviññāṇo siyaṃ anāgatamaddhānanti (S.3.11).

2. He [much] esteems the dogmatic view he has conceived.

pakappitaṃ diṭṭhiṃ purekkharāno (Sn.v.910).

Esteem qualified

Webster's Dictionary says 'regard' is usually qualified: 'he is not highly regarded in the profession.' But the same applies to 'esteem': 'he is not highly esteemed in the profession.' We therefore render *purekkharoti* as 'to esteem', or 'to [much] esteem', or 'to [at all] esteem':

They neither conceive [views], nor [at all] esteem them.

Na kappayanti na purekkharonti.

— Sn.v.803

Illustrations: absolute

Illustration

purakkhatvā

facing (+accusative)

The community of bhikkhus... sat down along the western wall facing east, facing the Blessed One.

Bhikkhusaṅgho... pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi bhagavantaṃ yeva purakkhatvā.

— D.3.208-9

Illustration

purakkhatvā

facing (+accusative)

Bhikkhus, most of the gods from the ten thousandfold multi-universe system have assembled...

yebhuyyena bhikkhave dasasu lokadhātūsu devatā sannipatitā honti...

Devas dependent on the moon have come, facing the moon.

Candassūpanisā devā candamāguṃ purakkhatvā.

Devas dependent on the sun have come, facing the sun.

Suriyassūpanisā devā suriyamāguṃ purakkhatvā.

— D.2.259

Illustration

purakkhatvā

put in front (+accusative)

A certain bhikkhu might wish: 'Oh that the bhikkhus might enter the village for alms putting me always at the front, not some other bhikkhu!' And it is possible that the bhikkhus enter the village for alms putting some other bhikkhu always at the front, not that bhikkhu.

*aho vata mameva bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyuṃ na aññaṃ bhikkhuṃ
bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyun ti.*

— M.1.28

Illustration

purakkhatvā

giving precedence to (+accusative)

Then Sakka, Lord of the Devas, and the Great King Vessavaṇo approached the Vejayanta Palace, giving precedence to Venerable MahāMoggallāna.

Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ mahāmoggallānaṃ purakkhatvā yena vejayanto pāsādo tenupasaṅkamiṃsu.

— M.1.253

Illustration

purakkhatvā

esteeming (+accusative)

Esteeming wisdom and rapture that is virtuous, he should conquer those adversities.

Paññaṃ purakkhatvā kalyāṇapīti vikkhambheyya tāni parissayāni.

— Sn.v.969

Illustration

purakkhatvā

revering (+accusative)

We shall abide revering you like the Tāvatiṃsā devas revering Inda, invincible in war.

Indaṃca tidasā devā saṅgāme aparājitaṃ purakkhatvā vihassāma.

— Thī.v.121

Illustrations: past participle, noun

Illustration

purakkhataṃ

hoped for

The person — before the body’s destruction — who is freed of craving, who is not attached to the past, not to be reckoned in terms of the present, and for whom there is nothing hoped for [in the future];

*Vītataṇho purā bhedaṃ pubbamantamanissito
Vemajjhe nupasaṅkheyyo tassa natthi purakkhataṃ.*

— Sn.v.849

Illustrations: past participle, adverb

Illustration

purakkhato

accompanied (adverb)

They go to different countries, wandering unrestrained. If they lose their inward collectedness, what good will this international travelling do? Therefore one should eliminate [such] harmful conduct. One should meditate unaccompanied.

*Nānājanapadaṃ yanti vicarantā asaṃyatā
Samādhīṇca virādhenti kiṃsu raṭṭhacariyā karissati
Tasmā vineyya sārambhaṃ jhāyeyya apurakkhato ti.*

— Th.v.37

Illustration

purakkhato

accompanied (adverb)

Having renounced [the household life] in faith, a novice bhikkhu newly gone forth [into the ascetic life] who is knowledgeable about what is allowable and unallowable [according to the code of discipline] should [then] live the religious life unaccompanied.

*Saddhāya abhinikkhamma navapabbajito navo
Kappākappesu kusalo careyya apurakkhato.*

— Th.v.251

Illustrations: past participle+nominative

Illustration

purakkhatā

[much] esteemed (+nominative)

He whose [much] esteemed doctrines are conceived and contrived is not spiritually cleansed.

Pakappitā saṅkhatā yassa dhammā purakkhatā santi avivadātā.

— Sn.v.784

Illustrations: past participle+accusative

Illustration

purakkhatā

led on from (+accusative)

Repeatedly, led on [by uninsightfulness into reality] from one state of individual existence to another in the sphere of personal identity, not transcending personal identity, they pursue birth and death.

Kālaṃ kālaṃ bhavābhavaṃ sakkāyasmīṃ purakkhatā avitivattā sakkāyaṃ jātimaraṇasārino.

— Thī.v.199

COMMENT

[By uninsightfulness into reality], by comparison with:

Led on within the round of birth and death [by uninsightfulness into reality].

Samāsarena purakkhato.

— Th.v.1174

Commentary to Th.v.1174: *Samāsarena purakkhato samāsārabandhanaavijjādinā purakkhato.*

Led on by uninsightfulness into reality, [such] beings follow the round of birth and death, and go to rebirth and death.

avijjāya purakkhatā sattā gacchanti saṃsāraṃ jātimaraṇagāmino

— A.2.12

Illustration

purakkhatā

led on from (+accusative)

Those borne by the flood of sensuous pleasure, not profoundly understanding sensuous pleasure, having acquiesced in [the perception of] time, are [by uninsightfulness into reality] led on within the round of birth and death from one state of individual existence to another.

*Tesaṃ kāmoghavūḥhānaṃ kāme aparijānataṃ
Kālaṃ gatiṃ bhavābhavaṃ saṃsārasmiṃ purakkhatā.*

— A.3.69

Illustrations: past participle+instrumental

Illustration

purakkhato

led on by (+instrumental)

Previously content with making sacrifices, led on by the phenomenon of sensuous pleasure, I subsequently rooted out desire and hatred, and delusion, too.

*Pubbe yaññena santuṭṭho kāmadhātupurakkhato
Pacchā rāgañca dosañca mohaṃ cā pi samūhaniṃ.*

— Th.v.378

Kassapa of Uruvelā said brahmanic sacrifices were impure because they involved sensuous pleasures, as follows:

'Brahmanic sacrifices glorify sights and sounds, also flavours, sensuous pleasures, and women. Recognising that this was a spiritual stain amidst objects of attachment I lost my taste for sacrifices and offerings.'

*Rūpe ca sadde ca atho rase ca kāmitthiyo cābhivadanti yaññā
Etaṃ malan ti upadhīsu ñatvā tasmā na yiṭṭhe na hute arañjin ti.*

— Vin.1.36

Illustration

purakkhato

led on by (+instrumental)

Camouflaged by skin, the body is not seen according to reality.

Chaviyā kāyo paṭicchanno yathābhūtaṃ na dissati.

The fool, led on by uninsightfulness into reality, thinks it exquisite.

Subhato naṃ maññati bālo avijjāya purakkhato.

— Sn.v.194 and Sn.v.199

Illustration

purakkhatā

led on by (+instrumental)

People led on by craving scurry about like hunted hares.

Tasiṇāya purakkhatā pajā parisappanti saso va bādhito.

— Dh.v.342

Illustration

purakkhato

led on by (+instrumental)

He does not understand the true teaching. Led on within the round of birth and death [by uninsightfulness into reality], he follows a path leading downwards, a crooked path, a wrong path.

*Neso passati saddhammaṃ saṃsārena purakkhato
Adhogamaṃ jimhapathaṃ kummaggamanudhāvati.*

— Th.v.1174

COMMENT

Saṃsārena purakkhato: 'led on within the round of birth and death [by uninsightfulness into reality].'
Commentary to Th.v.1174: *Saṃsārena purakkhato saṃsārabandhanaavijjādīnā purakkhato*.

Illustration

purakkhato

followed by (+instrumental)

Whether in the village or the forest, the unwise foolish person, not having gained peace for himself, goes around followed by flies.

*Gāme vā yadi vāraṇṇe aladdhā samamattano
Pareti bālo dummedho makkhikāhi purakkhato.*

— A.1.281

Illustration

purakkhatā

accompanied by (+instrumental)

Covered with silver [ornaments], accompanied by a crowd of slave women, carrying our child upon her hip, my ex-wife approached me.

*Jātarūpena pacchannā dāsigaṇapurakkhatā
Añkena puttamādāya bhariyā maṃ upāgami.*

— Th.v.299

Illustration

purakkhato

accompanied by (+instrumental)

Householder, suppose a man borrowed money, a fancy carriage and jewellery and earrings

Seyyathā pi gahapati puriso yācitakaṃ bhogaṃ yācitvā yānaṃ vā poroseyyaṃ pavaramaṇikuṇḍalaṃ.

and accompanied and surrounded by those borrowed goods he went to the marketplace.

So tehi yācitatehi bhogehi purakkhato parivuto antarāpaṇaṃ paṭipajjeyya.

— M.1.366

Illustration

purakkhato

accompanied by (+instrumental)

You will look glorious accompanied and surrounded by celestial maidens.

Purakkhato parivuto devakaññāhi sobhasī ti.

— S.1.200

Illustration

purakkhato

accompanied by (+instrumental)

One should not live the religious life accompanied by a group.

Na gaṇena purakkhato care.

— Th.v.1051-2

Illustration

purakkhato

accompanied by (+instrumental)

Dwelling in the woods which resound with the cries of peacocks and herons, being accompanied by leopards and tigers.

Mayūraṅcābhirutamhi kānane dīpīhi vyagghehi purakkhato vasaṃ.

— Th.v.1113

Illustration

purakkhato

revered by (+instrumental)

Lord of the heavenly musicians, Dhataratṭha is his name, enjoys their songs and dances. He is revered by the heavenly musicians.

*Gandhabbānaṃ ādhipati dhataratṭho ti nāma so
Ramatī naccagītehi gandhabbehi purakkhato.*

— D.3.197

Illustrations: past participle+genitive

Illustration

purakkhataṃ

revered by (+genitive)

Then at daybreak, towards sunrise, Inda and Brahmā came and rendered me honour with joined palms.

*Tato ratyā vivasane suriyassuggamanaṃ pati
Indo brahmā ca āgantvā maṃ namassiṃsu pañjalī.*

Then seeing me revered by a group of devas, giving a smile, the Teacher said this:

*Tato disvāna maṃ satthā devasaṅghapurakkhataṃ
Sitaṃ pātukarivāna imamatthaṃ abhāsatha.*

— Th.v.628-630

Comment:

Words denoting honour or veneration take a genitive or instrumental:

- *gāmassa/gāmena pūjito*: honoured by/of the village
- *rañño mānito*: revered by/of the king (PGPL, Para 595).

Illustration

purakkhato

at the head of (+genitive)

You are like a warrior who glorifies the van of the army, at the head of a group of elephants

khattiyo sohayanto aṇikaggaṃ nāgasāṅghapurakkhato.

— Sn.v.420-1

Illustration

purakkhato

at the head of (+genitive)

The Enlightened One looks absolutely glorious at the head of the assembly of bhikkhus.

Sobhati vata sambuddho bhikkhusāṅghapurakkhato.

— S.1.192

Illustration

purakkhataṃ

at the head of (+genitive)

Then I saw at the head of a group of bhikkhus the Perfectly Enlightened One, the great Hero, entering [Rājagaha], the supreme city of the Magadhas.

*Athaddasāsiṃ sambuddhaṃ bhikkhusaṅghapurakkhataṃ
Pavisantaṃ mahāvīraṃ magadhānaṃ puruttamaṃ.*

— Th.v.622

Illustration

purakkhato

in front of (+genitive)

At that time the Blessed One was in front of the assembly of bhikkhus, explaining the teaching to the bhikkhus.

*Bhagavā ca tamhi samaye bhikkhusaṅghapurakkhato
Bhikkhunaṃ dhammaṃ deseti.*

— Sn.v.1015

Illustration

purakkhato

in front of (+genitive)

That is the Blessed One, great king, beside the middle pillar, facing east, sitting in front of the assembly of bhikkhus.

*Eso mahārāja bhagavā majjhimāṃ thambhaṃ nissāya puratthābhimukho nisinno purakkhato
bhikkhusaṅghassa ti.*

— D.1.50

Illustrations: past participle+dative

Illustration

purakkhato

exposed to (+dative)

Due to whatever craft by which a noble young man makes his living... he is exposed to cold and heat, he is injured by contact with horseflies, mosquitoes, wind, sun, and snakes

Idha bhikkhave kulaputto yena sippaṭṭhānena jīvikaṃ kappeti... sītassa purakkhato uṇhassa purakkhato ḍaṃsamakasavātātāpasiriṃsapasamphassehi rissamāno...

— M.1.85

Comment:

The Dative is governed by verbs expressing injury. For example:

the flood has injured the country

duhayati disānaṃ oggho.

— PGPL, Para 597

Illustration

purakkhato

exposed to (+dative)

There are these six disadvantages attached to haunting the streets at unfitting times...

Cha kho'me gahapatiputta ādīnavā vikālavisikhācariyānuyoge...

(...) one is exposed to many unpleasant things.

bahūnañca dukkhadhammānaṃ purakkhato hoti.

— D.3.183

Illustrations: past participle+locative

purakkhato

given precedence amongst (+locative)

When he had bathed and drunk, the Teacher crossed over. He is given precedence amongst the group of bhikkhus.

Nahātvā ca pītivā cudatāri satthā purakkhato bhikkhugaṇassa majjhe.

— D.2.135

Pūtimutta

Renderings

- *pūtimutta*: concentrated urine

Introduction

Pūtimutta is not 'rotten urine'

Pūti can mean rotten:

bones rotted and crumbled to dust

aṭṭhikāni pūtīni cuṇṇakajātāni.

— M.1.89

beings born in a rotten fish, in a rotten corpse, in rotten porridge

sattā pūtimacche vā jāyanti pūtikūṇape vā pūtikummāse vā.

— M.1.73

But *pūtimutta*, a consumable medicine, would not be 'rotten urine' because:

1. rotten urine would likely be poisonous.
2. the medicinal effectiveness of any product would hardly be improved by allowing it to rot.
3. Allowing urine to 'ferment' would require sterile equipment, and the Buddha made no allowance for any such equipment. Further, accumulating clay or shell vessels would be an impossible and

ridiculous burden for bhikkhus living at the roots of trees. Thus *pūtimutta* was likely a product to be consumed without storage.

PED calls *pūtimutta* strong-smelling urine.

Pūtimutta is ordinary urine

Pūtimutta is likely the same as ordinary urine (*mutta*) because both are used in the treatment of jaundice:

Now at that time a certain bhikkhu had jaundice. They informed the Blessed One about it. [He said:] "I allow you, bhikkhus, to make him drink [a compound of] urine (*mutta*) and yellow myrobalan."

Tena kho pana samayena aññatarassa bhikkhuno paṇḍurogābādho hoti. Bhagavato etamatthaṃ ārocesuṃ. Anujānāmi bhikkhave muttahariṭakaṃ pāyetun ti.

— Vin.1.206

Suppose there were concentrated urine (*pūtimuttaṃ*) mixed with various medicines, and a man came sick with jaundice...

Seyyathāpi bhikkhave pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ atha puriso āgaccheyya paṇḍurogī.

— M.1.316

Pūtimutta has no medicinal properties

Pūtimutta likely has no medicinal properties for several reasons:

1. In the previous paragraph, the phrase *pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ* suggests that urine is merely a vehicle for medicinal substances.
2. *Pūtimutta* is nowhere prescribed by the Buddha as a treatment in itself, but only together with other substances, for example with jaundice above, or for the treatment of snakebite, where it is the base into which dung, ashes, and clay can be mixed (Vin.1.206).
3. *Pūtimutta* is linked in medicinal importance with ghee, butter, oil, honey, and molasses.

Going forth [into the ascetic life] is with the support of *pūtimutta* as medicine. You should make an effort with this for the rest of your life. The extra requisites are ghee, butter, oil, honey, and molasses.

Pūtimuttābhesajjaṃ nissāya pabbajjā. Tattha te yāvajīvaṃ ussāho karaṇiyo. Atirekalābho sappi navatītaṃ telaṃ madhu phāṇitanti..

— Vin.1.58

Ghee, butter, oil, honey, and molasses are 'medicinal' only in respect of their nutritive properties:

These five remedies, that is to say ghee, fresh butter, oil, honey, molasses, are remedies and are also agreed upon as remedies, and although they serve as nutriment for people yet they cannot be reckoned as substantial food.

imāni kho pañca bhesajjāni seyyathīdaṃ sappi navanītaṃ telaṃ madhu phāṇitaṃ bhesajjāni ceva bhesajjasammatāni ca lokassa āhāratthañca pharanti na ca oḷāriko āhāro paññāyati.

— V.1.200

It is accordance with this to regard *pūtimutta* as useful only for its nutritive properties, which we will consider below.

4. When the Buddha was sick his resource was often simply hot or tepid water. For example, Upavāna was the Buddha's attendant at a time when he was affected by 'winds.'

Please, find me some hot water.

ingha me uṇh'odakaṃ jānāhi.

— S.1.174

Some of the water was for bathing, and some for drinking with molasses. Then, again, after consuming Cunda's *sūkaramaddava*, and being attacked a painful and bloody illness, sitting at the root of a tree, he said:

Ānanda, please bring me water. I am thirsty, Ānanda, and need [something] to drink.

ingha me tvaṃ ānanda pānīyaṃ āhara pipāsito'mhi ānanda pivissāmī ti.

— D.2.128

Pūtimutta: not cows' urine

In the category of remedies, *pūtimutta* is paltry, easily gotten, and blameless.

Pūtimuttaṃ bhikkhave bhesajjānaṃ appaṇca sulabhañca tañca anavajjaṃ.

— A.2.27

Because *pūtimutta* is said to be easily gotten, it is unlikely that cows' urine is meant. This would be awkward, ridiculous, and potentially dangerous to collect, especially by bhikkhus living solitary lives in the forest.

Pūtimutta: source of ketone bodies and electrolytes

Venerable Kassapa fasted during illness (Ud.4), and his *Theragāthā* verses show that he keenly promoted *pūtimutta* (Th.v.1057). Drinking urine would preserve electrolytes, particularly sodium, potassium, calcium, magnesium, and phosphorus. The kidney's ability to retain these electrolytes takes up to ten days to adjust to fasting conditions. Drinking urine would reduce these obligatory losses and may therefore help prevent the refeeding syndrome which we discuss below:

- Early in fasting, weight loss is rapid... During the period of rapid weight loss, there is significant negative sodium balance, probably due to losses of the sodium salts of keto acids in the urine. (Fasting: The History, Pathophysiology, and Complications: Kerndt et al, West J Med 1982.)
- Potassium losses decrease after ten days of fasting though some losses persist. Magnesium, calcium, and phosphorous losses are minimal after the first week. (Fasting: The History, Pathophysiology, and Complications: Kerndt et al, West J Med 1982.)
- Renal potassium conservation develops relatively slowly in response to decreases in dietary potassium and is far less efficient than the kidneys' ability to conserve sodium. (www.merckmanuals.com.)
- Obligatory renal K⁺ loss is around 15 mmol/day, so it is reasonable to consider the minimal K⁺ intake necessary to maintain an extracellular fluid K⁺ within the normal range to be at least 25 mmol/day. (Core Concepts in the Disorders of Fluid, Electrolytes and Acid-Base Balance, ed. Mount et al., Springer 2013)

Pūtimutta: rules on offering

Pūtimutta can be consumed by bhikkhus without needing to be formally offered:

I allow that [item] which one receives while producing it as having been properly received while being produced. It does not need to be received again.

Anujānāmi bhikkhave yaṃ karonto patigaṇhāti sveva paṭiggaho kato hoti. Na puna paṭiggahāpetabbo ti.

— Vin.1.206

Danger of consuming urine

Some drugs are excreted in urine in their active form, for example, atenolol, cimetidine, digoxin, penicillin, quinine, salicylate, tetracycline, and thiazide diuretics.

Danger of fasting

1. Re-feeding syndrome is a potentially fatal illness that can occur following 5-10 days of fasting, if food is introduced too suddenly, particularly in patients with a low body mass, and with previous malnourishment.

2. Its hallmark is hypophosphataemia due to the insulin surge.
3. It may also involve alteration in sodium, potassium, calcium, and magnesium balances; and in glucose, protein, and fat metabolism.
4. Refeeding should be started at no more than 50% of energy requirements, then gradually increased over 4-7 days.
5. Rehydration should be done cautiously.
6. Thiamine (vitamin B1, 200-300mg daily) supplementation should be used for at least 10 days to prevent Wernicke's encephalopathy and Korsakoff's syndrome.

Source: Refeeding syndrome: what it is, and how to prevent and treat it, Mehanna et al. British Medical Journal, June 2008.

Consuming urine: foul practice

The Buddha allowed concentrated urine to be consumed, but it is nonetheless considered filthy practice:

As long as my own excrement and urine lasted, I fed on my own excrement and urine. Such was my great practice of feeding on filth.

yāvakīvañca me sārīputta sakaṃ muttakarīsaṃ apariyādiṇṇaṃ hoti sakaṃ yeva sudaṃ muttakarīsaṃ āhāremi. Idaṃ su me sārīputta mahāvikaṭabhojanasmiṃ hoti.

— M.1.79

Uses of unconcentrated urine

1. Unconcentrated mid-stream urine is a sterile fluid that may be useful in treating superficial wounds. Concentrated urine would be too salty.
2. Water consumed from village wells during almsround could be a later source of liquid for the afternoon meditation period.

Illustrations

Illustration

pūtimutta

concentrated urine

Going forth [into the ascetic life] is with the support of concentrated urine as medicine. You should make an effort with this for the rest of your life.

Pūtimuttabhēsajjaṃ nissāya pabbajjā. Tattha te yāvajīvaṃ ussāho karaṇiyo.

— Vin.1.58

Illustration

pūtimutta

concentrated urine

In the category of remedies, concentrated urine is paltry, easily gotten, and blameless.

Pūtimuttaṃ bhikkhave bhesajjānaṃ appaṇca sulabhaṇca taṇca anavajjaṃ.

— A.2.27

Pema

Renderings

- *pema*: love
- *pema*: affection
- *pema*: devotion
- *pema*: dedication
- *pemaṇiya*: lovely

Illustrations

Illustration

pemaṃ

love

Before you saw Ciravāsi's mother or heard about her, did you have any fondness, attachment, or love for her?

yadā te ciravāsissa mātā adiṭṭhā āsi assutā ahosi ciravāsissa mātuyā chando vā rāgo vā pemaṃ vā ti.

— S.4.329-330

Illustration

pemo

love

A bhikkhu has not got rid of attachment, fondness, love, thirst, passion, and craving regarding sensuous pleasures

bhikkhu kāmesu avigatarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatataṇho.

— D.3.238

Illustration

pemaṃ

love

Do what you have to do with my body, as you wish. There will be neither hatred nor love by me [of you] about that [or] on that account.

*Yaṃ vo kiccaṃ sarīrena taṃ karotha yadicchatha
Na me tappaccayā tattha doso pemañca hehiti.*

— Th.v.719

Illustration

pemato

love

From love come grief and fear. For one who is free of love there is neither grief nor fear.

Pemato jāyati soko pemato jāyati bhayaṃ
Pemato vipparamuttassa natthi soko kuto bhayaṃ.

— Dh.v.213

Illustration

pemaṃ

love

There is great love for sons

Puttesu ca vipulaṃ hoti pemaṃ.

— Sn.v.41

Illustration

pemaṃ

love

Love for sons, bhante, cuts into the skin.

Puttapemaṃ bhante chaviṃ chindati.

— Vin.1.83

Illustration

pemaṃ

love

— Do your thoughts go to the one you love, Your Majesty?

Āgamā kho tvaṃ mahārāja yathāpemaṃ ti?

— Bhante, Prince Udāyabhadda is dear to me.

Piyo me bhante udāyibhaddo kumāro.

— D.1.50

Illustration

pemaṃ

affection

Affection is born from affection

pemā pemaṃ jāyati

Hatred is born from affection

pemā doso jāyati

Affection is born from hatred

dosā pemaṃ jāyati

Hatred is born from hatred

dosā doso jāyati

How is affection born from affection?

pemā pemaṃ jāyati?

In this regard, someone is likeable, loveable, and dear to another, so when others treat the former as likeable, loveable, and dear, the latter thinks: 'He who is to me likeable, loveable, and dear is treated by others as likeable, loveable, and dear' and he therefore evokes affection for them. Thus is affection born of affection.

yo kho myāyaṃ puggalo iṭṭho kanto manāpo taṃ pare iṭṭhena kantena manāpena samudācarantī ti so tesu pemaṃ janeti.

How is hatred born from affection?

Kathaṇca bhikkhave pemaṃ doso jāyati?

In this regard, someone is likeable, loveable, and dear to another, so when others treat the former as unlikeable, unloveable, and loathsome, the latter thinks: 'He who is to me likeable, loveable, and dear is treated by others as unlikeable, unloveable, and loathsome' and he therefore evokes hatred for them. Thus is hatred born of affection.

*yo kho myāyaṃ puggalo iṭṭho kanto manāpo taṃ pare aniṭṭhena akantena amanāpena samudācarantī ti.
So tesu dosaṃ janeti.*

How is affection born from hatred?

Kathaṇca bhikkhave dosā pemaṃ jāyati

In this regard, one person is unlikeable, unloveable, and loathsome to another person, so when others treat the former as unlikeable, unloveable, and loathsome, the latter thinks: 'He who is unlikeable, unloveable, and loathsome to me is treated by others as unlikeable, unloveable, and loathsome' and he therefore evokes affection for them. Thus is affection born of hatred.

*yo kho myāyaṃ puggalo aniṭṭho akanto amanāpo taṃ pare aniṭṭhena akantena amanāpena
samudācarantī ti so tesu pemaṃ janeti.*

How is hatred born from hatred?

Kathaṇca bhikkhave dosā doso jāyati?

In this regard, one person is unlikeable, unloveable, and loathsome to another person, so when others treat the former as likeable, loveable, and dear, the latter thinks: 'He who is unlikeable, unloveable, and loathsome to me is treated by others as likeable, loveable, and dear' and he therefore evokes hatred for them. Thus is hatred born of hatred.

*yo kho myāyaṃ puggalo aniṭṭho akanto amanāpo taṃ pare iṭṭhena kantena manāpena samudācarantī ti.
So tesu dosaṃ janeti.*

— A.2.213-4

Illustration

pema

affection

Those who have a degree of faith in me, a degree of affection for me, are all destined for heaven.

yesaṃ mayi saddhāmaṃ pemaṃ sabbe te sagga-parāyaṇā ti.

— M.1.141-2

Illustration

pemaṃ

affection

The Blessed One has inspired in me

ajanesi vata me bhante bhagavā samaṇesu

an affection for ascetics

samaṇapemaṃ

faith in ascetics

samaṇesu samaṇappasādaṃ

a respect for ascetics

samaṇesu samaṇagāraṃ.

— M.1.368

Illustration

pemaṃ

devotion

There is profound devotion to and faith in his preceptor

upajjhāyamhi adhimattaṃ pemaṃ hoti adhimatto pasādo hoti.

— Vin.1.55

Illustration

pemaṇ

devotion

One lives in spiritual discipleship under the Teacher or a companion in the religious life of the standing of a teacher such that he is strongly established in shame of wrongdoing and fear of wrongdoing, in devotion and respect

bhikkhu satthāraṇ vā upanissāya viharati aññataraṇ vā garuṭṭhāniyaṇ sabrahmacāraṇ yatthassa tibbaṇ hirottappaṇ paccupaṭṭhitaṇ hoti pemaṇca gāraṇ ca.

— D.3.284

Illustration

pemaṇ

devotion

Out of devotion to and respect for the Blessed One, and out of shame and fear of wrongdoing, we abandoned the after noon meal.

Te mayaṇ bhante bhagavati pemaṇca gāraṇca hiriṇca ottappaṇca sampassamānā evaṇ taṇ divāvikālabhojanaṇ pajahimhā.

— M.1.448

Illustration

pemo

dedication

A bhikkhu is keenly eager to undertake the training and his dedication to this does not dwindle away in the course of time

sikkhāsamādāne tibbacchando hoti āyatiñca sikkhāsamādāne avigatapemo

A bhikkhu is keenly eager to make a close study of the teaching and his dedication to this does not dwindle away in the course of time

dhammanisantiyā tibbacchando hoti āyatiñca dhammanisantiyā avigatapemo

A bhikkhu is keenly eager to eliminate desire and his dedication to this does not dwindle away in the course of time

icchāvinaye tibbacchando hoti āyatiñca icchāvinaye avigatapemo.

— D.3.252

Illustration

pemaṇīyo

lovely

The music of the devas was beautiful, attractive, sensuous, lovely, and intoxicating.

vaggu ca rajanīyo ca kamanīyo ca pemaṇīyo ca madanīyo ca.

— A.4.263

Illustration

pemaṇīyā

lovely

He speaks words which are gentle, pleasant to hear, lovely...

Yā sā vācā neḷā kaṇṇasukhā pemaṇīyā... tathārūpiṇ vācaṃ bhāsītā ti.

— D.1.4

PH

Phandana

Renderings

- *phandati*: to tremble
- *phandati*: to shimmer
- *phandati*: to thrash about
- *phandati*: to flicker
- *phandita*: spiritual unsteadiness
- *phandana*: unsteady
- *pariphandati*: to flutter about
- *pariphandamāna*: in turmoil
- *pariphandamāna*: quivering

Illustrations

Illustration

pariphandamānaṃ

in turmoil; phandamāne, trembling

I see people in turmoil in the world, overcome by craving for states of individual existence, wretched characters wailing in the face of death, not free of craving for various states of individual existence.

*Passāmi loke pariphandamānaṃ pajaṃ imaṃ taṇhāgataṃ bhavesu
Hīnā narā maccumukhe lapanti avītataṇhāse bhavābhavesu*

Look at them, trembling amidst their cherished possessions, like fish in a dwindling stream.

Mamāyite passatha phandamāne maccheva appodake khīṇasote.

— Sn.v.776-7

Illustration

phandati

trembles

Again and again one suffers and trembles.

Punappunaṃ kilamati phandati ca.

— S.1.174

By comparison:

Afflicted by the loss of relatives, or wealth, or health, he grieves, suffers, and laments, weeps beating his chest, and falls into bewilderment.

So ñātivyaśanena vā phuṭṭho samāno bhogavyaśanena vā phuṭṭho samāno rogavyaśanena vā phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati.

— A.2.188

Illustration

phandamānaṃ

trembling

He looks upon the trembling people, clinging to birth and old age.

Pajaṃ jāti jarūpetam phandamānaṃ avekkhatī ti.

— A.4.290

Illustration

phandante

tremble

Living beings that tremble here having fallen under the power of death.

Maccuno vasamāgamma phandante vidha pāṇino.

— Sn.v.587

Illustration

phandati

shimmer

In the last month of the hot season, at high noon, a mirage is shimmering.

gimhānaṃ pacchime māse ṭhite majjhantike kāle marici phandati.

— S.3.141

Illustration

phandamānaṃ

thrash about

I saw people thrashing about like fish in a small pool, feuding with each other. Seeing this, I was filled with consternation.

Phandamānaṃ pajaṃ disvā macche appodake yathā

Aññaṃaññehi vyāruddhe disvā maṃ bhayaṃāvisi.

— Sn.v.936

Illustration

phandita

spiritual unsteadiness

The notion "I am" is a matter of spiritual unsteadiness

asmī ti phanditametaṃ

'I am this' is a matter of spiritual unsteadiness

ayamahamasmī ti phanditametaṃ

'I will be' is a matter of spiritual unsteadiness

bhavissan ti phanditametaṃ

'I will not be' is a matter of spiritual unsteadiness

na bhavissan ti phanditametaṃ

'I will be material' is a matter of spiritual unsteadiness

rūpi bhavissanti phanditametaṃ

'I will be immaterial' is a matter of spiritual unsteadiness

arūpī bhavissan ti phanditametaṃ

'I will be aware' is a matter of spiritual unsteadiness

saññībhavissan ti phanditametaṃ

'I will be unaware' is a matter of spiritual unsteadiness

asaññī bhavissan ti phanditametaṃ

'I will be neither aware nor unaware' is a matter of spiritual unsteadiness

nevasaññināsaññī bhavissan ti phanditametaṃ

Spiritual unsteadiness is an illness, a carbuncle, a [piercing] arrow. Therefore train yourselves with the thought, 'We will live with minds taking delight in being free of spiritual unsteadiness.'

phanditaṃ bhikkhave rogo phanditaṃ gaṇḍo phanditaṃ sallaṃ tasmātiha bhikkhave aphanamānena cetasā viharissāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ.

— S.4.203

Illustration

vipphanditaṃ

spiritual unsteadiness

When he improperly contemplates in this way, one of six dogmatic views (*channaṃ diṭṭhinaṃ aññatarā diṭṭhi uppajjati*) arises in him as real and actual (*saccato thetato*):

1. I have an [absolute] Selfhood

atthi me attā ti

2. I do not have an [absolute] Selfhood

natthi me attā ti

3. I perceive an [absolute] Selfhood with an [absolute] Selfhood

attanā' va attānaṃ sañjānāmī ti

4. I perceive what is not an [absolute] Selfhood with an [absolute] Selfhood

attanā' va anattānaṃ sañjānāmī ti

5. I perceive an [absolute] Selfhood with what is not an [absolute] Selfhood

anattanā' va attānaṃ sañjānāmī ti

or else he has a view like this

atha vā pana'ssa evaṃ diṭṭhi hoti

6. It is this [absolute] Selfhood of mine that speaks and experiences and feels here and there the karmic consequences of meritorious and demeritorious deeds; and this [absolute] Selfhood of mine is everlasting, enduring, eternal, of an unchangeable nature, and will endure like unto eternity itself.

Yo me ayaṃ attā tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti. So kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī ti.

This is called

idaṃ vuccati bhikkhave

acquiescence in dogmatism

diṭṭhigataṃ

the thicket of dogmatism,

diṭṭhigahanaṃ

the wilderness of dogmatism,

diṭṭhikantāro

the writhing of dogmatism,

diṭṭhivisūkaṃ

the spiritual unsteadiness of dogmatism,

diṭṭhivipphanditaṃ

the bond of dogmatism

diṭṭhisamyojanaṃ.

— M.1.8

Illustration

phandanaṃ

unsteady

Like a fletcher straightens an arrow, the wise man straightens up his unsteady, fluttery mind, which is hard to supervise, hard to restrain.

Phandanaṃ capalaṃ cittaṃ durakkhaṃ dunnivārayaṃ

Ujjaṃ karoti medhāvī usukāro va tejanaṃ.

— Dh.v.33

Illustration

phanditattaṃ

unsteadiness

When inward collectedness by mindfulness with breathing has been developed and cultivated, no trembling or unsteadiness arises either in body or mind.

ānāpānasatisamādhissa bhikkhave bhāvitattā bahulīkatattā neva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā na cittassa iñjitattaṃ vā hoti phanditattaṃ vā.

— S.5.316

Illustration

pariphandati

flutter about

Like a fish removed from its watery abode and thrown onto dry land, the mind flutters about in order to escape Māra's dominion.

Vārijo va thale khitto okamokato ubbhato

Pariphandatidaṃ cittaṃ mārādheyyaṃ pahātave.

— Dh.v.34

Illustration

pariphandamāno

quivering

Lying quivering in the swamp, I floated from island to island.

Pañke sayāno pariphandamāno dipā dipaṃ upapalaviṃ.

— Sn.v.1145

Illustration

phandati

flicker

Amidst the screeching of the birds and shrieking of the squirrels, this mind of mine does not flicker.

Vihavihābhinadite sippikābhirutehi ca na me taṃ phandati cittaṃ.

— Th.v.49

Phassa

Renderings

- *phassa*: sensation
- *phassa*: tangible object (in poetry)
- *phassa*: physical sensation

Introduction

Phassa: sensation

Phassa usually means 'sensation':

When one is reborn, sensations affect one.

upapannamenāṃ phassā phusanti.

— M.1.390

Just as space is not established anywhere, Rāhula, likewise develop the meditation on space; for when you do so, arisen pleasing and displeasing sensations will not obsess your mind.

seyyathā pi rāhula ākāso na katthaci patiṭṭhito evameva kho tvaṃ rāhula ākāsasamaṃ bhāvanaṃ bhāvehi. Ākāsasamaṃ hi te rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

— M.1.423

Phassa: conjunction of three elements

In a technical sense, *phassa* is the conjunction of three bases of sensation. We likewise call this 'sensation':

Dependent on the visual sense and visible objects, advertence to the visual field arises. The association of the three is sensation.

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

— S.2.72

Phassa: relationship to vedanā

Bhikkhus, there are these three types of sense impression

tisso imā bhikkhave vedanā

which are born of sensation

phassajā

stem from sensation

phassamūlakā

are due to sensation

phassanidānā

arise dependent on sensation

phassapaccayā

What three?

pleasant sense impression

sukhā vedanā

unpleasant sense impression

dukkhā vedanā

neutral sense impression

adukkhamasukhā vedanā.

— S.4.215

Six types of sensation

Phassa is synonymous with *samphasso*, of which there are six types:

visual sensation

cakkhusamphasso

auditory sensation

sotasamphasso

olfactory sensation

ghānasamphasso

gustatory sensation

jivhāsamphasso

tactile sensation

kāyasamphasso

mental sensation

manosamphasso

In poetry: tangible object

In poetry, *phassa* is used instead of *phoṭṭhabba*.

In feeling a tangible object

phoṭṭhabbam phusitvā.

— S.4.75

When touched by a tangible object

phassam phussa.

— Th.v.802

When touched by a tangible object

Phassena phutṭho.

— S.4.71

Illustrations

Illustration

phassena

tangible object

When touched by a tangible object do not be elated by pleasure. Do not tremble when touched by pain.

Phassena phuṭṭho na sukhena majje dukkhena phuṭṭhopi na sampavedhe.

— S.4.71

Illustration

phassa

physical sensation

Maintain detached awareness towards physical sensation, both pleasant and painful, not attracted or repelled by anything.

Phassadvayaṃ sukhadukkhe upekkhe anānuruddho aviruddhakenaci.

— S.4.71

Context:

Disvāna rūpāni manoramāni... Saddaṇca sutavā dubhayaṃ piyāppiyaṃ etc

Illustration

samphasso

sensation

Dependent on the visual sense and visible objects there arises advertence to the visual field...

Cakkhuñca paṭicca rūpe uppajjati cakkhuviññāṇaṃ...

The meeting, the encounter, the concurrence of these three things is called visual sensation...

Yā kho bhikkhave imesaṃ tiṇṇaṃ dhammānaṃ saṅgati sannipāto samavāyo ayaṃ vuccati bhikkhave cakkhusamphasso...

With sensation one experiences, with sensation one perceives, with sensation one aspires.

Phuṭṭho bhikkhave vedeti phuṭṭho sañjānāti phuṭṭho ceteti.

— S.4.68

Illustration

phasso

sensation

Sensation is the basis for the arising of sensuous yearnings

phasso bhikkhave kāmānaṃ nidānasambhavo.

— A.3.411

Illustration

phassā

sensations

He is reborn in a hostile world where hostile sensations affect him and he experiences sense impression that is exclusively unpleasant, as experienced by the beings in hell.

savyāpajjhaṃ lokaṃ upapajjati. Tameṇaṃ savyāpajjhaṃ lokaṃ upapannaṃ samānaṃ savyāpajjhā phassā phusanti. So savyāpajjhehi phassehi phuṭṭho samāno savyāpajjhaṃ vedanaṃ vedeti ekantadukkhaṃ seyyathā pi sattā nerayikā.

— M.1.390

Illustration

phasso

sensation

When a bhikkhu has emerged from the attainment of the ending of perception and sense impression, sensations of three types affect him

Saññāvedayitanirodhasamāpattiyā vuṭṭhitam kho āvuso visākha bhikkhum tayo phassā phusanti

1. sensation that is void [of the perception of personal qualities] (cf. *suññamidaṃ attena vā attaniyena vā*, M.1.297-8).

suññato phasso

2. sensation that is void of the perception of abiding phenomena

animitto phasso

3. sensation that is void of aspiration

appaṇihito phasso ti (M.1.302).

Illustration

phassa

sensation

Because of diversity in the elements of sensation there is diversity in sensation.

dhātunānattaṃ paṭicca uppajjati phassanānattaṃ

Because of diversity in sensation there is diversity in sense impression.

phassanānattaṃ paṭicca uppajjati vedanānānattaṃ.

— D.3.289

Illustration

phassa

sensation

Sensation is the origin of all things.

phassasamudayā sabbe dhammā.

— A.4.339

Illustration

phassa

sensation

Sensation is the indispensable and necessary condition by which the aggregates of sense impression, perception, and intentional activities are to be discerned.

*phasso hetu phasso paccayo vedanakkhandhassa... saññākkhandhassa... saṅkhārakkhandhassa
paññāpanāya.*

— M.3.17

Illustration

phassaṃ

sensation

Dependent on a sensation to be experienced as physically pleasant the faculty of physical pleasure arises.

Sukhavedanīyaṃ bhikkhave phassaṃ paṭicca uppajjati sukhindriyaṃ

Being physically pleased, he knows that: 'I am physically pleased.'

So sukhito va samāno sukhitosmi ti pajānāti

He knows that: 'With the ending of that sensation to be experienced as physically pleasant, the corresponding sense impression — the faculty of physical pleasure that arose dependent on that sensation to be experienced as physically pleasant — ceases and subsides.

Tasseva sukhavedanīyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedanīyaṃ phassaṃ paṭicca uppannaṃ sukhindriyaṃ taṃ nirujjhati.

— S.5.211

Illustration

samphassa

sensation

When the ignorant Everyman is affected by sense impression born of sensation and uninsightfulness into reality the notion "I am" occurs to him.

avijjāsamphassajena vedayitena phuṭṭhassa asmī ti pi'ssa hoti.

— S.3.46-7

Illustration

phassaṃ

sensation

He knows that: 'There has arisen in me an unpleasant sense impression. Now that is dependent, not self-sufficient. Dependent on what? Dependent on sensation. But sensation is unlasting, originated, dependently arisen. So when an unpleasant sense impression has arisen dependent on sensation, which is unlasting, originated, dependently arisen, how could it be lasting?'

so evaṃ pajānāti; uppannā kho myāyaṃ dukkhā vedanā sā ca kho paṭicca no apaṭicca kiṃ paṭicca: imameva phassaṃ paṭicca ayaṃ kho pana phasso anicco saṅkhato paṭiccasamuppanno aniccaṃ kho pana saṅkhataṃ paṭiccasamuppannaṃ phassaṃ paṭicca uppannā dukkhā vedanā kuto niccā bhavissatī ti.

— S.4.213-4

Illustration

phassa

sensation

'Sensation is the source of the pleasing and displeasing. When there is no sensation, the pleasing and displeasing do not arise. Of the cessation and continuance of bodily forms, which I mentioned, I tell you that sensation is the source, too.'

*Phassanidānaṃ sātaṃ asātaṃ phasse asante na bhavanti hete
Vibhavaṃ bhavañcāpi yametamatthaṃ etaṃ te pabrūmi itonidānaṃ.*

— Sn.v.870

Illustration

phassa

sensation

And what is the faculty of physical pleasure? It is physical pleasure, physical pleasantness, pleasant and pleasing sense impression born of bodily sensation.

yaṃ kho bhikkhave kāyikaṃ sukhaṃ kāyikaṃ sātāṃ kāyasamphassajaṃ sukhaṃ sātāṃ vedayitaṃ idaṃ vuccati bhikkhave sukhindriyaṃ.

And what is the faculty of psychological pleasure? It is psychological pleasure, psychological pleasantness, pleasant and pleasing sense impression born of mental sensation:

yaṃ kho bhikkhave cetasikaṃ sukhaṃ cetasikaṃ sātāṃ manosamphassajaṃ sukhaṃ sātāṃ vedayitaṃ idaṃ vuccati bhikkhave somanassindriyaṃ.

— S.5.211

B

Baddha

Renderings

- *baddha*: locked up
- *baddha*: bound
- *baddha*: tied up
- *baddha*: confined
- *baddha*: held captive
- *baddha*: emotionally bound
- *baddha*: bound [to individual existence]

Introduction

Baddha: bound [to individual existence]

We explain how *baddha* means 'bound [to individual existence]' via two passages.

Passage 1: baddho so mārabandhanena, bound [to individual existence] by Māra's bond

Baddho so mārabandhanena occurs in this passage:

There are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. If a bhikkhu takes delight in them, welcomes them, persists in cleaving to them, this is called a bhikkhu who has entered Māra's lair, who has come under Māra's control, who is trapped in Māra's snare, who is bound [to individual existence] by Māra's bond. The Maleficent One can do with him as he wishes.

Santi bhikkhave cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati ayaṃ vuccati bhikkhave bhikkhu āvāsagato mārassa mārassa vasaṅgato paṭimukkassa mārapāso baddho so mārabandhanena yathākāmakaraṇīyo pāpimato.

— S.4.92

Māra's bond is *mārabandhana* (S.1.24; S.4.92) or *mārasaṃyoga* (Sn.v.733). Māra's bond means bondage [to individual existence], as this quote shows:

Having overcome Māra's tie [that ties one to renewed states of individual existence], they do not come to renewed states of individual existence.

Abhibhuyya mārasaṃyogaṃ nāgacchanti punabbhavan ti.

— Sn.v.733

Therefore *baddho so mārabandhanena*, means 'bound [to individual existence] by Māra's bond.'

Passage 2: mohena baddhā, bound [to individual existence] by undiscernment of reality

Mohena baddhā occurs in this passage:

Attached to charming things; taking delight in what is agreeable; vile creatures bound [to individual existence] by undiscernment of reality, reinforce that bondage.

*sārattā rajanīyesu piyarūpābhinandino
Mohena adhamā sattā baddhā vaḍḍhenti bandhanaṃ.*

— A.2.72

That *baddhā* means bound [to individual existence] is proven by its association with *bandhanaṃ*. That *bandhana* means bondage [to individual existence] can be shown in three ways:

1. It is sometimes explicit:

Through understanding your teaching they severed the bondage to individual existence.

Yassa te dhammamaññāya acchiduṃ bhavabandhanaṃ.

— S.1.35

2. Sometimes the meaning is conveyed through its association with words like *saṃyojana*:

Like the elephant that bursts all its fastenings and chains, they severed the ties and bonds [to individual existence] in the sensuous plane of existence, those ties of the Maleficent One so hard to overcome.

Te kāmasaṃyojanabandhanāni pāpimayogāni duraccayāni nāgoca sandānaguṇāni chetvā.

— D.2.274

3. Sometimes, the context implies it. For example here, where its link to *bhava* is proven by its link to *taṇhā*:

Craving you call bondage [to individual existence].

taṇhaṃ me brūsi bandhanan ti.

— S.1.8

Craving that leads to renewed states of individual existence

taṇhā ponobhavikā.

— S.3.26

Therefore *mohena baddhā* means 'bound [to individual existence] by undiscernment of reality.'

Illustrations

Illustration

baddho

locked up

As if a man were locked up in prison, and later were released

Seyyathā pi mahārāja puriso bandhanāgāre baddho assa so aparena samayena tamhā bandhanāgārā mucceyya.

— D.1.72

Illustration

baddhā

bound

The Tāvatiṃsa devas, Yāmā devas, Tusita devas, Nimmānaratī devas, and Paranimmitavasavattī devas: they are still bound [to individual existence] in the sensuous plane of existence. They come again under Māra's control.

*Tāvatiṃsā ca yāmā ca tusitā cāpi devatā
Nimmānaratino devā ye devā vasavattino
Kāmabandhanabaddhā te enti māraवासं पुन.*

— S.1.133

Illustration

baddhā

bound

Those royal bull elephants, bound by strong thongs and bonds in the villages, towns, and capital cities, burst and break those bonds.

Yepi te bhikkhave rañño nāgā gāmanigamarājadhānīsu daḷhehi varattehi bandhanehi baddhā tepi tāni bandhanāni sañchinditvā sampadāletvā.

— A.2.33

Illustration

baddho

tied up

The unbroken colt, Sandha, when tied up at the feeding trough mopes 'Fodder! Fodder!'

Assakhaluṅko hi sandha doṇiyā baddho yavasam yavasanti jhāyati.

— A.5.323

Illustration

abaddho

unconfined

An unconfined deer in the forest goes where it wishes for pasture

Migo araññaṃhi yathā abaddho yenicchakaṃ gacchati gocarāya.

— Sn.v.39

Illustration

baddho

held captive

Being held captive, he does not eat a morsel.

Baddho kabalaṃ na bhuñjati.

— Dh.v.324

Illustration

baddho

held captive

By taking delight in bodily form one is held captive by Māra. By not taking delight in it one is freed from the Maleficent One.

Rūpaṃ kho bhante abhinandamāno baddho mārassa anabhinandamāno mutto pāpimato.

— S.3.75

Illustration

baddho

held captive

By grasping bodily form one is held captive by Māra. By not grasping, one is freed from the Maleficent One.

Rūpaṃ kho bhante upādiyamāno baddho mārassa anupādiyamāno mutto pāpimato.

— S.3.74

Illustration

baddho

not held captive

Bhikkhus, one for whom attachment, hatred, and undiscernment of reality has been abandoned is said to be not held captive by Māra. He is free of Māra's snare. The Maleficent One cannot do with him as he wishes.

Yassa kassaci bhikkhave rāgo pahīno doso pahīno moho pahīno ayaṃ vuccati bhikkhave abaddho māraṣṣa omukkassa mārapāso. Na yathākāmakaraṇīyo pāpimato ti.

— It.56

Illustration

baddhā

emotionally bound

Those fettered by desire, emotionally bound to the pleasures of individual existence, are not easily liberated, and indeed are not liberated except in relation to such ties.

Ikchānidānā bhavasātabaddhā te duppamuñcā na hi aññamokkhā.

— Sn.v.773

Illustration

baddho

emotionally bound

There are among humans no sensuous pleasures that are lasting. Here there are attractive things. When one is emotionally bound to these...

Na santi kāmā manujesu niccā santīdha kamanīyāni yesu baddho

Negligently applied [to the practice] in their midst, one does not reach the state of non-returning to the realm of death.

Yesu pamatto apunāgamaṇaṃ anāgantā puriso maccudheyyā ti.

— S.1.22

Illustration

baddhānaṃ

bound [to individual existence]

Yearning [for an answer], I approach with a question on behalf of the many here who are bound [to individual existence].

Bahūnamidha baddhānaṃ atthi pañhena āgamaṃ.

— Sn.v.957

Bandhana

Renderings

- *bandhana*: prison
- *bandhana*: imprisonment
- *bandhana*: bond
- *bandhana*: bondage
- *bandhana*: bonds of lay life
- *bandhana*: bondage [to individual existence]
- *bandhana*: bond [to individual existence]
- *bandhana*: stalk
- *kāyabandhana*: waistband

Introduction

Imprisonment

Bandhana means prison or imprisonment.

He is confined to the prison of hell, or the prison of the animal realm.

nirayabandhane vā bajjhati tiracchānāyonibandhane vā.

— A.3.352

As long as the five hindrances are unabandoned, a bhikkhu sees himself as... in prison (*bandhanāgāraṃ*).

Evameva kho mahārāja bhikkhu... yathā bandhanāgāraṃ... evaṃ ime pañca nīvaraṇe appahīne attani samanupassati.

(...) But when the five hindrances are abandoned, a bhikkhu sees himself as... released from imprisonment.

Seyyathā pi mahārāja... yathā bandhanā mokkhaṃ... ime pañca nīvaraṇe pahīne attani samanupassati.

— D.1.73

Bond or bondage

Bandhana can mean bond or bondage:

That bond is not strong, say the wise, that is made of iron, wood, or rope.

Na taṃ dalhaṃ bandhanamāhu dhīrā yadāyasaṃ dārujaṃ babbajañca

(...) Passionate attachment to jewellery and earrings, and affection for children and wives, are the strong bonds, say the wise.

Sārattarattā maṇikuṇḍalesu

Puttesu dāresu ca yā apekkhā.

Etaṃ dalhaṃ bandhanamāhu dhīrā.

— S.1.77

Bonds [of lay life]

Bandhana sometimes needs parenthesising in accordance with this quote:

Having cut the bonds of lay life, the hero should live the religious life as solitarily as a rhinoceros horn.

Chetvāna vīro gihībandhanāni eko care khaggavisāṇakappo.

— Sn.v.44

For example:

[But when] freed [from the bonds of lay life], he runs back to that same bondage.

mutto bandhanameva dhāvati.

— Dh.v.344

Commentary: *gharāvāsabandhanato mutto.*

Bondage to individual existence: explicit

When *bandhana* means bondage to individual existence, sometimes this is explicit:

Through understanding your teaching they severed the bondage to individual existence.

Yassa te dhammamaññāya acchiduṃ bhavabandhanaṃ.

— S.1.35

Bondage [to individual existence]: through association

Sometimes the meaning is conveyed through its association with words like *saṃyojana*:

Like the elephant that bursts all its fastenings and chains, they severed the ties and bonds [to individual existence] in the sensuous plane of existence, those ties of the Maleficent One so hard to overcome.

Te kāmasaṃyojanabandhanāni pāpimayogāni duraccayāni nāgoca sandānaguṇāni chetvā.

— D.2.274

Bondage [to individual existence]: through context

Sometimes the context implies it. For example where its link to *bhava* is proven by its link to *taṇhā*:

Craving you call bondage [to individual existence].

taṇhaṃ me brūsi bandhanan ti.

— S.1.8

By comparison:

Craving that leads to renewed states of individual existence

taṇhā ponobhavikā.

— S.3.26

Māra's bond/tie [to renewed states of individual existence]

Māra's bond is *mārabandhana* (S.1.24). Māra's tie is *mārasaṃyoga* (Sn.v.733). Māra's bond/tie means bondage [to individual existence].

Having overcome Māra's tie [that ties one to renewed states of individual existence], they do not come to renewed states of individual existence.

Abhibhuyya mārasaṃyogaṃ nāgacchanti punabbhavan ti.

— Sn.v.733

Māra's bond means thinking in personal terms:

By thinking in personal terms one is held captive by Māra. By not thinking in personal terms one is freed from the Maleficent One.

maññaṃāno kho bhikkhave baddho Mārassa amaññaṃāno mutto pāpimato.

— S.4.202

Illustrations: bondage [to individual existence]

Illustration

bandhanaṃ

bondage [to individual existence]

Vile creatures bound [to individual existence] by undiscernment of reality, reinforce that bondage.

Mohena adhamā sattā baddhā vaḍḍhenti bandhanaṃ

— A.2.72

Illustration

bandhanan

bondage [to individual existence]

In the [terminology of the] Noble One’s training system these five varieties of sensuous pleasure are called shackles and bondage [to individual existence].

pañcime kāmagaṇā ariyassa vinaye andū ti pi vuccanti bandhanan ti pi vuccanti.

— D.1.245

Comment:

When attachment to sensuous pleasure is powerful and unsubdued in him, it is a tie to individual existence in the low plane of existence.

tassa so kāmarāgo thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ.

— M.1.433

Illustration

bandhanā

bondage [to individual existence]

Free [from individual existence], I free [others] from bondage [to individual existence]

mutto mocemi bandhanā.

— A.4.340

Illustration

bandhanā

bondage [to individual existence]

That wise person free of bondage [to individual existence]

Taṃ dhīraṃ bandhanā muttaṃ.

— Ud.77

Illustration

bandhana

bondage [to individual existence]

The craving of a person of distracted thoughts, who is full of attachment and contemplates the loveliness [of the female body] will only develop. Such a person reinforces his bondage [to individual existence].

*Vitakkapamathitassa jantuno tibbarāgassa subhānupassino
Bhiyyo taṇhā pavaḍḍhati esa kho daḷhaṃ karoti bandhanaṃ.*

— Dh.v.349

Illustrations: bond

Illustration

bandhana

bond [to individual existence]

Seers, rid of spiritual defilement, with renewed states of individual existence destroyed, having severed the ties and bonds [to individual existence].

Samyojanabandhanacchidā anīghā khīṇapunabbhavā isī.

— S.1.191, Th.v.1234

Illustration

bandhanāni

bonds [to individual existence]

Having freed himself of all ties and bonds [to individual existence], he is attached to nothing.

Sabbasaṃyoge visajja bandhanāni sabbattha na sajjati.

— Sn.v.522

Illustration

bandhanehi

bonds

Those royal bull elephants, bound by strong thongs and bonds in the villages, towns, and capital cities, burst and break those bonds.

Yepi te bhikkhave rañño nāgā gāmanigamarājadhānīsu daḷhehi varattehi bandhanehi baddhā tepi tāni bandhanāni sañchinditvā sampadāletvā.

— A.2.33

Illustration

bandhanā

bond

Thus, indeed, there rightly comes to be deliverance from the bond, that is, from the bond of uninsightfulness into reality.

Evaṃ kira sammā bandhanā vip̐pamokkho hoti yadidaṃ avijjābandhanā.

— M.2.44

Illustration

bandhanaṃ

bond

It is as if a man having destroyed one bond should make himself another.

Seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya?.

— D.1.226

Illustrations: Māra's bond [that binds one to renewed states of individual existence]

Illustration

mārabandhanā

Māra's bond [that binds one to renewed states of individual existence]

Those who meditate, are released from Māra's bond [that binds one to renewed states of individual existence].

pamuccanti jhāyino mārabandhanā.

— S.1.24

Illustration

mārassa bandhanaṃ

Māra's bond [that binds one to renewed states of individual existence]

Having cut Māra's bond [that binds one to renewed states of individual existence]

chetrā mārassa bandhanaṃ.

— Th.v.298

Illustration

bandhanehi

bonds; bandhanaṃ, bondage; mārabandhanaṃ, Māra's bond [that binds one to renewed states of individual existence]

When Vepacitti, Lord of the Asuras, thought 'The devas are righteous, the asuras are unrighteous...' he was freed from bonds around his limbs and neck...

yadā kho bhikkhave vepacittissa asurindassa evaṃ hoti dhammikā kho devā adhammikā asurā... atha kaṇṭhapañcamehi bandhanehi muttaṃ...

But when he thought: 'The asuras are righteous, the devas are unrighteous...' he was bound by bonds around his limbs and neck...

Yadā ca kho bhikkhave vepacittissa asurindassa evaṃ hoti dhammikā kho asurā adhammikā devā... atha kaṇṭhapañcamehi bandhanehi baddhaṃ

So subtle was the bondage of Vepacitti, but even subtler is Māra's bond [that binds one to renewed states of individual existence].

evaṃ sukhumaṃ kho bhikkhave vepacittibandhanaṃ tato sukhumataraṃ mārabandhanaṃ

By thinking in personal terms one is held captive by Māra. By not thinking in personal terms one is freed from the Maleficent One.

maññaṃāno kho bhikkhave baddho Mārassa amaññaṃāno mutto pāpimato.

— S.4.202

Illustrations: minor meanings

Illustration

bandhanā

stalk

A withered leaf removed from its stalk could not become green again.

paṇḍupālāso bandhanā pamutto abhabbo haritattāya.

— Vin.1.96

Illustration

kāyabandhana

waistband

The borders of the waistband wore out.

Kāyabandhanassa anto jirati.

— Vin.2.136

Brahmacariya

Renderings

- *brahmacariya*: religious life
- *brahmacariya*: celibate life
- *brahmacariya*: celibacy
- *brahmacariya*: the practice of celibacy
- *brahmacārino*: celibate
- *abrahmacāriṇ*: not celibate

Introduction

Brahmacariya: religious life

The religious life (*brahmacariya*) is practised by all the Buddha's disciples, whether ordained or not, whether celibate or not. Thus:

1. Sakka, surrounded by nymphs called Moggallāna his *sabrahmacārī*:
 - *Sabrahmacārī me eso āyasmā mahāmoggallāno ti* (M.1.255).
2. Māra invited the Buddha to return to lay life, and called it *brahmacariyaṃ*:

'By living the religious life, by making offerings to the sacrificial fire, much merit will be heaped up by you.

Carato ca te brahmacariyaṃ agghuttaṇca juhato
Pahūtaṃ cīyate puññaṃ kiṃ padhānena kāhasi.

— Sn.v.428

Brahmacariya: celibate life

The celibate life (*brahmacariya*) is practised by all ordained disciples, and by some lay disciples. For arahants celibacy means avoiding all forms of sexuality including sexual thoughts, which is a blemish of the celibate life (*Idampi kho brāhmaṇa brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi*: see

Methuna Sutta, A.4.54).

Action noun: 'the practice of celibacy'

Brahmacariya means 'religious life', 'celibate life', or 'celibacy'. But where the context implies an action noun, it means 'the practice of celibacy.' For 'religious life' to become an action noun, it is usually paired with an action noun. For example: *Carato ca te brahmacariyaṃ* ('By living the religious life,' Sn.v.428).

So, consider three passages:

1. Austerity; the practice of celibacy; insight into the noble truths; the realisation of the Untroubled: this is supremely auspicious.

Tapo ca brahmacariyañca ariyasaccāna dassanaṃ
Nibbānasacchikiriya ca etaṃ maṅgalamuttamaṃ (Th.v.267).

2. The practice of celibacy: this they call the supreme power.

Brahmacariyaṃ etadāhu vasuttamaṃ (Sn.v.274).

3. Unrestraint of the sense faculties is an obstacle to the practice of celibacy.

indriyāsaṃvaro brahmacariyassa paripantho (A.5.136).

Illustrations

Illustration

brahmacariyaṃ

celibate life

He lives the celibate life disgruntled...lives the celibate life with delight

anabhirato... abhirato ca brahmacariyaṃ carati.

— A.3.146

Illustration

brahmacārino

celibate; brahmacariyaṃ, religious life

If, Master Gotama, the only people who fulfilled this teaching were Master Gotama himself, together with

sace hi bho gotama imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa

his bhikkhus, and

bhikkhū ca ārādhakā abhaviṃsu

bhikkhunīs, and

bhikkhuniyo ca ārādhikā abhaviṃsu

celibate men lay followers clothed in white, and

upāsakā ca gihī odātavaśanā brahmacārino ārādhakā abhaviṃsu

non-celibate men lay followers clothed in white, and

upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā abhaviṃsu

celibate women lay followers clothed in white,

upāsikā ca gihiniyo odātavaśanā brahmacāriṇiyo ārādhikā abhaviṃsu

but there were no non-celibate women lay followers clothed in white who fulfilled it, then this religious life would be deficient in that respect;

no ca kho upāsikā gihiniyo odātavaśanā kāmabhoginiyo ārādhikā abhaviṃsu evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.

— M.1.493

Illustration

abrahmacāriṇ

not celibate

And the Venerable MahāMoggallāna saw that person sitting in the midst of the assembly of bhikkhus — unvirtuous, of an unvirtuous moral nature, of foul and odious behaviour, secretive in conduct, no ascetic though pretending to be one, not celibate though pretending to be so, spiritually rotten, full of defilement, and morally decayed.

Addasā kho āyasmā mahāmoggallāno taṃ puggalaṃ dussilaṃ pāpadhammaṃ asucisaṅkassarasamācāraṃ paṭicchannakammantaṃ assamaṇaṃ samaṇapaṭiññaṃ abrahmacāriṃ brahmacāriṇapaṭiññaṃ antopūtiṃ avassutaṃ kasambujātaṃ majjhe bhikkhusaṅghassa nisinnaṃ.

— Ud.52

Illustration

brahmacariyañca

celibacy

He amongst them who was supremely devout, being unwavering in application [to his practice], refrained from sexual intercourse even in a dream.

*Yo nesaṃ paramo āsi brahmā dalhaparakkamo
Sa vāpi methunaṃ dhammaṃ supinantepi nāgamā*

Some of the wise amongst them following his religious practices praised celibacy; virtue; and also patience.

*Tassa vattamanusikkhantā idheke viññujātikā
Brahmacariyañca sīlañca khantiñcāpi avaṇṇayum.*

— Sn.v.293-294

Illustration

brahmacariyaṃ

religious life

For forty-eight years they lived the religious life as virgins.

Aṭṭhacattārīsaṃ vassāni komāraṃ brahmacariyaṃ carimṣu te.

— Sn.v.289

Illustration

brahmacariyaṃ

religious life

'Come, bhikkhu. Well explained is the teaching. Live the religious life for making a complete end of suffering.'

Svākkhāto dhammo. Cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ ti.

— Vin.1.12

Illustration

brahmacariyaṃ

religious life

According to the teaching Master Mahākaccāna teaches, it's not easy living at home to perfectly practice the religious life. How about if I shaved off my hair and beard, and went forth from the household life into the ascetic life?

Yathā yathā kho ayyo mahākaccāyano dhammaṃ deseti nayidaṃ sūkaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajeyyanti..

— Ud.57

Illustration

sabrahmacāriṃ

a companion in the religious life

One lives in spiritual discipleship under the Teacher or a companion in the religious life of the standing of a teacher

satthāraṃ vā upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ.

— D.3.284-5

Illustration

brahmacariyaṃ

religious life

"Then, headman, just like the field of middling quality are the male and female lay followers to me. To them too I explain a teaching which is excellent in the beginning, the middle, and the end, whose spirit and letter proclaim the utterly complete and pure religious life.

Seyyathāpi gāmaṇi yaṃ aduṃ khettaṃ majjhimaṃ evameva mayhaṃ upāsakaupāsikāyo. Tasempahaṃ dhammaṃ desemi ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ savyañjanaṃ kevala paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsemi.

— S.4.314-5

Illustration

brahmacariyaṃ

religious life

The Buddha said that brahmins and householders are helpful in providing bhikkhus with robe material, almsfood, abodes, and therapeutic requisites. Bhikkhus are very helpful in explaining the teaching, and proclaiming the religious life in its complete purity. Thus the religious life is lived with the help of each other (*aññamaññaṃ nissāya brahmacariyaṃ vussati*) (It.111).

Illustration

brahmacariyaṃ

religious life

Those teachings which are excellent in the beginning, the middle, and the end, whose spirit and letter proclaim the utterly complete and pure religious life.

ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevalapariipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti.

— Vin.2.96

Brāhmaṇa

Renderings

- *brāhmaṇa*: brahman (=member of the brahman social class)
- *brāhmaṇa*: Brahmanist (=adherent of the religion of the brahmans)
- *brāhmaṇa*: Brahman (=arahant, or one striving to be an arahant)

Introduction

Brāhmaṇa and the four classes: lower case

In the Buddha's time, Indian society had four classes: *khattiyas*, brahmans, *vessas*, and *suddas* (M.2.150). These four classes were not technically castes because intermarriage was still possible. Some grammarians would capitalise these groups. For example, Wikipedia says:

- 'Varna may be translated as "class," and refers to the four social classes which existed in the Vedic society, namely Brahmins, Kshatriyas, Vaishyas and Shudras.'

http://en.wikipedia.org/wiki/Caste_system_in_India

Many dictionaries say likewise. However, the Economist Style Guide supports us in saying:

- 'Indian castes are lower case italic, except for brahman, which has now become an English word and is therefore lower case roman (unless it is mentioned along with several other less familiar caste names in italic)' (www.economist.com/style-guide/capitals).

Brāhmaṇa as a religious term

In a religious context, we use the term 'Brahmanist.' Most translators would call this 'Brahman,' but we reserve capitalised 'Brahman' for arahants. Although unusual, Brahmanist is well-recognised:

- Brahmanist: an adherent of the religion of the brahmans (<https://en.wiktionary.org/wiki/Brahmanist>).

We capitalise Brahmanist in accordance with established style manuals:

- Capitalization of religious terms: Baha'i, Baptist, Brahman, Buddhist... Hindu; Hinduism, Islam; Islamic, Jewish... (U.S. Government Printing Office Style Manual, 2008).

Brāhmaṇa: Brahman (=arahant, or one striving to be an arahant)

Where *brāhmaṇa* means arahant, we capitalise it: Brahman. But sometimes *brāhmaṇa* is applied to those

still striving to be Brahmans. Two examples:

One should not strike a Brahman. [Likewise], a Brahman should not vent [wrath on his assailant]. Shame on the one who strikes a Brahman! And shame on [the Brahman] who vents [wrath on his assailant]!

*Na brāhmaṇassa pahareyya nāssa muñcetha brāhmaṇo
Dhī brāhmaṇassa hantāraṃ tato dhī y'assa muñcati.*

— Dh.v.389

This, of course, means one should not strike an arahant, and one who is striving to be an arahant should not vent his wrath.

It is not worse for a Brahman when his mind is restrained from agreeable things. The more his mind turns away from agreeable things the more his miseries subside.

*Na brāhmaṇassetadakiñci seyyo yadā nisedho manaso piyehi
Yato yato hiṃsamano nivattati tato tato sammatimeva dukkhaṃ.*

— Dh.v.390

Here again, where his miseries are still subsiding, *brāhmaṇa* means 'one striving to be a Brahman.'

Illustrations

Illustration

brāhmaṇā

brahman

Those of the four castes, *khattiyas*, brahmans, *vessas*, and *suddas*, having gone forth from the household life into the ascetic life in the teaching and training system made known by the Perfect One, give up their former names and identities and are just called 'ascetic disciples of the Sakyans' Son.'

*cattāro me vaṇṇā khattiyā brāhmaṇā vessā suddā te tathāgatappavedite dhammavinaye agāasmā
anagāriyaṃ pabbajitvā jahanti purimāni nāmagottāni samaṇā sakyaputtiyātveva saṅkhaṃ gacchantī.*

— Ud.51

Illustration

brāhmaṇā

brahman

'Prosperous countries and kingdoms rendered honour to those brahmans with garments of various colours, with beds and residences.

*Nānāratthehi vatthehi sayanehāvasatthehi ca
Phītā janapadā raṭṭhā te namassiṃsu brāhmaṇe*

'Brahmans were unpunishable, unimpeachable, protected by law. No one obstructed them in any way, even at the doors of their homes.

*Avajjhā brāhmaṇā āsum ajeyyā dhammarakkhitā
Na te koci nivāresi kuladvāresu sabbaso*

'For forty-eight years they lived the religious life as virgins. In those days the brahmans undertook the search for Vedic knowledge and virtuous conduct.

*Aṭṭhacattārīsaṃ vassāni komāraṃ brahmacariyaṃ cariṃsu te
Vijjācaraṇapariyeṭṭhiṃ acarūṃ brāhmaṇā pure*

'Brahmans did not couple with women of other [castes]. They did not buy wives. Their living together was through mutual affection, having come together for mutual pleasure.

*Na brāhmaṇā aññamagamaṃ napi bhariyaṃ kiṇiṃsu te
Sampiyeneva saṃvāsaṃ saṅgantvā samarocayūṃ.*

— Sn.v.287-290

Illustration

brāhmaṇā

brahman

If the rebirth of one's individuality occurs in a clan of brahmans, one is reckoned as a brahman.

Brāhmaṇakule ce attabhāvassa abhinibbatti hoti brāhmaṇotveva saṅkhaṃ gacchati

If the rebirth of one's individuality occurs in a clan of vessas, one is reckoned as a vessa.

Vessakule ce attabhāvassa abhinibbatti hoti vessotveva saṅkhaṃ gacchati.

— M.2.181

Illustration

brāhmaṇā

Brahmanists

'Having investigated the entire scriptural collections both of the ascetics and the Brahmanists, free of attachment to all sense impression, gone beyond all scriptural knowledge, he is blessed with profound knowledge.

*Vedāni viceyya kevalāni samaṇānaṃ yānidhatthi brāhmaṇānaṃ
Sabbavedanāsu vītarāgo sabbaṃ vedamaticca vedagū so.*

— Sn.v.529

Illustration

brāhmaṇā

Brahmanists

'He makes known [the nature of] this world [of beings] with its devas, māras, and brahmās, in the world of mankind with its ascetics and Brahmanists, its royalty and commoners, having realised it for himself through transcendent insight.'

*So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ
sayamaṃ abhiññā sacchikatvā pavedeti.*

— Sn.p.103

Illustration

brāhmaṇā

Brahman

One whose *āsavas* are destroyed, and who is free of spiritual flaws, he is what I call a Brahman.

Khīṇāsavaṃ vantadosaṃ tamahaṃ brūmi brāhmaṇan ti.

— Ud.5

BH

Bhava; Vibhava

Renderings: bhava

- *tibhavā*: three planes of existence
- *bhava*: development
- *bhava*: development of states
- *bhava*: existence
- *bhava*: individual existence
- *bhava*: state of individual existence
- *bhava*: renewed states of individual existence
- *bhava*: the [view of the] continuance of beings [at death]
- *bhavanetti*: the conduit to renewed states of individual existence

Renderings: vibhava

- *vibhava*: cessation
- *vibhava*: cessation of states
- *vibhava*: cessation of individual existence
- *vibhava*: the [view of the] cessation of beings [at death]

Introduction

Bhava: individual existence

Rendering *bhava* as 'individual existence' is justified for several reasons:

1. *Bhava* is linked to 'the way one exists' (*bhūta*):

In whatever way one exists such that there is the immediate destruction of perceptually obscuring states is the foremost state of individual existence.

Yathābhūtassa anantarā āsavānaṃ khayō hoti idaṃ bhavānaṃ aggaṇ ti.

— A.3.202

2. *Bhava* is linked to an [absolute] Selfhood (*atta*):

Some people are revolted, appalled, and disgusted by individual existence. They long for the cessation of individual existence, saying, 'When that [absolute] Selfhood is annihilated, destroyed, and does not exist with the demise of the body at death, this is peaceful, this is sublime, this is reality.'

bhaveneva kho paneke aṭṭiyamānā harāyamāsā jigucchamānā vibhavaṃ abhinandanti yato kira bho ayaṃ attamaṃ kāyassa bhedaṃ parammaraṇā ucchijjati vinassati na hoti parammaraṇā etaṃ santaṃ etaṃ paṇītaṃ etaṃ yathāvanti.

— It.44

3. *Bhava* is linked to the stream of sense consciousness (*viññāṇaṃ*):

The stream of sense consciousness is established in the low plane of existence. In this way renewed states of individual existence and rebirth occur in the future.... This, Ānanda, is what is implied by the term 'individual existence.'

Hīnāya dhātuyā viññāṇaṃ patiṭṭhitaṃ. Evaṃ āyatiṃ punabbhavābhiniḍḍanti hoti... evaṃ kho ānanda bhavo hoti ti.

— A.1.223-4

That the stream of sense consciousness is equivalent to the individual (*purisa*) is seen here:

He comes to know man's stream of sense consciousness as an unbroken stream that is established in both this world and the world beyond.

purisassa ca viññāṇasotaṃ pajānāti ubhayato abbocchinnaṃ idha loke patiṭṭhitaṃ ca paraloke patiṭṭhitaṃ ca.

— D.3.105

4. *Bhava* is linked to *puggala*:

And what is the carrier of the burden. The person, one should reply, this Venerable of such a name and clan. This is called the carrier of the burden. And what is the taking up of the burden? It is this craving that leads to renewed states of individual existence.

Katamo ca bhikkhave bhārahāro puggalotissa vacanīyaṃ yo'yaṃ āyasmā evannāmo evaṃgotto ayaṃ vuccati bhikkhave bhārahāro. Katamaṃ ca bhikkhave bhārādānaṃ yāyaṃ taṇhā ponobhavikā.

— S.3.25-6

Bhavadiṭṭhi and vibhavadiṭṭhi: outline

The two views concerning *bhava* are:

The view of the continuance of beings [at death] and the view of the cessation of beings [at death]

dvemā bhikkhave diṭṭhiyo bhavadiṭṭhi ca vibhavadiṭṭhi ca.

— M.1.65

Commentary: *Tattha bhavadiṭṭhī ti sassatadiṭṭhi. Vibhavadiṭṭhī ti ucchedadiṭṭhi.*

The two views can be illustrated as follows:

Vibhavadiṭṭhi: cessation of beings [at death]

The view of the cessation of beings [at death] is illustrated in this quote:

There are some ascetics and Brahmanists who are annihilationists. They assert the annihilation, destruction, and cessation of beings [at death]

santi bhikkhave eke samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

— D.1.34

Bhavadiṭṭhi: continuance of beings [at death]

The view of the continuance of beings [at death] is illustrated in this quote:

Bhikkhus, there are some ascetics and Brahmanists who speculate about the future and who hold dogmatic views concerning the future, who make various assertions about the future. They assert that the [absolute] Selfhood is perceptive... unperceptive... neither perceptive nor unperceptive and unimpaired after death

santi bhikkhave eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti.

Saññī... asaññī... nevasaññīnāsaññī attā hoti arogo parammaraṇā ti ittheke abhivadanti.

— M.2.228

Tibhavā: three planes of existence

The universe is comprised of three planes of existence (*dhātu*), which are named according to two systems:

1. the low plane of existence, the middle plane of existence, and the high plane of existence, or,

hīnadhātu majjhimadhātu paṇītadhātu (D.3.215), or,

2. the sensuous plane of existence, the refined material plane of existence, and the immaterial plane of existence

kāmadhātu... rūpadhātu... arūpadhātu (A.1.224).

Illustrations: planes of existence

Illustration

tibhavā

three planes of existence

He is entirely detached from the three planes of existence.

tibhavābhiniṣṣaṭo.

— Th.v.1089

Illustration

tibhavā

three planes of existence

The three planes of existence are ravaged [by old age and death].

tibhavā upaddutā.

— Th.v.1133

Illustrations: existence and cessation of existence

Illustration

bhavā

individual existence

On account of individual existence there is birth, and for one who has come to be there is old age and death.

bhavā jāti bhūtaṃ jarāmaraṇaṃ ti.

— M.1.6

Illustration

bhava

individual existence

Sirs, though living in a generation that finds enjoyment, pleasure, and satisfaction in individual existence, he has eradicated individual existence together with its origin.

Bhavarāmāya vata bho pajāya bhavaratāya bhavasammuditāya samūlaṃ bhavaṃ udabbhī ti.

— M.1.330

Illustration

bhavā

[renewed] states of individual existence

I have abandoned my wrong view [of reality]. All [renewed] states of individual existence are obliterated. I [now] sacrifice to the fire which merits a gift: I revere the Perfect One.

*Micchādīṭṭhi pahīnā me bhavā sabbe vidālītā
Juhāmi dakkhiṇeyyaggaṃ namassāmi tathāgataṃ.*

I have abandoned all states of undiscernment of reality. Craving for states of individual existence is obliterated. The round of birth and death is destroyed. There are now [for me] no renewed states of individual existence.

*Mohā sabbe pahīnā me bhavataṇhā padālītā
Vikkhīṇo jātisaṃsāro natthi dāni punabbhavo ti.*

— Th.v.343-344

Illustration

bhavāya

individual existence; vibhavāya, cessation of individual existence

A person for whom there is no attachment, who, knowing the nature of reality [according to reality], is not attached; and who has no craving for either individual existence or the cessation of individual existence.

*Yassa nissayatā natthi ñatvā dhammaṃ anissito
Bhavāya vibhavāya vā taṇhā yassa na vijjati.*

— Sn.v.856

Illustration

bhavo

individual existence

— Bhante, it is said: 'Individual existence, individual existence'

bhavo bhavo ti.

(...) On what grounds is there individual existence?

kittāvatā nu kho bhante bhavo hotī ti?

— If there were no deed that produced karmic consequences in

the sensuous plane of existence

kāmadhātuvepakkaṇca kammaṃ

the refined material plane of existence

rūpadhātuvepakkaṇca kammaṃ

the immaterial plane of existence

arūpadhātuvepakkaṇca kammaṃ

would there be discerned (*paññāyethā*) any

individual existence in the sensuous plane of existence

kāmaabhavo

individual existence in the refined material plane of existence

rūpaabhavo

individual existence in the immaterial plane of existence

arūpaabhavo

— No, bhante.

— Thus Ānanda,

the [field of] operation of the karmic mechanism is the field

kammaṃ khettaṃ

the stream of sense consciousness, the seed

viññāṇaṃ bījaṃ

craving, the moisture

taṇhā sneho.

For beings (*sattānaṃ*) obstructed by uninsightfulness into reality (*avijjānīvaraṇānaṃ*) and tethered [to individual existence] by craving (*taṇhāsaṃyojanānaṃ*) the stream of sense consciousness (*viññāṇaṃ*) is established (*patiṭṭhitaṃ*) in

the low plane of existence

hīnāya dhātuyā

the middle plane of existence

majjhimāya dhātuyā

the high plane of existence

paṇītāya dhātuyā

In this way renewed states of individual existence and rebirth occur in the future

evaṃ āyatīṃ punabbhavābhiniḍḍatti hoti.

This, Ānanda, is what is implied by the term 'individual existence'

evaṃ kho ānanda bhavo hotī ti.

— A.1.223-4

Illustration

bhava

individual existence

Man is bound to individual existence,

bhavasatto loko

Is afflicted by individual existence,

bhavapareto

Yet takes delight in individual existence.

bhavamevābhinandati

But what he takes delight in is fearsome.

Yadabhinandati taṃ bhayaṃ

And that which he fears is existentially void.

yassa bhāyati taṃ dukkhaṃ.

It is to abandon individual existence

bhavavippahānāya kho

That this religious life is lived.

panidaṃ brahmacariyaṃ vussati.

— Ud.32-3

Illustration

bhavassa

individual existence; bhavena, [states of] individual existence

Whatever ascetics and Brahmanists have said that deliverance from individual existence is through [states of] individual existence

bhavena bhavassa vipkamokkhamāhaṃsu

None of them, I declare, are freed from individual existence

sabbe te avipkamuttā bhavasmā ti vadāmi.

Whatever ascetics and Brahmanists have said that

ye vā pana keci samaṇā vā brāhmaṇā vā

Deliverance from individual existence is through the cessation of [states of] individual existence

vibhavena bhavassa nissaraṇamāhaṃsu

None of them, I declare

sabbe te

Have escaped individual existence

anissaṭṭā bhavasmā ti vadāmi.

— Ud.33

Comment:

Bhavena and *vibhavena* are parenthesised to help make sense. Otherwise the sutta would say that 'Whatever ascetics and Brahmanists have said that deliverance from individual existence is through the ending of individual existence, none of them, I declare have escaped individual existence.' This would be perplexing, given that the ending of individual existence is *nibbāna* (*bhavanirodho nibbānaṃ* A.5.9).

The sutta means that the end of individual existence is not brought about by ending any particular state of existence. The next excerpt says that the end of individual existence is accomplished through abandoning craving (*bhavataṇhā pahīyati*).

Illustration

bhavā

states of individual existence; *vibhavaṃ* cessation of individual existence.

Whatever states of individual existence there are

ye hi keci bhavā

In any way, anywhere

sabbadhi sabbatthatāya

All these states of individual existence are unlasting

sabbe te bhavā aniccā

Existentially void, destined to change

dukkhā vipariṇāmadhammā

On perceiving this according to reality with perfect penetrative discernment

evametaṃ yathābhūtaṃ sammappaññāya passato

he abandons craving for states of individual existence

bhavataṇhā pahīyati

But he does not long for the cessation of individual existence.

vibhavaṃ nābhinandati

With the destruction of all forms of craving

sabbaso taṇhānaṃ khayā

Comes the complete passing away and ending [of originated phenomena], the Untroubled

asesavirāganirodho nibbānaṃ.

For that bhikkhu who has realised the Untroubled

tassa nibbutassa bhikkhuno

Free of grasping

anupādānā

There are no renewed states of individual existence

punabbhavo na hoti.

— Ud.33

Illustration

bhava

individual existence

For the bhikkhu of peaceful mind who has destroyed craving for states of individual existence, the round of birth and death is destroyed. For him there are no renewed states of individual existence.

*Ucchinnabhavataṇhassa santacittassa bhikkhuno
Vikkhīṇo jātiśamsāro natthi tassa punabbhavo ti.*

— Ud.46

Illustration

bhava

individual existence; bhava, [states of] individual existence; vibhava, cessation of [states of] individual existence

Seeing the danger of individual existence

bhavevāhaṃ bhayaṃ disvā

When searching for either [states of] individual existence or the cessation of [states of] individual existence,

bhavañca vibhavesinaṃ

I did not welcome individual existence,

bhavaṃ nābhivadiṃ

Nor rejoice in or grasp anything.

kiñci nandiñca na upādiyin ti.

— M.1.330

Illustration

bhavā

[renewed] states of individual existence

I have abandoned my wrong view [of reality]. All [renewed] states of individual existence are obliterated.

Micchādittṭhi pahīnā me bhavā sabbe vidālitā.

— Th.v.343-344

Illustration

bhava

states of individual existence

Bhikkhus, there are these three quests. What three?

the quest for sensuous pleasure

kāmesanā

the quest for states of individual existence

bhavesanā

the quest for a religious life

brahmacariyesanā.

— S.5.55

Illustration

bhavā

states of individual existence: bhavo, individual existence

There are three states of individual existence

tayo me āvuso bhavā

individual existence in the sensuous plane of existence

kāmabhavo

individual existence in the refined material plane of existence

rūpabhavo

individual existence in the immaterial plane of existence

arūpabhavo

With the origination of grasping comes the origination of individual existence

upādānasamudayā bhavasamudayo

With the ending of grasping comes the ending of individual existence

upādānanirodhā bhavanirodho

The practice leading to the ending of individual existence is the noble eightfold path (M.1.50).

Illustration

bhava

individual existence; bhavanetti, the conduit to renewed states of individual existence

The four noble truths have been awakened to and penetrated.

Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ... dukkhanirodhagāminī paṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ

Craving for states of individual existence has been eradicated

ucchinnā bhavataṇhā

The conduit to renewed states of individual existence has been destroyed

khīṇā bhavanetti

There are now [for me] no renewed states of individual existence

natthi dāni punabbhavo ti.

— D.2.91

Illustration

bhavanetti

the conduit to renewed states of individual existence

The fondness, attachment, spiritually fettering delight, craving, clinging, grasping, obstinate adherence, stubborn attachment, and identification in regards to bodily form: this is called the conduit to renewed states of individual existence.

rūpe kho rādha yo chando yo rāgo yā nandi yā taṇhā ye upayūpādānā cetaso adhiṭṭhānābhinivesānusayā ayaṃ vuccati bhavanetti.

— S.3.191

Illustration

bhavanettiko

the conduit to renewed states of individual existence

The body of the Perfect One stands with the conduit to renewed states of individual existence cut.

Ucchinnabhavanettiko bhikkhave tathāgatassa kāyo tiṭṭhati.

— D.1.46

Illustrations: cessation; continuance; development

Illustration

vibhavaṃ

cessation

There are some ascetics and Brahmanists who are annihilationists. They assert the annihilation, destruction, and cessation of beings [at death]

ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

— D.1.34

Illustration

vibhavā

cessation

When a bhikkhu has profoundly understood what is brought about as such,

sa ve bhūtapariñño

Being free of craving for all states of individual existence,

so vītataṇho bhavābhava

With the cessation of what is brought about [at death]

bhūtaṃ vibhavā

He comes not to renewed states of individual existence

bhikkhu nāgacchati punabbhavan ti.

— It.44

Illustration

vibhavaṃ

cessation

Knowing the arising and cessation of the world [of phenomena] [according to reality], our minds will be imbued with that perception.

*Lokassa sambhavañca vibhavañca ñatvā
taṃ saññā paricitañca no cittaṃ bhavissati.*

— A.5.107

Illustration

bhavāya

development of states; vibhavāya, cessation of states

He knows that, 'If I were to direct this detached awareness so purified and refined to the state of awareness of boundless space etc, and to develop my mind accordingly, thus this detached awareness supported and fuelled by this would remain for a very long time.

*imaṃ ce ahaṃ upekkhaṃ evaṃparisuddhaṃ evaṃpariyodātaṃ ākāśānañcāyatanaṃ upasaṃhareyyaṃ
tadanudhammañca cittaṃ bhāveyyaṃ evaṃ ayaṃ upekkhā tannissitā tadupādānā ciraṃ
dīghamaddhānaṃ tiṭṭheyya.*

He knows that, 'If I were to direct this detached awareness so purified and refined to the state of awareness of boundless space etc, and to develop my mind accordingly, that would be something originated.

*So evaṃ pajānāti imaṃ ce ahaṃ upekkhaṃ evaṃparisuddhaṃ evaṃpariyodātaṃ ākāśānañcāyatanaṃ
upasaṃhareyyaṃ tadanudhammañca cittaṃ bhāveyyaṃ saṅkhatametaṃ.*

He does not undertake, nor is he intent upon the development or cessation of states. So doing, he does not grasp anything in the world [of phenomena].

*So neva taṃ abhisañkharoti nābhisañcetayati bhavāya vā vibhavāya vā. So anabhisañkharonto
anabhisañcetayanto bhavāya vā vibhavāya vā na kiñci loke upādiyati.*

— M.3.244

Bodhi: He does not form any condition or generate any volition tending towards either being or non-being.

Horner: He therefore neither constructs nor thinks out for becoming or for de-becoming.

Illustration

bhavāya

development; vibhavāya, cessation

Penetrative discernment arises from effort [in proper contemplation]. Without effort [in proper contemplation] penetrative discernment is destroyed. Recognising these two paths to the development and cessation [of wisdom], let a man so conduct himself that his wisdom increases.

Yogā ve jāyati bhūri ayogā bhūrisaṅkhayo

Etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca

Tathattānaṃ niveseyya yathā bhūri pavaḍḍhati.

— Dh.v.282

Illustration

vibhavaṃ

[view of the] cessation of beings [at death]; bhavañ: the [view of the] continuance of beings [at death]

He who has realised the Untroubled via a path made by himself, who has overcome his unsureness [about the significance of the teaching], abandoned the [view of the] cessation of beings [at death] and the [view of the] continuance of beings [at death], who has fulfilled [the religious life], who has destroyed renewed states of individual existence: he is a bhikkhu.

Pajjena katena attanā parinibbānagato vitiṇṇakaṅkho vibhavañca bhavañca vippahāya

Vusitavā khiṇapunabbhavo sa bhikkhu.

— Sn.v.514

Illustrations: existence

Illustration

bhavaṃ

existence

Having arisen in human existence just once more, he then puts an end to suffering.

ekaññeva mānusakam bhavam nibbattetvā dukkhassantaṃ karoti.

— A.1.234

Illustration

bhavo

existence

Existence as a human being, too, was successfully obtained

mānuso ca bhavobhirādhito.

— Th.v.258-259

Illustration

bhave

existence

Having thrust away spiritually fettering delight and attachment regarding these things, your stream of sense consciousness would not remain in existence.

Etesu nandiṇca nivesanaṇca panujja viññāṇaṃ bhave na tiṭṭhe.

— Sn.v.1055

Bhavābhava

Renderings

- *bhavābhava*: renewed states of individual existence
- *bhavābhava*: various states of individual existence
- *bhavābhava*: any state of individual existence
- *bhavābhava*: all states of individual existence
- *bhavābhava*: from one state of individual existence to another

Introduction

Bhavabhava: in verse

The term *bhavābhava* occurs 20 times in the scriptures, always in poems, except for one passage in the *Madhupiṇḍika Sutta* which is so lyrical as to be practically verse, which begins:

[I proclaim] a doctrine, friend, such that in the world [of beings] with its devas, māras, and brahmās, in the world of mankind with its ascetics and Brahmanists, its royalty and commoners, one does not abide quarrelling with anyone in the world.

Yathāvādī kho āvuso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke vigayha tiṭṭhati.

— M.1.108

Norman's renderings

Norman regards *bhavābhava* as 'rhythmical lengthening for *bhavabhava* = repeated existence, various existences,' and not as *bhava* + *abhava* (GD.n.496).

He translates it as:

- existences (Sn.v.776).
- different existences (Sn.v.786; Sn.v.801).
- various existences (Sn.v.877; Th.v.661).
- one existence after another (Sn.v.901).
- various kinds of existence (Sn.v.1060; Sn.v.1068).

In Sn.v.776 he treats *bhavesu* and *bhavābhavesu* as near synonyms:

- *bhavesu*: for existences
- *bhavābhavesu*: for various existences

PED's renderings

Duroiselle says the purpose of repetition is to express plurality, totality, distribution, variety, multiplicity, etc (PGPL, Para.610). PED accordingly renders *bhavābhava* as 'this or that life, any form of existence, some sort of existence.'

Illustrations: renewed states of individual existence

Illustration

bhavābhava

renewed states of individual existence

Fallen in time into the power of time, becoming subject to renewed states of individual existence, men come to suffering. Those men grieve in this world.

*Kāle kālavasaṃ pattā bhavābhavavasaṃ gatā
Narā dukkhaṃ nigacchanti tedha socanti māṇavā.*

— Th.v.661

- Norman: Come in time into the power of time, subject to various existences, men come to grief.

Illustrations: various states of individual existence

Illustration

bhavābhavesu

various states of individual existence

I see people in turmoil in the world, overcome by craving for states of individual existence, wretched characters wailing in the face of death, not free of craving for various states of individual existence.

*Passāmi loke pariphandamānaṃ pajaṃ imaṃ taṇhāgataṃ bhavesu
Hinā narā maccumukhe lapanti avitatanhāse bhavābhavesu.*

— Sn.v.776

- Norman: I see in the world this race [of mortals] floundering, obsessed with craving for existences. Base men wail in the jaws of death, with craving for various existences unallayed.

Illustration

bhavābhavesu

various states of individual existence

Dependent on ascetic practices and self-mortification, or on what is seen, heard, sensed, [or cognised], with raised voices they wail for spiritual purity, not free of craving for various states of individual existence.

*Tapūpanissāya jigucchitaṃ vā atha vāpi diṭṭhaṃ vā sutaṃ mutaṃ vā
Uddhaṃsarā suddhimanutthunanti avītataṇhāse bhavābhavesu.*

— Sn.v.901

- Norman: their craving for one existence after another not gone

Illustration

bhavābhavesu

various states of individual existence

For because one has not gained perfection [of transcendent insight], one does unvirtuous deeds from undiscernment of reality in renewed states of individual existence.

Avyositattā hi bhavābhavesu pāpāni kammāni karoti mohā.

— Th.v.784-5, M.2.73

- Norman: for because of not gaining the end in various existences (men) do evil actions from delusion.
- Horner: Not being accomplished in this becoming or that, they do evil deeds from delusion.

Illustrations: any state of individual existence

Illustration

bhavābhavāya

any state of individual existence

Those in whom there is no craving for anything in the world, in relation to any state of individual existence in this world or the world beyond, to them, at the right time, a brahman who is looking for merit should bestow an offering; he should offer them a gift.

*Yesaṃ taṇhā natthi kuhiñci loke bhavābhavāya idha vā huraṃ vā
Kālena tesu havyaṃ pavecche yo brāhmaṇo puññapekko yajetha.*

— Sn.v.496

Norman: But those in whom there is no craving for anything in the world, for various existences in this world or the next....

Illustration

bhavābhavāya

any state of individual existence

Whatever you know, above, below, across, and also in the middle, knowing this to be a bond [to individual existence] in the world, do not foster craving for any state of individual existence.

*Yaṃ kiñci sampajānāsi uddhaṃ adho tiriyañcāpi majjhe:
Etaṃ viditvā saṅgoti loke bhavābhavāya mākāsi taṇhan ti.*

— Sn.v.1068

- Norman: do not make craving for various kinds of existences

Illustration

bhavābhavesu

about any state of individual existence

One who is spiritually purified conceives no dogmatic view about any state of individual existence in the world.

Dhonassa hi natthi kuhiñci loke pakappitā diṭṭhi bhavābhavesu.

— Sn.v.786

Norman: A purified man does not indeed form a view anywhere in the world in respect of different existences.

Illustration

bhavābhavāya

for any state of individual existence

One with no aspiration for any state of individual existence in either world, this world or the world beyond,

Yassūbhayante paṇidhīdha natthi bhavābhavāya idhavā huraṃ vā.

— Sn.v.801

Norman: If anyone has made no resolve in respect of both ends here, for the sake of different existences here or in the next world

Illustration

bhavābhavāya

any state of individual existence

The wise man is not involved with any state of individual existence.

bhavābhavāya na sameti dhīro ti.

— Sn.v.877

- Norman: The wise man does not go to various [renewed] existences.

Illustrations: all states of individual existence

Illustration

bhavābhavā

all states of individual existence

And whatever man here is wise, one who is blessed with profound knowledge, who has freed himself from this [wretched] bondage to all states of individual existence, he is free of craving, rid of spiritual defilement, and free of expectations [in regard to both this world and the world beyond]. He has overcome birth and old age, I declare.

*Vidvā ca yo vedagū naro idha bhavābhavā saṅgamimaṃ visajja
So vitataṇho anīgho nirāso atāri so jāti jaranti brūmiti.*

— Sn.v.1060

- Norman: And whatever man here is knowing and has knowledge, giving up this attachment to various kinds of existence, he, I declare, with craving gone, without affliction, and without desire, has crossed over birth and old age.
- This [wretched] bondage: 'This' (*imaṃ*) has 'a touch of (often sarcastic) characterisation,' says PED (sv *Ayaṃ*). DOP (sv *Idaṃ*) says: 'such, like that (often implying contempt).'

Illustration

bhavābhavā

various states/all states of individual existence

Beings who are tethered [to individual existence] by the tie of craving, whose minds are attached to various states of individual existence... [Such] beings follow the round of birth and death, and go to rebirth and death.

*Taṇhāyogena saṃyuttā rattacittā bhavābhavā...
Sattā gacchanti saṃsāraṃ jātimaraṇagāmino.*

Those who have abandoned craving, being free of craving for all states of individual existence, are those in the world who have reached the Far Shore, having accomplished the destruction of perceptually obscuring states.

*Ye ca taṇhaṃ pahatvāna vītataṇha bhavābhavā
Te ca pāragatā loke ye pattā āsavakkhayan ti.*

— It.50

Illustration

bhavābhava

all states of individual existence

Free of craving for all states of individual existence

bhavābhava vītataṇhaṃ.

— M.1.108

- Bodhi: free from craving for any kind of being
- Horner: void of craving for becoming and non-becoming

Illustration

bhavābhava

with all states of individual existence

Those who have abandoned both sensuous yearning and anger, whose minds are at peace with all states of individual existence

Kāmakopappahīnā ye santacittā bhavābhava.

— Th.v.671

Comment:

- Norman: whose minds are calm in various existences
- The bhikkhu who has realised the Untroubled (*tassa nibbutassa bhikkhuno*) abandons craving for states of individual existence (*bhavataṇhā pahīyati*) but does not long for the cessation of individual existence (*vibhavaṃ nābhinandati*, Ud.32-3). So, peaceful with any state of individual existence.

Illustrations: from one state of individual existence to another

Illustration

bhavābhavaṃ

from one state of individual existence to another

Repeatedly, led on [by uninsightfulness into reality] from one state of individual existence to another in the sphere of personal identity, not transcending personal identity, they pursue birth and death.

Kālaṃ kālaṃ bhavābhavaṃ sakkāyasmīṃ purakkhatā avitivattā sakkāyaṃ jātimaraṇasārino.

— Thī.v.199

Illustration

bhavābhavaṃ

from one state of individual existence to another

Having acquiesced in [the perception of] time, are [by uninsightfulness into reality] led on within the round of birth and death from one state of individual existence to another.

Kālaṃ gatiṃ bhavābhavaṃ saṃsārasmiṃ purakkhatā.

— A.3.69

- Bodhi: 'plunged headlong into saṃsāra, [into] time, destination, and existence upon existence.'

Bhāra

Renderings

- *bhāra*: responsibility
- *bhāra*: load
- *bhāra*: burden

Illustrations

Illustration

bhāraṃ

responsibility

Two fools: he who shoulders a responsibility that does not fall to him, and he who shirks a responsibility that falls to him.

dveme bhikkhave bālā. Katame dve? yo ca anāgataṃ bhāraṃ vahaṭi yo ca āgataṃ bhāraṃ na vahaṭi. Ime kho bhikkhave dve bālāti.

— A.1.84

Illustration

bhāraṃ

responsibility

The mother carries the foetus in her womb for nine or ten months with much anxiety for the heavy responsibility.

Tamenaṃ bhikkhave mātā nava vā dasa vā māse gabbhaṃ kucchinā pariharati mahatā saṃsayena garumbhāraṃ

Then after nine or ten months, the mother gives birth with much anxiety for the heavy responsibility.

Tamenaṃ bhikkhave mātā navannaṃ vā dasannaṃ cā māsānaṃ accayena vijāyati mahatā saṃsayena garumbhāraṃ.

— M.1.266

Illustration

bhārassa

load

One greases an axle only for the sake of transporting a load.

Seyyathā vā pana akkhaṃ abbhañjeyya yāvadeva bhārassa nitraṇatthāya.

— S.4.177

Illustration

bhāraṃ

load

A man came carrying a load of water.

atha puriso āgaccheyya udakabhāraṃ ādāya.

— M.3.95

Illustration

khāribhāro

load

Conceit, O brahman, is your shoulder-load.

Māno hi te brāhmaṇa khāribhāro.

— S.1.169

Illustration

bhāro

burden

And how is the bhikkhu a Noble One whose banner is lowered, whose burden [of the five grasped aggregates] is laid down, who is emancipated [from individual existence]?

Kathaṇca bhikkhave bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti?

In this regard a bhikkhu has abandoned self-centredness.

Idha bhikkhave bhikkhuno asmimāno pahīno hoti.

— M.1.139

Illustration

bhāro

burden

And what is the burden? The five grasped aggregates, one should reply

Katamo ca bhikkhave bhāro pañcupādānakkhandhātissa vacanīyaṃ.

— S.3.26

Illustration

bhāra

burden

When the conduit to renewed states of individual existence is destroyed in this lifetime in accordance with truth, there is no fear of death, which is like casting off a burden..

*Khīṇāya bhavanettiyā diṭṭhe dhamme yathātathe
Na bhayaṃ maraṇe hoti bhāranikkhepane yathā.*

— Th.v.708

Bhūta

Renderings

- *bhūta*: brought about
- *bhūta*: what is brought about
- *bhūta*: brought into existence
- *bhūta*: true

Introduction

Past participles: past and passive

Bhūta is the past participle of *bhavati*. Duroiselle says past participles are principally of past and passive meaning (PGPL, para.360). Therefore we render *bhūta* as 'brought about.'

The bhūtamidan ti reflection

Bhūta is of particular interest because it is the basis of this reflection:

— Bhikkhus, do you see, 'This is brought about?'

bhūtamidan ti bhikkhave passathā ti?

— Yes, bhante

— Bhikkhus, do you see: 'It is arisen with that as its nourishing condition'?

tadāhārasambhavan ti bhikkhave passathā ti?

— Yes, bhante

— Bhikkhus, do you see: 'With the ending of that nourishing condition, what is brought about is destined to cease'?

tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhamman ti bhikkhave passathā ti?

— Yes, bhante (M.1.260).

Illustrations

Illustration

bhūtaṃ

what is brought about

How do those who are clear-sighted see [the nature of reality]?

Kathañca bhikkhave cakkhumanto passanti?

In this regard a bhikkhu sees what is brought about as what is brought about.

Idha bhikkhu bhūtaṃ bhūtato passati

Seeing what is brought about thus, he applies himself to disillusionment with what is brought about, to non-attachment to what is brought about, and to the ending of what is brought about.

bhūtaṃ bhūtato disvā bhūtassa nibbidāya virāgāya nirodhāya paṭipanno hoti.

This is what the Blessed One said, and in connection with which he added:

Etamatthaṃ bhagavā avoca. Tatthetaṃ iti vuccati

Those who see what is brought about as what is brought about,

ye bhūtaṃ bhūtato disvā

Transcending what is brought about,

bhūtassa ca atikkamā

Are liberated [from perceptually obscuring states] according to reality

yathābhūte vimuccanti

Having destroyed craving for states of individual existence

bhavataṇhāparikkhayā

When a bhikkhu has profoundly understood what is brought about as such,

sa ve bhūtapariñño

Being free of craving for all states of individual existence,

so vīтатаṇho bhavābhave

With the cessation of what is brought about [at death]

bhūtassa vibhavā

He comes not to renewed states of individual existence

bhikkhu nāgacchati punabbhavan ti.

— It.44

Illustration

bhūtassa

brought about

If the visual sense is operational and visible objects come into its range, and there is an operative interaction between them, then the appropriate class of advertence is manifested.

ajjhattikañce cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti tajjo ca samannāhāro hoti evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti

The bodily form in whatever is thus brought about comprises the aggregate of grasped bodily form.

Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpūpādānakkhandhe saṅgahaṃ gacchati.

— M.1.191

Illustration

bhūtaṃ

brought about

Those who see what is brought about as what is brought about, transcending what is brought about, are liberated [from perceptually obscuring states] according to reality, having destroyed craving for states of individual existence.

*Ye bhūtaṃ bhūtato disvā bhūtaṃ ca atikkamā
Yathābhūte vimuccanti bhavataṇhāparikkhayā.*

— It.44

Illustration

bhūtaṃ

brought about

— 'Had it not been, it would not have been "mine." It will be not; not "mine" will it be.'

no c'assa no ca me siyā na bhavissati na me bhavissati.

That which is, that which is brought about, that I abandon.

Yadatthi yaṃ bhūtaṃ taṃ pajahāmīti.

— A.4.75

Illustration

bhūtaṃ

brought about

What is born, brought about, arisen, produced, originated, unenduring, conjoined with old age and death, a hotbed of illnesses, easily destroyed, having existential nourishment as its support and source: it is not fit to be delighted in.

Jātaṃ bhūtaṃ samuppannaṃ kataṃ saṅkhatamaddhuvam

Jarāmaraṇasaṅghātaṃ rogaṇiḍḍhaṃ pabhaṅguṇaṃ

Āhāranettippabhavaṃ nālaṃ tadabhinandituṃ.

— It.37

Illustration

bhūtaṃ

brought about

From whatever is brought about, originated, dependently arisen, the ending [of originated phenomena] is the deliverance.

Yaṃ kho pana kiñci bhūtaṃ saṅkhatam paṭiccasamuppannaṃ nirodho tassa nissaraṇaṃ.

— It.61

Illustration

bhūtā

brought about

That view is brought about, contrived, thought out, and dependently arisen.

sā kho panesā diṭṭhi bhūtā saṅkhatā cetayitā paṭiccasamuppannā.

— A.5.186-7

Illustration

bhūtaṃ

brought about

How could it be that what is born, brought about, originated, destined to decay, not decay? It is not possible.

Taṃ kutettha bhikkhave labbhā yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ taṃ vata mā palujjīti netaṃ tṭhānaṃ vijjati.

— S.5.164

Illustration

bhūtānaṃ

brought into existence

Bhikkhus, there are these four kinds of existential nourishment for the maintenance of beings that have been brought into existence and for the assistance of those about to arise [into new existence]. What four?

Cattārome bhikkhave āhārā bhūtānaṃ vā sattānaṃ tṭhitiyā sambhavesīnaṃ vā anuggahāya.

— S.2.101

Comment:

Norman views *sambhavesīnaṃ* as the future active participle in *-esin* (Elders Verses I, n.527), to be translated with the words 'about to.'

Illustration

bhūtā

true

That makes ten teachings which are true, factual, correct, not incorrect, not mistaken, fully awakened to by the Perfect One.

Iti ime dasa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

— D.3.272-3

M

Manosañcetanāhāro

Renderings

- *manosañcetanāhāro*: the existential nourishment of mental intentionality

Introduction

Existential nourishment

There are these four kinds of existential nourishment for the maintenance of beings that have been brought into existence and for the assistance of those about to arise [into new existence]

Cattāro... āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā sambhavesīnaṃ vā anuggahāya.

1. physical food, gross or subtle

kabalīṅkāro āhāro oḷāriko vā sukhumo vā

2. secondly, sensation;

phasso dutiyo

3. thirdly, mental intentionality;

manosañcetanā tatiyā

4. fourthly, the stream of sense consciousness

viññāṇaṃ catutthaṃ (M.1.48).

Comment:

Norman views *sambhavesīnaṃ* as the future active participle in *-esin* (Elders Verses I, n.527), to be translated with the words 'about to.'

Manosañcetanāhāro: red-hot charcoal pit simile

The scriptures hardly clarify the meaning of *manosañcetanāhāro*. For example, the *Puttamaṃsa Sutta* says it can be compared to a man being dragged reluctantly towards a red-hot charcoal pit, but it is not clear which aspect of the simile is illustrative of *manosañcetanāhāro*. We therefore look elsewhere for an explanation.

Sañcetanā: classification systems

Sañcetanā is classified according to either objects or means, as follows:

1. intentionality concerning visible objects, audible objects, smellable objects, tasteable objects, tangible objects, and mentally known objects

*rūpasañcetanā saddasañcetanā gandhasañcetanā rasasañcetanā phoṭṭhabbasañcetanā
dhammasañcetanā* (D.2.309).

2. intentionality by way of body, speech, and mind

kāyasañcetanā, vacīsañcetanā manosañcetanā (S.2.40).

The latter classification occurs in the following passage:

When there is the body, then on account of bodily intentionality, pleasure and pain arise for oneself;

Kāye vā hānanda sati kāyasañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ

When there is speech, then on account of verbal intentionality, pleasure and pain arise for oneself;

vācāya vā hānanda sati vacīsañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ

When there is the mind, then on account of mental intentionality, pleasure and pain arise for oneself—and with uninsightfulness into reality as the necessary condition.

mane vā hānanda sati manosañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ avijjāpaccayā ca.

— S.2.40

Manosañcetanāhāro and taṇhā

The *Puttamaṃsa Sutta* links mental intentionality to *taṇhā*, saying that:

When the existential nourishment of mental intentionality is profoundly understood, the three kinds of craving are profoundly understood.

manosañcetanāya bhikkhave āhāre pariññāte tisso taṇhā pariññātā honti.

— S.2.100

Thus *manosañcetanā* is somehow associated with *taṇhā*.

Mental intentionality within *taṇhā*

Taṇhā is practically an existential nourishment, because 'when a being has laid down this [wretched human] body but is not yet possessed of another body, I declare that it is fuelled by *taṇhā*.' The full quotation is given below in the Illustrations.

That *taṇhā* implies mental intentionality is seen in the *Taṇhājālīnī Sutta* (A.2.212-3) which says that thoughts of 'I am' are 'imbued with *taṇhā*' (*taṇhāvicaritāni*), for example, the thoughts "I am here," "I am this way" "I am otherwise." The sutta also lists thoughts which clearly involve mental intentionality, namely:

- May I be
- May I be here
- May I be this way
- May I be otherwise.

Mental intentionality: Mahakaccānabhaddekaratta Sutta

Examples of mental intentionality are common in the scriptures. For example, the *Mahakaccānabhaddekaratta Sutta* says:

How does one long for the future?

Kathañcāvuso anāgataṃ paṭikaṅkhati

One directs one's mind to acquire what has not yet been acquired, thinking, 'May the visual sense and visible objects be thus in the future.'

iti me cakkhuṃ siyā anāgatamaddhānaṃ iti rūpāti appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati.

— M.3.196

Mental intentionality and rebirth: the Cetanā Sutta

The four existential nourishments are 'for the assistance of those about to arise [into new existence],'

and are therefore the basis of rebirth. The *Cetanā Sutta* illustrates the link between mental intentionality and rebirth as follows:

Whatever one is intent upon, conceives of, and identifies with, this becomes the basis for the establishment of one's stream of sense consciousness.

yañca bhikkhave ceteti yañca pakappeti yañca anuseti ārammaṇametaṃ hoti viññāṇassa ṭhitiyā

When there is the basis, there is the establishment of one's stream of sense consciousness.

Yañca ārammaṇe sati paṭiṭṭhā viññāṇassa hoti.

When one's stream of sense consciousness is established and has [egoistically] matured, renewed states of individual existence and rebirth occur in the future.

Tasmiṃ paṭiṭṭhite viññāṇe virūḷhe āyatiṃ punabbhavābhiniḍḍatti hoti.

— S.2.65

The *sutta* says that in ending intentness, conceiving, and identifying, one ends individual existence and rebirth in the future:

If one is not intent upon, and does not conceive or identify with... there are no renewed states of individual existence and rebirth in the future

Yato ca kho bhikkhave no ceva ceteti no ca pakappeti no ca anuseti... āyatiṃ punabbhavābhiniḍḍatti na hoti.

— S.2.65

Mental intentionality and rebirth: the *Saṅkhāruppatti Sutta*

The *Saṅkhāruppatti Sutta* says:

In this regard a bhikkhu possesses faith [in the perfection of the Perfect One's transcendent insight], virtue, learning, generosity, and wisdom. He thinks, 'Oh, that at the demise of the body at death, I might be reborn in the company of wealthy *khattiyas*.' He fixes his mind on that idea, concentrates on it, and develops it. These aspirations and musings of his, when developed and cultivated, lead to his rebirth there.

So taṃ cittaṃ dahati taṃ cittaṃ adhiṭṭhāti taṃ cittaṃ bhāveti. Tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃbahulikā tatrūpapattiyā saṃvattanti.

— M.3.99 (A.4.239)

The scriptures therefore show how mental intentionality 'maintains beings that have been brought into

existence and assists those about to arise [into new existence].¹ Therefore mental intentionality is one of the four nourishments, and is likely the meaning of *manosañcetanāhāro*.

Illustrations

Illustration

manosañcetanāhāro

existential nourishment of mental intentionality

And how should the existential nourishment of mental intentionality (*manosañcetanāhāro*) be seen?

Kathañca bhikkhave manosañcetanāhāro daṭṭhabbo?

Suppose there is a [red-hot] charcoal pit deeper than a man's height, filled with glowing coals without flame or smoke. A man would come along wanting to live, not die, yearning for pleasure and loathing pain. Then two strong men would grab him by both arms and drag him towards the [red-hot] charcoal pit.

Seyyathā pi bhikkhave aṅgārakāsu sādhikaporisā puñṇā aṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkūlo. Tameva dve balavanto purisā nānābhāsu gahetvā taṃ aṅgārakāsuṃ upakaḍḍheyyuṃ.

The man's

- intention (*cetanā*) would be to get away,
- his desire (*patthanā*) would be to get away,

his resolve (*pañidhi*) would be to get away [from the red-hot charcoal pit]

Atha kho bhikkhave tassa purisassa ārakāvassa cetanā ārakā patthanā ārakā pañidhi

For what reason? Because he knows: 'I will fall into this [red-hot] charcoal pit and on that account I will meet with death or deadly pain.'

imañcāhaṃ aṅgārakāsuṃ papatissāmi tattonidānaṃ maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṃ ti. Evameva khvāhaṃ bhikkhave manosañcetanāhāro daṭṭhabbo ti vadāmi.

— S.2.99-100

Illustration

manosañcetanāhāro

existential nourishment of mental intentionality

If there is attachment to the existential nourishment of mental intentionality, if there is spiritually fettering delight, if there is craving, the stream of sense consciousness is established there and [egoistically] matures.

manosañcetanāya ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā patitṭhitaṃ tattha viññāṇaṃ virūḷhaṃ.

Wherever the stream of sense consciousness is established and has [egoistically] matured, there is the appearance of denomination-and-bodily-form.

Yattha patitṭhitaṃ viññāṇaṃ virūḷhaṃ atthi tattha nāmarūpassa avakkanti.

Where there is the appearance of denomination-and-bodily-form, there is the growth of karmically consequential deeds.

Yattha atthi nāmarūpassa avakkanti atthi tattha saṅkhārānaṃ vuddhi.

Where there is the growth of karmically consequential deeds, renewed states of individual existence and rebirth occur in the future.

Yattha atthi saṅkhārānaṃ vuddhi atthi tattha āyatiṃ punabbhavābhiniḍḍatti.

— S.2.101

Illustration

manosañcetanāhāro

existential nourishment of mental intentionality

If there is no attachment to the existential nourishment of mental intentionality, if there is no spiritually fettering delight, if there is no craving, the stream of sense consciousness is not established there and does not grow.

Manosañcetanāya ce bhikkhave āhāre natthi rāgo natthi nandi natthi taṇhā. Appatitṭhitaṃ tattha viññāṇaṃ avirūḷhaṃ

Where the stream of sense consciousness is not established and does not grow, there is the non-appearance of denomination-and-bodily-form.

yattha appatitṭhitaṃ viññāṇaṃ avirūḷhaṃ natthi tattha nāmarūpassa avakkanti.

— S.2.101

Illustration

'May I be reborn!'

— 'Bhante

what is the cause and reason for some person here, with the demise of the body at death, being reborn in the company of egg-born magical serpents?"

— 'In this regard, bhikkhu, someone acts ambivalently by way of body, speech, and mind.

kāyena dvayakārī hoti vācāya dvayakārī manasā dvayakārī

'He has heard: 'Egg-born magical serpents are long-lived, beautiful, and abound in happiness.'

He thinks: 'Oh, with the demise of the body at death, may I be reborn in the company of egg-born magical serpents!'

tassa evaṃ hoti: aho vatāhaṃ kāyassa bheda parammaraṇā aṇḍajānaṃ nāgānaṃ sahavyataṃ upapajjeyyan ti.

'Then, with the demise of the body at death, he is reborn in the company of egg-born magical serpents.

'This is the cause and reason for some person here, with the demise of the body at death, being reborn in the company of egg-born magical serpents.'" (S.3.242).

Illustration

'May I be reborn!'

— 'Bhante

what is the cause and reason for some person here, with the demise of the body at death, being reborn in the company of the devas of the heavenly musician order (*gandhabbakāyikā devā*)?"

— 'In this regard, bhikkhu, some person practises good conduct of body, speech, and mind. He has heard: 'The devas of the heavenly musician order are long-lived, beautiful, and abound in happiness.' He thinks: 'Oh, with the demise of the body at death, may I be reborn in the company of the devas of the heavenly musician order!' Then, with the demise of the body at death, he is reborn in the company of the devas of the heavenly musician order.

'This is the cause and reason for some person here, with the demise of the body at death, being reborn in the company of the devas of the heavenly musician order' (S.3.250).

Illustration

fuelled by craving

— Master Gotama

when a flame is flung by the wind and goes some distance, what does Master Gotama declare to be its fuel on that occasion?

— When, Vaccha, a flame is flung by the wind and goes some distance, I declare that it is fuelled by the wind. For on that occasion the wind is its fuel.

— And, Master Gotama, when a being has laid down this [wretched human] body but is not yet possessed of another body, what does Master Gotama declare to be [the being's] fuel on that occasion?

— When, Vaccha, a being has laid down this [wretched human] body but is not yet possessed of another body, I declare that [the being] is fuelled by craving. For on that occasion craving is [the being's] fuel.

Yasmiṃ kho vaccha samaye imaṅca kāyaṃ nikkhipati satto ca aññataraṃ kāyaṃ anuppanno hoti tamahaṃ taṇhūpādānaṃ vadāmi. Taṇhāhissa vaccha tasmīṃ samaye upādānaṃ hotī ti.

— S.4.399

sañcetanā

intentionality

Four ways of acquiring a [particular] state of individuality.

Cattārome bhikkhave attabhāvapaṭilābhā. Katame cattāro?

There is the acquiring of a [particular] state of individuality in which one's own intentionality has effect, not another's; another's intentionality has effect, not one's own; both; neither.

atthāvuso attabhāvapaṭilābho yasmim attabhāvapaṭilābhe

- *attasañcetanā yeva kamati no parasañcetanā.*
- *parasañcetanā yeva kamati no attasañcetanā.*
- *attasañcetanā ceva kamati parasañcetanā ca.*
- *neva attasañcetanā kamati no parasañcetanā.*

— D.3.231

Comment:

Venerable Sāriputta said this meant that where there is the acquiring of a [particular] state of individuality in which one's own intentionality has effect, not another person's, there is a passing away of beings from that group on account of their own intentionality (*attasañcetanāhetu tesaṃ sattānaṃ tamhā kāyā cuti hoti*). And corresponding statements for the other groups (A.2.159).

Maññati

Renderings

- *maññati*: to think
- *maññati*: to think appropriate
- *maññati*: to think of in personal terms
- *maññati*: to think 'I am'
- *maññita*: thinking in personal terms

Introduction

Think: rhetorical questions

As a rhetorical introduction to a question, the Buddha would ask what people thought:

- 'What do you think, bhikkhus (*taṃ kiṃ maññatha bhikkhave*)? Is bodily form lasting or unlasting?' (S.3.187).
- 'What do you think, bhikkhus (*taṃ kiṃ maññatha bhikkhave*)? Which is the greater, this small stone I have picked up, the size of my hand, or the Himalayas, the king of mountain ranges?' (M.3.166).
- 'What do you think, Kālāmas (*taṃ kiṃ maññatha kālāmā*)? Does greed arise for one's benefit or harm?' (A.1.189).

To think

Maññati sometimes means 'to think':

'I think such teaching is truly foolish'

maññāmahaṃ momūhameva dhammaṃ.

— Sn.v.840

'Whoever might think he could pollute the sea with a pot of poison would not be able to do so

samuddaṃ visakumbhena yo maññeyya padūsituṃ.

— Vin.2.203

Groups of ascetics would sit quietly, hoping that the Buddha 'might think of approaching'

upasaṅkamitabbaṃ maññeyyā.

— M.2.2

Think appropriate

Maññati also means 'to think appropriate.' When the matted-hair ascetic Kassapa of Uruvelā wanted to receive ordination, the Buddha told him to consult his group of five hundred ascetics 'so that they can do what they think appropriate' (*yathā te maññissantī tathā karissantī ti*).¹ That is, whether or not to likewise receive ordination (Vin.1.32).

Think of in personal terms

Maññati also means thinking of something in personal terms, or to 'think "I am."' This is the special

meaning of *maññati*. For example, a bhikkhu 'should not think "I am part of solidness"' (*paṭhaviyā mā maññi*). The past participle *maññita* is used as the corresponding noun. PED (sv *Maññita*) calls it: 'illusion, imagination'). We say 'thinking in personal terms':

And what is the way that is appropriate for uprooting all thinking in personal terms (*sabbamaññita*)? In this regard a bhikkhu does not think of the visual sense in personal terms (*na maññati*), does not think (*na maññati*) 'I am part of the visual sense,' does not think 'I am separate from the visual sense,' does not think the visual sense is "[in reality] mine"

Katamā ca sā bhikkhave sabbamaññitasamugghātasārappapaṭipadā idha bhikkhave bhikkhu cakkhuṃ na maññati cakkhusmiṃ na maññati cakkhuto na maññati cakkhuṃ meti na maññati.

— S.4.22

On resorting to brackets

Although translators agree to this special meaning of *maññati*, 'thinking in personal terms,' they usually resort to brackets. For example, Horner says 'he thinks (of self) in (regard to) extension' (Horner, MLS.1.4).

Bodhi, too, uses brackets, explaining that *maññati* is often used to mean 'the intrusion of the egocentric perspective' (MLDB n.6). In translating the *Mūlapariyāya Sutta* he therefore introduces the word 'himself,' but in brackets:

'Having perceived earth as earth, he conceives [himself as] earth, he conceives [himself] in earth, he conceives [himself apart] from earth, he conceives earth to be 'mine.'

paṭhaviṃ paṭhavito saññatvā paṭhaviṃ maññati paṭhaviyā maññati paṭhavito maññati paṭhaviṃ me ti maññati.

— Bodhi, M.1.1

Adding brackets tends to suggest that *maññati* does not have the full meaning one is giving it. We treat it as if it does.

Illustrations

Illustration

maññati

think of in personal terms; maññati, think 'I am'; maññati, think

The ignorant Everyman

assutavā puthujjano

perceives solidness to be solidness;

paṭhaviṃ paṭhavito sañjānāti

Having done so, he thinks of solidness in personal terms;

paṭhaviṃ paṭhavito saññatvā paṭhaviṃ maññati

He thinks 'I am part of solidness,'

paṭhaviyā maññati

He thinks 'I am separate from solidness,'

paṭhavito maññati

He thinks that solidness is "[in reality] mine."

paṭhaviṃ me ti maññati

He takes delight in solidness.

paṭhaviṃ abhinandati

For what reason? He does not profoundly understand it.

Taṃ kissa hetu? Apariññātaṃ tassā ti vadāmi.

— Mūlapariyāya Sutta, M.1.1

Comment:

I render the locative case as 'part of,' and the ablative case as 'separate from' for the following reasons:

1. The Locative shows the place in or on which a thing or person is, or an action is done and is therefore expressed as in, on, upon, at (PGPL, para601).
2. The primary meaning of the Ablative is expressed by the word 'from,' namely separation, and other relations in which the idea of separation is more or less discernible (e.g. he fell from the horse) (PGPL, para 600).

Illustration

maññati

think of in personal terms; maññati, think 'I am'; maññati, think

The bhikkhu who is an arahant

bhikkhu araham

fully understands solidness to be solidness

so pi paṭhaviṃ paṭhavito abhijānāti

Fully understanding solidness to be solidness

paṭhaviṃ paṭhavito abhiññāya

he does not think of solidness in personal terms

paṭhaviṃ na maññati

He does not think 'I am part of solidness'

paṭhaviyā na maññati

He does not think 'I am separate from solidness'

paṭhavito na maññati

He does not think solidness is "[in reality] mine"

paṭhaviṃ me ti na maññati

He does not take delight in solidness

paṭhaviṃ nābhinandati

For what reason? He profoundly understands it, I declare

Taṃ kissa hetu? Pariññātaṃ tassā ti vadāmi.

— M.1.4

Illustration

maññati

think of in personal terms

Man is subject to torment;

ayaṃ loko santāpajāto

Afflicted by sensation,

phassapareto

He calls an illness 'endowed with personal qualities';

rogaṃ vadati attato

But whatsoever one thinks of in personal terms

yena yena hi maññati

It is different than [how one thinks of it],

tato taṃ hoti aññathā.

— Ud.32

Illustration

maññati

think of in personal terms; maññati, think 'I am'

The Perfect One in seeing what is to be seen, does not think of what is seen in personal terms.

tathāgato daṭṭhā daṭṭhabbaṃ diṭṭhaṃ na maññati.

He does not think of what is not seen in personal terms

Adiṭṭhaṃ na maññati.

He does not think of what should be seen in personal terms

Daṭṭhabbaṃ na maññati.

He does not think 'I am the seer.'

Daṭṭhāraṃ na maññati.

— A.2.25

Illustration

maññati

think 'I am'

The Brahman speaks thus:

brāhmaṇo evamāha

All states of individual existence are unlasting, existentially void, destined to change

sabbe bhavā aniccā dukkhā vipariṇāmadhammā ti.

In so saying

iti vadaṃ brāhmaṇo

he speaks truth not falsehood

saccaṃ āha no musā

he does not think 'I am an ascetic'

so tena na samaṇo ti maññati

he does not think 'I am a Brahmanist'

na brāhmaṇo ti maññati

he does not think 'I am better'

na seyyo'hamasmī ti maññati

he does not think 'I am equal'

na sadiso'hamasmī ti maññati

he does not think 'I am worse'

na hīno'hamasmī ti maññati.

— A.2.176-7

Illustration

maññati

think 'I am'

If one profoundly understands what can be expressed, and does not think 'I am the expressor.'

Akkheyyaṇca pariññāya akkhātāraṃ na maññati

The mind's deliverance [from perceptually obscuring states] is achieved, the unsurpassed Peaceful State.

Phūṭṭho vimokkho manasā santipadamanuttaraṃ.

— It.53

Illustration

maññati

think 'I am'

The arahant does not think 'I am something'; he does not think 'I am somewhere'; he does not think 'I am due to something.'

na kiñci maññati na kuhiñci maññati na kenaci maññatī ti.

— M.3.45

Illustration

maññati

think of in personal terms

The *Sappurisa Sutta* (M.3.42) compares the common person and the spiritually outstanding person (*asappuriso* and *sappuriso*). When the common person (*asappuriso*) gains first jhāna, he thinks

'I am an attainer of the first jhāna; these other bhikkhus are not'

ahaṃ khomhi paṭhamajjhānasamāpattiyā lābhī ime panaññe bhikkhū na paṭhamajjhānasamāpattiyā lābhino ti

He thereby exalts himself and disparages others

attānukkaṃseti paraṃ vambheti

When a spiritually outstanding person gains jhāna, he thinks:

'The perception that "It is void of personal qualities" even concerning the attainment of the first jhāna has been spoken of by the Blessed One

paṭhamajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā

For whatsoever one thinks of in personal terms, it is different than [how one thinks of it]

yena yena hi maññati tato taṃ hoti aññathā

Comment:

Maññati means 'think of in personal terms,' which is seen in the thoughts of the *asappuriso*, dominated by *ahaṃ*.

Illustration

maññati

think; maññati, think of in personal terms

See the world [of beings] with its devas entrenched in [attachment to] denomination-and-bodily-form. It thinks what is void of personal qualities is endowed with personal qualities. It thinks 'This is true [to its appearance].'

Anattani attamāniṃ passa lokaṃ sadevakaṃ niviṭṭhaṃ nāmarūpasmiṃ idaṃ saccaṃ ti maññati.

But whatsoever they think of in personal terms is different [from how they think of it].

Yena yena hi maññanti tato taṃ hoti aññathā

For it is untrue to itself.

taṃ hi tassa musā hoti

That which is transitory is intrinsically false indeed.

mosadhammaṃ hi ittaraṃ.

— Sn.v.756-7

Illustration

maññita

thinking in personal terms

'I am,' is a matter of thinking in personal terms

asmī ti maññitametaṃ

'I am this,' is a matter of thinking in personal terms

ayamahamasmī ti maññitametaṃ

'I will be,' is a matter of thinking in personal terms

bhavissan ti maññitametaṃ

'I will not be,' is a matter of thinking in personal terms

na bhavissan ti maññitametaṃ

'I will be material,' is a matter of thinking in personal terms

rūpi bhavissantī maññitametaṃ

'I will be immaterial,' is a matter of thinking in personal terms

arūpī bhavissan ti maññitametaṃ

'I will be aware,' is a matter of thinking in personal terms

saññībhavissan ti maññitametaṃ

'I will be unaware,' is a matter of thinking in personal terms

asaññī bhavissan ti maññitametaṃ

'I will be neither aware nor unaware,' is a matter of thinking in personal terms

nevasaññināsaññī bhavissan ti maññitametaṃ

Thinking in personal terms is an illness, a carbuncle, a [piercing] arrow. Therefore train yourselves with the thought, 'We will live with minds free of thinking in personal terms'

maññitaṃ bhikkhave rogo maññitaṃ gaṇḍo maññitaṃ sallaṃ tasmātiha bhikkhave amaññamānena cetasā viharissāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ.

— S.4.203

Illustration

maññita

thinking in personal terms; maññati, think of in personal terms; maññati, think 'I am'; maññati, think

And what is the way that is appropriate for uprooting all thinking in personal terms?

Katamā ca sā bhikkhave sabbamaññitasamugghātasārappapaṭipadā

In this regard a bhikkhu does not think of the visual sense in personal terms

cakkhuṃ na maññati

does not think 'I am part of the visual sense'

cakkhusmiṃ na maññati

does not think 'I am separate from the visual sense'

cakkhuto na maññati

does not think the visual sense is "[in reality] mine"

cakkhuṃ me ti na maññati.

— S.4.22

Illustration

amaññissaṃ

think appropriate

'I was so pleased and satisfied with Master Kassapa's first parable, I wanted to hear his brilliant replies to these other various questions. So I thought it appropriate to treat Master Kassapa as an opponent.

Purimeneva ahaṃ opammena bhoto kassapassa attamano abhiraddho. Api cāhaṃ imāni vicitrāni pañhāpaṭibhānāni sotukāmo evāhaṃ bhavantaṃ kassapaṃ paccanikaṃ kātabbaṃ amaññissaṃ.

— D.2.352

Mathita

Renderings

- *mathita*: inward distraction
- *mathita*: distracted
- *mathita*: churned
- *mathita*: oppressed
- *matheti*: to distract

Illustrations

Illustration

mathenti

distract

Sensuous pleasures — attractive, sweet, and charming — distract the mind through their many different forms.

Kāmā hi citrā madhurā manoramā virūparūpena mathenti cittaṃ.

— Sn.v.50

Illustration

mathenti

distract

There are many attractive things in the world, on this wide earth. They distract [the mind], it seems, [by promoting] thoughts of lovely objects that are associated with attachment.

*Bahūni loke citrāni asmiṃ paṭhavimaṇḍale
Mathenti maññe saṅkappaṃ subhaṃ rāgūpasamhitaṃ.*

— Th.v.674

Illustration

mathenti

distract

Likeable things do not distract his mind, unlikeable things are not considered repulsive. His welcoming and rejecting are scattered, gone to their end, do not exist.

Itthassa dhammā na mathenti cittaṃ aniṭṭhato no paṭighātameti.

Tassānurodhā athavā virodhā vidhūpitā atthagatā na santi.

— A.4.159-160

Illustration

pamathitassa

distracted

The craving of a person of distracted thoughts, who is full of attachment and contemplates the loveliness [of the female body] will only develop. Such a person reinforces his bondage [to individual existence].

Vitakkapamathitassa jantuno tibbarāgassa subhānupassino

Bhiyyo taṇhā pavaḍḍhati esa kho daḷhaṃ karoti bandhanaṃ.

— Dh.v.349

Illustration

mathitānaṃ

states of inward distraction

Therefore I say with the destruction, fading away, ending, giving up, and relinquishment of all thinking in personal terms, of all states of inward distraction, all illusions of personal identity, all illusions of personal ownership, and of the proclivity to self-centredness, the Perfect One is liberated [from perceptually obscuring states] through being without grasping.

Tasmā tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabbaahaṅkāramamaṅkāramānānusayānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimutto ti vadāmi ti.

— M.1.486

Illustration

mathitā

distracted

Being distracted by their various gains, they do not attain inward collectedness.

Lābhālābhena mathitā samādhiṃ nādhigacchantī ti.

— Th.v.102

Illustration

mathito

oppressed

Just as a noble thoroughbred yoked to a load, enduring a load, oppressed by the excessive burden, does not try to escape from its yoke

Yathā pi bhaddo ājañño dhure yutto dhurassaho

Mathito atibhārena saṃ yugaṃ nātivattati.

— Th.v.659

Commentary: *saṃ yugaṃ ti attano khandhe ṭhapitaṃ yugaṃ*. *Saṃ* is therefore a possessive pronoun.

Illustration

mathita

churned

The practice concerning unchurned [milk]

amathitakappo.

— Vin.2.301

Notes:

This practice concerns milk which has passed the stage of being milk but has not arrived at the stage of being cream.

yaṃ taṃ khīraṃ khīrabhāvaṃ vijahitaṃ asampattaṃ dadhibhāvaṃ.

— Vin.2.301

Mada

Renderings

- *mada*: exuberance
- *madanīya*: intoxicating
- *matta*: intoxicated

Illustrations

Illustration

mado

exuberance

In the youth of beings, there is an exuberance on account of youth, intoxicated with which they misconduct themselves by way of body, speech, and mind.

Atthī bhikkhave sattānaṃ yobbane yobbanamado yena madena mattā kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti manasā duccharitaṃ caranti.

— A.3.72

In the health of beings, there is an exuberance on account of health, intoxicated with which they misconduct themselves by way of body, speech, and mind.

Atthi bhikkhave sattānaṃ ārogye ārogyamado yena madena mattā kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti manasā duccharitaṃ caranti.

— A.3.72

In the life of beings, there is an exuberance on account of life, intoxicated with which they misconduct themselves by way of body, speech, and mind.

Atthi bhikkhave sattānaṃ jīvite jīvitamado yena madena mattā kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti manasā duccharitaṃ caranti.

— A.3.72

Illustration

mado

exuberance

When I reflected thus my exuberance on account of youth was completely abandoned.

Tassa mayhaṃ bhikkhave iti paṭisañcikkhato yo yobbane yobbanamado so sabbaso pahīyi.

— A.1.146

When I reflected thus my exuberance on account of health was completely abandoned.

Tassa mayhaṃ bhikkhave iti paṭisañcikkhato yo ārogye ārogyamado so sabbaso pahīyi.

— A.1.146

When I reflected thus my exuberance on account of life was completely abandoned.

Tassa mayhaṃ bhikkhave iti paṭisañcikkhato yo jīvite jīvitamado so sabbaso pahīyī'ti.

— A.1.146

Illustration

mada

exuberance

Intoxicated with the exuberance on account of youth a bhikkhu gives up the training and returns to lay life.

Yobbanamadamatto vā bhikkhave bhikkhu sikkhaṃ paccakkhāya hīnāyāvattati.

Intoxicated with the exuberance on account of health a bhikkhu gives up the training and returns to lay life.

Ārogyamadamatto vā bhikkhave bhikkhu sikkhaṃ paccakkhāya hīnāyāvattati

Intoxicated with the exuberance on account of life a bhikkhu gives up the training and returns to lay life.

jīvitamadamatto vā bhikkhave bhikkhu sikkhaṃ paccakkhāya hīnāyāvattatī' ti.

— A.1.147

Illustration

mada

exuberance

A sage, living the religious life, abstaining from sexual intercourse, who, though a youth, is not attached in any way, abstaining from [any form of] exuberance and from negligence [in the practice], free [from individual existence], the wise know him as truly a sage.

Muniṃ carantaṃ virataṃ methunasmā yo yobbane napanibajjhate kvaci

Madappamādā virataṃ vippamuttaṃ taṃ vāpi dhīrā muniṃ vedayanti.

— Sn.v.218

Illustration

madāya

exuberance

Properly reflecting, you should use almsfood not for fun, not for exuberance, not for the sake of comeliness and good looks, but just for the maintenance and nourishment of this [wretched human] body for restraining its troublesomeness, for supporting the religious life.

Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya.

— M.3.134

Illustration

madamatto

intoxicated

Intoxicated with my superior parentage, wealth, and authority, I walked the earth intoxicated with the form and complexion of my body.

Jātimadena mattohaṃ bhogaissariyena ca Saṅghānavaṇṇarūpena madamatto acārihaṃ.

— Th.v.423

Illustration

madanīyā

intoxicating

Sensuous pleasures are intoxicating

Madanīyā kāmā.

— D.2.234

Illustration

madanīyaṃ

intoxicating

I see no single visible object so attractive, so sensuous, so intoxicating, so captivating, so infatuating, so obstructive to the reaching of unsurpassed safety from [the danger of] bondage [to individual existence], as the sight of a woman.

Nāhaṃ bhikkhave aññaṃ ekarūpampi samanupassāmi yaṃ evaṃ rajanīyaṃ evaṃ kamanīyaṃ evaṃ madanīyaṃ evaṃ bandhanīyaṃ evaṃ mucchanīyaṃ evaṃ antarāyakaraṃ anuttarassa yogakkhemassa adhiḡamāya yathayidaṃ bhikkhave itthirūpaṃ.

— A.3.68

Illustration

madanīyo

intoxicating

The music of the devas was beautiful, attractive, sensuous, lovely, and intoxicating.

vaggu ca rajanīyo ca kamanīyo ca pemaṇīyo ca madanīyo ca.

— A.4.263

Illustration

majjī

intoxicated; madanīyesu, intoxicating

May my mind not be intoxicated with intoxicating things

Mā me madanīyesu dhammesu cittaṃ majjī ti.

— A.2.120

Manasikāra

Renderings

- *manasikaroti*: to focus on
- *manasikaroti*: to pay attention
- *manasikaroti*: to think
- *manasikaroti*: to contemplate

- *manasikāra*: the paying of attention
- *manasikāra*: contemplation

Illustrations

Illustration

manasikareyyāsi

focus on

But if by abiding thus you do not shake off that torpor, then focus on the mental image of light, concentrate on the mental image of day. As by day, so at night; as at night, so by day.

No ce te evaṃ viharato taṃ middhaṃ pahīyetha tato tvaṃ moggallāna ālokasaññaṃ manasikareyyāsi divāsaññaṃ adhiṭṭheyyāsi yathā divā tathā rattiṃ yathā rattiṃ tathā divā.

— A.4.86

Illustration

manasikareyya

focus on

If a bhikkhu focuses exclusively on the practice of inward collectedness it is likely that his mind will fall into indolence

ekantaṃ samādhinimittaññeva manasikareyya ṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyya

If he focuses exclusively on the practice of effort it is likely that his mind will fall into restlessness

ekantaṃ paggahanimittaññeva manasikareyya ṭhānaṃ taṃ cittaṃ uddhaccāya saṃvatteyya

If he focuses exclusively on the practice of detached awareness it is likely that his mind will be not properly collected for the destruction of perceptually obscuring states

ekantaṃ upekkhānimittaññeva manasikareyya ṭhānaṃ taṃ cittaṃ na sammā samādhiyetha āsavānaṃ khayāya.

— A.1.256

Illustration

manasikaroto

focus on

In tasting a tasteable object with mindfulness muddled

rasaṃ bhotvā sati muṭṭhā

Focusing on the agreeable aspect,

piyaṃ nimittaṃ manasikaroto

One experiences it with a mind of attachment

sārattacitto vedeti

And persists in cleaving to it.

tañca ajjhosa tiṭṭhati.

— Th.v.800

Illustration

manasikaroto

focus on

When a bhikkhu is focusing on an object that arouses unvirtuous, spiritually unwholesome thoughts connected with desire, hatred, and undiscernment of reality, he should focus on some other meditation object connected with what is spiritually wholesome.

Idha bhikkhave bhikkhunā yaṃ nimittaṃ āgama yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi tena bhikkhave bhikkhunā tamhā nimittā aññaṃ nimittaṃ manasikātabbaṃ kusalūpasamhitam.

— M.1.119

Illustration

manasikarotha

pay attention

Listen, pay careful attention, and I will speak

suṇātha sādhukaṃ manasikarotha bhāsissāmi ti.

— Sn.p.50

Illustration

manasikaroma

pay attention

I will recite the Pātimokkha with one and all of us present.

pātimokkhaṃ uddisissāmi taṃ sabbeva santā

Listen carefully. Pay attention.

sādhukaṃ suṇoma manasikaroma

Listen carefully [means]: pay attention as a matter of vital concern, apply one's whole mind to it.

sādhukaṃ suṇomā ti aṭṭhikavā manasikatvā sabbacetasā samannāharāma

Pay attention (means): we listen with an undistracted and untroubled mind, inwardly calm.

Manasikaromā ti ekaggacittā avikkhittacittā avisāhaṭṭa cittā nisāmema.

— Vin.1.103

Illustration

manasikareyya

pay attention

Suppose a young, foolish infant lying on his back, through the negligence of the nurse puts a stick or stone into his mouth.

seyyathā pi bhikkhave daharo kumāro mando uttānaseyyako dhātiyā pamādamānvāya kaṭṭhaṃ vā kaṭhalaṃ vā mukhe āhareyya

The nurse would quickly pay attention and quickly remove it.

tameṇaṃ dhāti sīghasīghaṃ manasikareyya sīghasīghaṃ manasikaritvā sīghasīghaṃ āhareyya.

— A.3.6

Illustration

manasikāra

the paying of attention

All things stem from fondness.

Chandamūlakā āvuso sabbe dhammā

All things arise from the paying of attention.

manasikārasambhavā sabbe dhammā

Sensation is the origin of all things.

phassasamudayā sabbe dhammā.

— A.4.339

Illustration

manasikarotā

attentive

It is by dealing with him that a man's integrity is to be known. And that after a long time not a short time, by one who is attentive not otherwise, by one with penetrative discernment, not one who is void of penetrative discernment.

Samvohārena bhikkhave soceyyaṃ veditabbaṃ. Tañca kho dīghena addhunā na ittaraṃ. Manasikarotā no amanasikārā paññavatā no duppaññenāti.

— A.2.187

Illustration

manasikātuṃ

think

In whatever quarter the bhikkhus live quarrelsome, cantankerous, contentious, stabbing each other with verbal daggers it is unpleasant for me to even think about that quarter, let alone visit.

Yassaṃ bhikkhave disāyaṃ bhikkhū bhaṇḍana-jātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti manasikātumpi me esā bhikkhave disā na phāsu hoti pageva gantuṃ

In whatever quarter the bhikkhus dwell together in unity, on friendly terms, without quarrelling, like milk and water mixed, viewing each other with affection it is pleasant for me to visit that quarter, let alone think about it.

Yassaṃ bhikkhave disāyaṃ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti. Gantumpi me esā bhikkhave disā phāsu hoti pageva manasikātuṃ.

— A.1.275

Illustration

manasikaroto

contemplating

When contemplating sensuous pleasure a bhikkhu's mind does not become energised, serene, settled, and intent upon it.

Idha bhikkhave bhikkhuno kāmaṃ manasikaroto kāmesu cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati (read as adhimuccati. See IGPT sv Adhimuccati)

But when contemplating the practice of unsensuousness his mind becomes energised, serene, settled, and intent upon it.

Nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati (read as adhimuccati. See IGPT sv Adhimuccati).

— A.3.245

Illustration

manasikaroti

contemplates

A woman contemplates the femininity in herself, the feminine occupation, ways of behaviour, manners, desires, voice, and attractiveness. She is excited by that, she takes delight in that.

Itthi bhikkhave ajjhataṃ itthindriyaṃ manasikaroti itthikuttaṃ itthākappaṃ itthividhaṃ itthicchandaṃ itthissaraṃ itthālaṅkāraṃ sā tattha rajjati tatrābhiramati.

Being thus excited and delighted, she contemplates the masculinity about her, the masculine occupation, ways of behaviour, manners, desires, voice, and attractiveness. She is excited by that, she takes delight in that.

Sā tattha rattā tatrābhiratā bahiddhā purisindriyaṃ manasikaroti purisakuttaṃ purisākappaṃ purisavidhaṃ purisacchandaṃ purisassaraṃ purisālaṅkāraṃ. Sā tattha rajjati tatrābhiramati.

— A.4.57

Illustration

manasikāra

contemplating

Bhikkhus, by much contemplating things that are a basis for attachment to sensuous pleasure, unarisen sensuous hankering arises, and arisen sensuous hankering increases and expands.

Kāmarāgaṭṭhāniyānaṃ bhikkhave dhammānaṃ manasikārabahulikārā anuppanno ceva kāmacchando uppajjati uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṃvattati.

— S.5.84

Illustration

manasikaroti

contemplates

Therein the learned noble disciple carefully and properly contemplates dependent origination thus:

Tatra kho bhikkhave sutavā ariyasāvako paṭiccasamuppādaññeva sādhukaṃ yoniso manasikaroti

'When there is this, that comes to be. With the arising of this, that arises. Without this, that does not come to be. With the ending of this, that ceases.

iti imasmiṃ sati idaṃ hoti imassuppādā idaṃ uppajjati imasmiṃ asati idaṃ na hoti imassanirodhā idaṃ nirujjhati.

— S.2.65

Illustration

manasikarotha

contemplate

Bhikkhus, contemplate the visual sense properly.

Cakkhuṃ bhikkhave yoniso manasikarotha

Recognise the unlastingness of the visual sense according to reality.

cakkhu aniccatañca yathābhūtaṃ samanupassatha.

— S.4.142

Illustration

manasikaroti

contemplate

The ignorant Everyman contemplates issues that should not be contemplated and does not contemplate issues that should be contemplated

ye dhammā na manasikaraṇīyā te dhamme manasikaroti ye dhammā manasikaraṇīyā te dhamme na manasikaroti

This is how he improperly contemplates

So evaṃ ayoniso manasikaroti

Was I in the past?

ahosiṃ nu kho ahaṃ atītamaddhānaṃ

Was I not in the past?

na nu kho ahosiṃ atītamaddhānaṃ

What was I in the past?

kinnu kho ahosiṃ atītamaddhānaṃ

How was I in the past?

kathaṃ nu kho ahosiṃ atītamaddhānaṃ

Having been what, what did I become in the past?

Kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānaṃ

Shall I be in the future?

bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ

Shall I not be in the future?

na nu kho bhavissāmi anāgatamaddhānaṃ

What shall I be in the future?

kinnu kho bhavissāmi anāgamaddhānaṃ

How shall I be in the future?

kathaṃ nu kho bhavissāmi anāgamaddhānaṃ

Having been what, what shall I become in the future?

kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgamaddhānaṃ ti

Or else he is uncertain about the present in regard to himself

etarahi vā paccuppannaṃ addhānaṃ ajjhattaṃ kathaṃkathā hoti

Am I?

ahaṃ nu khosmi

Am I not?

no nu khosmi

What am I?

kinnu khosmi

How am I?

kathaṃ nu khosmi

Where has this being come from?

ayaṃ nu kho satto kuto āgato

Where will it go?

so kuhiṃ gāmi bhavissatī ti.

— M.1.7-9

Illustration

manasikaroti

contemplates

He properly contemplates: This is suffering

So idaṃ dukkhaṃ ti yoniso manasikaroti

He properly contemplates: This is the origin of suffering... ..

ayaṃ dukkhasamudayo ti yoniso manasikaroti

He properly contemplates: This is the ending of suffering... ..

ayaṃ dukkhanirodho ti yoniso manasikaroti

He properly contemplates: This is the practice leading to the ending of suffering.

ayaṃ dukkhanirodhagāmini paṭipadā ti yoniso manasikaroti.

— M.1.8

Illustration

manasikāro

paying of attention

Sense impression, perception, intentionality, sensation, and the paying of attention, are called 'denomination.'

Vedanā saññā cetanā phasso manasikāro idaṃ vuccatāvuso nāmaṃ.

— M.1.53

Illustration

manasikārā

contemplation

"Then it occurred to me:

tassa mayhaṃ bhikkhave etadahosi

'Without what, is there no old age and death? With the ending of what comes the ending of old age and death?'

kimhi nu kho asati jarāmaṇaṃ na hoti? Kissa nirodhā jarāmaṇanirodho ti?... jātiyā kho asati jarāmaṇaṃ na hoti. Jātinirodhā jarāmaṇanirodho ti.

Then through proper contemplation, there took place in me a realisation through penetrative discernment: 'When there is no birth, there is no old age and death. With the ending of birth comes the ending of old age and death.'

tassa mayhaṃ bhikkhave yoniso manasikārā ahu paññāya abhisamayo: jātiyā kho asati jarāmaṇaṃ na hoti jātinirodhā jarāmaṇanirodho ti.

— S.2.8-9

Illustration

manasikārā

contemplation

A certain bhikkhu who had gone for his daytime abiding kept thinking unvirtuous, spiritually unwholesome thoughts, namely sensuous thought, unbenevolent thought, malicious thought.

so bhikkhu divāvihāragato pāpake akusale vitakke vitakketi. Seyyathīdaṃ kāmavitakkaṃ vyāpādavitakkaṃ vihiṃsāvitakkaṃ.

Then the deva inhabiting that woodland grove... addressed him in verse:

Atha kho yā tasmim vanasaṇḍe adhivatthā devatā... taṃ bhikkhuṃ gāthāhi ajjhabhāsi:

Through improper contemplation you are eaten by your thoughts. Having relinquished what is improper, you should reflect properly.

Ayoniso manasikārā so vitakkehi khajjasi

Ayoniso paṭinissajja yoniso anuvicintaya.

— S.1.203

Illustration

manasikaroto

contemplates

When a bhikkhu improperly contemplates, unarisen perceptually obscuring states arise, and arisen perceptually obscuring states increase.

Ayoniso bhikkhave manasikaroto anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

When a bhikkhu properly contemplates, unarisen āsavas do not arise, and arisen āsavas are abandoned.

Yoniso ca kho bhikkhave manasikaroto anuppannā ceva āsavā na uppajjanti uppannā ca āsavā pahīyanti.

— M.1.7

Illustration

manasikāroti

contemplation

And what is the condition that nourishes mindfulness and full consciousness? Proper contemplation, one should reply...

ko cāhāro satisampajaññassa yoniso manasikārotissa vacanīyaṃ...

And what is the condition that nourishes proper contemplation? Faith [in the perfection of the Perfect One's transcendent insight], one should reply...

ko cāhāro yoniso manasikārassa saddhātissa vacanīyaṃ.

— A.5.118

Illustration

manasikāra

contemplation

Bhikkhus, whatever factors that are spiritually wholesome, part of what is spiritually wholesome, pertaining to what is spiritually wholesome, they all stem from proper contemplation, emanate from proper contemplation, and proper contemplation is declared to be the chief among them.

Ye keci bhikkhave dhammā kusalā kusalabhāgiyā kusalapakkhiyā sabbe te yoniso manasikāramūlakā yoniso manasikārasamosaraṇā yoniso manasikāro tesaṃ dhammānaṃ aggamakkhāyati.

When a bhikkhu is perfect in proper contemplation, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

yoniso manasikārasampannassetāṃ bhikkhave bhikkhuno pāṭikaṅkhaṃ satta bojjhaṅge bhāvēssati.

— S.5.91

Mantabhāṇin

Renderings

- *Mantabhāṇin*: one whose speech is pithy

Introduction

Mantabhāṇī in the Bahubhāṇi Sutta

The meaning of *mantabhāṇī* is suggested in the *Bahubhāṇi Sutta*, where it is the opposite of *bahubhāṇī*, as follows:

Bhikkhus, there are these five dangers for a person in speaking profusely. Which five?

Pañcime bhikkhave ādīnavā bahubhāṇiyasmiṃ puggale. Katame pañca.

(...) He speaks falsely, maliciously, harshly, and frivolously; and with the demise of the body at death, he is reborn in the plane of sub-human existence, in the plane of misery, in the plane of damnation, or in hell.

Musā bhaṇati. Pisunaṃ bhaṇati pharusāṃ bhaṇati samphappalāpaṃ bhaṇati kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjati.

(...) Bhikkhus, there are these five advantages for a person whose speech is pithy. Which five?

Pañcime bhikkhave ānisaṃsā mantabhāṇismiṃ puggale. Katame pañca:

(...) He does not speak falsely, maliciously, harshly, or frivolously; and with the demise of the body at death, he is reborn in the realm of happiness, in the heavenly worlds.

Na musā bhaṇati na pisunaṃ bhaṇati na pharusāṃ bhaṇati na samphappalāpaṃ bhaṇati. Kāyassa bhedaṃ parammaraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

— A.3.254

Mantabhāṇī in Dh.v.363

The meaning of *mantabhāṇī* is suggested in Dh.v.363 where it is linked to restraint in speech, and said to be ambrosial:

Whatever bhikkhu is restrained in speech, whose speech is pithy, who is not vain, who explains the meaning and significance [of the teaching], his speech is ambrosial.

*Yo mukhasaṃyato bhikkhu mantabhāṇī anuddhato
Atthaṃ dhammaṇca dīpeti madhuraṃ tassa bhāsitaṃ.*

— Dh.v.363

Mantabhāṇī in Sn.v.850

The meaning of *mantabhāṇī* is suggested in Sn.v.850 where it is linked to sagehood:

A person who is not ill-tempered, not fearful, not boastful, not fretful, whose speech is pithy, who is not vain, who is restrained in speech: he is truly a sage.

Akkodhano asantāsī avikatthī akukkuccho
Mantabhāṇī anuddhato sa ve vācāyato muni.

— Sn.v.850

Mantabhāṇī and frivolous speech

If *mantabhāṇī* is the opposite of profuse speech, then its qualities are likely to be found with the abandonment of frivolous speech, which are seen in the following quote:

He abandons and abstains from frivolous speech, and speaks what is timely, truthful and conducive to spiritual well-being. He speaks what accords with the teaching and discipline. At the right time, he speaks what is worth treasuring, congruous, appropriate, and conducive to spiritual well-being.

samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavadī bhūtavādī atthavadī dhammavadī
vinayavadī nidhānavatiṃ vācaṃ bhāsitaṃ hoti kālana sāpadesaṃ pariyantavatiṃ atthasaṃhitam.

— A.5.205

'Words that are worth treasuring, congruous, appropriate, and conducive to spiritual well-being' if associated with brevity in speech are all suggestive of pithiness.

Pithy: definition and useage

Pithy means:

- 'Having substance and point; tersely cogent'
- 'Pithy' adds to 'succinct' or 'terse' the implication of richness of meaning or substance (Webster's).

Pithiness is effective because:

- 'Men of talents are sooner to be convinced by short sentences than by long preachments, because the short sentences drive themselves into the heart and stay there, while long discourses, though ever so good, tire the attention; and one good thing drives out another, and so on till all is forgotten.' (Clarissa Harlowe by Samuel Richardson).

Mama

Renderings

- *mama*: my
- *mama*: mine
- *mama*: belonging to me
- *mama*: "[in reality] mine"

Introduction

Mama

Mama is the genitive of *ahaṃ*, i.e. 'of me.' The genitive case indicates close connection, not just possession. Therefore it covers a range of concepts such as 'belonging to me' or 'associated with me' or 'connected with me.' It can be rendered as either 'my' or 'mine.'

My life (life belonging to me) is short

parittaṃ mama jīvitaṃ.

— D.2.120

Beckon Ānanda in my name (name connected with me)

mama vacanena ānandaṃ āmantehi.

— D.2.144

Listen, lords, to my proposal (proposal connected with me)

mama ekavākyam.

— D.2.166

Those eighty-four thousand cities of which Kusāvatī was chief were mine (cities belonging to me)

mama tāni caturāsītinagarasahassāni kusāvatīnagarapamukhāni.

— D.2.196

He is sitting on my couch (couch belonging to me)

mama pallaṅke.

— D.2.212

They became my disciples (disciples associated with me)

mama yeva sāvakā sampajjanti.

— D.2.284

Me

Me is synonymous with *mama*. For example:

my enemies

disā hi me.

— M.2.104

my [absolute] Selfhood

me attā.

— M.1.230

my life

me jīvitam.

— Ud.46

my disciples

me sāvakā.

— M.1.12

this is not mine

n'etaṃ me.

— S.1.112

Rendering doctrinal contexts

But things that are conventionally mine are not [in reality] mine. We word doctrinal contexts accordingly, for example by rendering *n'etaṃ mama* as "This is "not [in reality] mine.""

The parenthesis '[in reality]' is justified because of *mama*'s link to *yathābhūtaṃ*:

What is void of personal qualities should be seen according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood"

yadanattā taṃ n'etaṃ mama n'eso'hamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

— S.4.1

Inverted commas

Inverted commas are used in the way we have done because the Buddha would tell bhikkhus to see things as 'not mine.' He obviously did not mean that their five aggregates were not his, the Buddha's (*n'etaṃ mama*).

If an object either one's own or another's is "not [in reality] mine," then it is not something that anyone, myself or another, could say is "[in reality] mine." The reflection on *n'etaṃ mama* thus embraces not just one's own perspective on the world, but also one's insight into the perspective of others.

Illustrations

Illustration

mama

of mine

A disciple of mine (*mama sāvako*) sees each of the five aggregates according to reality with perfect penetrative discernment (*yathābhūtaṃ sammappaññāya passati*): M.1.234).

Illustration

mama

belonging to me

I am not in any way anything "belonging to anyone"

nāhaṃ kvaṇi kassaci kiñcanatasmim

And not in any way is there anywhere anything "belonging to me."

na ca mama kvaṇi katthaci kiñcanatāthi ti

— M.2.263-4, A.1.206, A.2.176-7

Comment:

The Uposatha Sutta says the particular application of this contemplation is in personal relationships, where usually a man's parents know him as their son, and he knows them as his parents:

ayaṃ amhākaṃ putto ti so pi jānāti ime mayhaṃ mātāpitaro ti.

Similarly, his slaves and servants know him as their master, and he knows them as his slaves and servants:

ayaṃ amhākaṃ ayyo ti. So pi jānāti ime mayhaṃ dāsakammakaraporisā ti.

The reflection therefore overcomes the idea that beings possess each other (A.1.206).

Illustration

mama

"[in reality] mine"

I regard these things as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood."

n'etaṃ mama n'eso'hamasmi na me so attā ti samanupassāmi.

— M.3.265

Illustration

mama

"[in reality] mine"

Whatever bodily form... advertence, past, future, or present, internal or external, gross or subtle, inferior or sublime, far or near, one perceives all advertence according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood."

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbāṃ viññāṇaṃ n'etaṃ mama n'eso'hamasmi na me so attā ti.

— M.3.18-9

Mā anussavena

Renderings

- *mā anussavena*: Do not [abandon religious teachings merely] because they do not accord with an oral tradition.
- *mā anussavena*: Do not [accept and abide by religious teachings merely] because they accord with an oral tradition.

Introduction

Kālāma Sutta: for those without faith

The *Kālāma Sutta* (A.1.188) answers this question: On what basis should religious teachings be abandoned or accepted? The sutta is therefore aimed at people lacking in established religious faith. It was preached twice by the Buddha to such kinds of people, in the *Kālāma Sutta* and the *Bhaddiya Sutta* (A.2.190). It was never preached to disciples with established faith, and it was neither praised nor even mentioned by any of the bhikkhus when speaking amongst themselves, showing that for those with established faith, the *Kālāma Sutta* is irrelevant. The *Sālha Sutta* is an unusual sutta which we will discuss separately.

For those with established faith: irrelevant

For those with established faith the *Kālāma Sutta* is irrelevant because for disciples with faith (*saddhassa sāvakassa*) it is in accordance with the teaching (*anudhammo*) to reflect 'The Blessed One is the teacher, I am a disciple. The Blessed One knows, I do not know' (*Jānāti bhagavā nāhaṃ jānāmī ti* M.1.480). For those with established faith, the *Kālāma Sutta* is irrelevant, because considering whether the Buddha's teaching should be abandoned or accepted implies a denial of one's faith in the Buddha as the Teacher.

The Sālha Sutta

The *Sālha Sutta* (A.1.194) describes an occasion when the *Kālāma Sutta* was preached inappropriately. Firstly, the preacher was Venerable Nandaka, foremost among exhorters of the bhikkhunīs (A.1.25). Sālha was the grandson of Visākhā, not to be confused with Sālha the Licchavi who visited the Buddha at Kūṭāgārasāla (see *Sālha Sutta*, A.2.200).

Why Nandaka preached the *Kālāma Sutta* to Sālha is hard to fathom. Sālha had asked no questions, and his visit to Nandaka was merely a social call with his friend, Rohana. Not only was Sālha free of questions, later events showed he was free of moral sensibility. This would in due course lead him into taking an unhealthy interest in the bhikkhunīs, and on the pretext of being their supporter, repeatedly attempting to seduce the beautiful bhikkhunī Sundarīnandā, till eventually she became pregnant by him and disrobed (Vin.4.211-6).

It can be no surprise, therefore, that the *Sālha Sutta* has a rather different conclusion to the *Bhaddiya* and *Kālāma Suttas*. Whereas those suttas had ended with listeners full of praise and thanks, in the *Sālha Sutta*, while Venerable Nandaka waxed lyrical about exalted fruits of the practice, from Sālha and Rohana we hear in appreciation not a word. Bhikkhu Bodhi says that the advice of the *Kālāma Sutta* 'can be dangerous if given to those whose ethical sense is undeveloped.' In the *Sālha Sutta* we have a good example of what exactly that means.

Where the Kālāma Sutta is irrelevant

The *Kālāma Sutta* is intended for those who have no established religious faith, but who nonetheless, as Bodhi says, are 'of refined moral sensitivity.' If this is misunderstood, problems arise. This is most obvious in people who claim to be disciples of the Buddha but have no faith in him, and no shame of wrongdoing, and who therefore easily gravitate to the philosophy of the *Kālāma Sutta*. Two suttas show the result of this.

The Kīṭāgiri Sutta

In the *Kīṭāgiri Sutta* (M.1.473) the bhikkhus Assaji and Punabbasuka refused the Buddha's request that they abandon the evening meal, because by eating all day they claimed they were free of affliction and illness, and enjoyed health, strength and a comfortable abiding. When bhikkhus tried to stop them, they joked: 'Why should we abandon a benefit visible here and now to pursue a benefit in the future?' This defence is reminiscent of the *Kālāma Sutta*: 'If you yourselves should consider that this leads to benefit and happiness, you should abide by it.' The Buddha summoned them, roundly castigated them, and concluded:

'Bhikkhus, you have lost your way. Bhikkhus, you are conducting yourselves wrongly. Bhikkhus, how far you have strayed, you worthless men, from this teaching and training system.'

vipparipannā'ttha bhikkhave. Micchāparipannā'ttha bhikkhave. Kīvadūrevime bhikkhave moghapurisā apakkantā imasmā dhammavinayā.

— M.1.480

This, then, is the result of applying the philosophy of the *Kālāma Sutta*, when, as a disciple of the Buddha, one should already be established in faith. As if to confirm the limitations of the *Kālāma Sutta*, the Buddha told the bhikkhus to reflect that 'The Blessed One knows, I do not know.'

The *Kālāma Sutta* says 'if you yourselves should consider these teachings are blameworthy and denounced by the wise, you should abandon them.' The admonishment of Assaji and Punabbasuka shows that in certain contexts, one should apply this message to the *Kālāma Sutta* itself.

The Bhaddāli Sutta

In the second situation, Venerable Bhaddali was another bhikkhu who was apparently swayed by the philosophy of the *Kālāma Sutta*, again with reference to avoiding the evening meal (*Bhaddāli Sutta*, M.1.437). Bhaddali's excuse was 'I might become anxious and uneasy about it.' This is reminiscent of the *Kālāma Sutta*'s advice: 'If you yourselves should consider these things lead to harm and suffering you should abandon them.'

The Buddha criticised Bhaddali for not simply following the bhikkhu's code of conduct as laid down, and said that the faith most bhikkhus had for the Buddha was such that, if asked by him to 'be a plank for me across the mud' they would simply obey. He said Bhaddali had no faith at all in the Buddha, and was therefore not even a *saddhānusārī*. He was an empty, hollow wrongdoer (*ritto tuccho aparaddho*).

This shows that the problem with following 'what one knows for oneself' lies in the fact that religious practice is often uncomfortable, and the advice in the *Kālāma Sutta* to follow what one considers beneficial is rather easily confused with following what one considers pleasant. Bhikkhu Bodhi calls it 'that egregious old tendency to interpret the Dhamma according to whatever notions are congenial to oneself.'

It is pertinent to recall the words of the bhikkhu who said:

'When I live as I please, spiritually unwholesome factors flourish, spiritually wholesome factors fade. But when I apply myself to what is unpleasant, spiritually unwholesome factors fade, spiritually wholesome factors flourish. How about if I applied myself to what is unpleasant?'

Puna ca param bhikkhave bhikkhu iti paṭisañcikkhati 'yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. Dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. Yannūnāhaṃ dukkhāya attānaṃ padaheyyan ti.

— M.2.225

Mā anussavena: what is the verb?

Mā anussavena is commonly translated: 'Do not go by oral tradition.' The verb 'go' is assumed because the verb is apparently missing. But the sentence does indeed have a verb, because the sutta concerns the question, on what basis should religious teachings be abandoned or accepted. The verbs 'abandon' and 'accept' occur when the Buddha tells the Kālāmas that under certain circumstances this is what they should do (*atha tumhe kālāmā pajaheyyātha... atha tumhe kālāmā upasampajja vihareyyātha*). These, then, are the verbs to use instead of 'go.'

- *mā anussavena*: Do not [abandon religious teachings merely] because they do not accord with an oral tradition.
- *mā anussavena*: Do not [accept and abide by religious teachings merely] because they accord with an oral tradition.

Dhammā: teachings

Another problem with the *Kālāma Sutta* is how to render *dhammā* because it has two fields of application. In one case, it means 'teachings,' and is equivalent to *vādaṃ* in the following passage, which we have divided into Question and Answer:

Question:

— There are some ascetics and Brahmanists, bhante, who visit Kesaputta. They expound and explain only their own teachings (*sakaṃyeva vādaṃ*); the teachings of others (*parappavādaṃ*) they despise, revile, and pull to pieces. Some other ascetics and Brahmanists too, bhante, come to Kesaputta. They also expound and explain only their own teachings; the teachings of others they despise, revile, and pull to pieces.

Te sakaṃyeva vādaṃ dīpenti jotenti parappavādaṃ pana khamṣenti vambhenti paribhavanti omakkhiṃ karonti

(...) Bhante, there is unsureness, there is doubt in us concerning them. Which of these reverend ascetics and Brahmanists spoke the truth and which falsehood?"

Tesaṃ no bhante amhākaṃ hoteva kaṅkhā hoti vicikicchā. Ko su nāma imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ āha ko musā ti?

Answer:

— Kālāmas, if you yourselves should consider:

Yadā tumhe kālāmā attanāva jāneyyātha

(...) These teachings (*dhammā*) are unwholesome;

ime dhammā akusalā

(...) these teachings are blameworthy;

ime dhammā sāvajjā

(...) these teachings are denounced by the wise;

ime dhammā viññugarahitā

(...) when followed and taken up

ime dhammā samattā samādinna

(...) these teachings lead to harm and suffering,"

ahitāya dukkhāya saṃvattantīti

(...) you should abandon them.

atha tumhe kālāmā pajaheyyātha.

— A.1.189

Dhammā: six phenomena

In the other case, *dhammā* is used in reference to six phenomena: greed, hatred, and undiscernment of reality (*lobho doso moho*) and their opposites, non-greed, non-hatred, and discernment of reality (*alobho adoso amoho*). The sutta calls these phenomena *dhammā* which we render as 'factors.'

— 'What do you think, Kālāmas? Are these factors spiritually wholesome, or spiritually unwholesome?'

Taṃ kiṃ maññatha kālāmā ime dhammā kusalā vā akusalā vā ti?

— 'Spiritually unwholesome, bhante.'

Akusalā bhante.

— A.1.189-191

Two lists of reasons

Another problem with the *Kālāma Sutta* is that there are two lists:

1. ten reasons for not abandoning teachings, and
2. ten reasons for not accepting teachings

But the two lists are identical, where it would make more sense if they were not. For example, *mā anussavena* means teachings should not be abandoned or accepted merely because of their relationship to an oral tradition. But this would be clearer if *mā anussavena* was phrased either positively or negatively, as follows:

- Do not [abandon religious teachings merely] because they do not accord with an oral tradition.
- Do not [accept and abide by religious teachings merely] because they accord with an oral tradition.

We say 'merely because' because the *Kālāma Sutta* is not about *whether* teachings should be abandoned or accepted, but on what basis and for what reason this should happen. By all means, abandon teachings, but not merely because they do not accord with an oral tradition etc.

If you yourselves should consider: yadā attanāva jāneyyātha

We deal with this issue elsewhere, sv *Jāneyyāti*, where we note that the prominent phrase in the sutta is often translated by ignoring the optative tense, saying:

When you know for yourselves: 'These things are unwholesome... then you should abandon them.

Yadā tumhe kālāmā attanāva jāneyyātha ime dhammā akusalā... atha tumhe kālāmā pajaheyyātha.

— A.1.190

But to propose that the Buddha is saying an untrained disciple could really know for himself what things are unwholesome would negate the rationale for a religious training system. We suggest that this excerpt is more accurately and more rationally translated with 'should consider.' The context obliges one to translate *yadā* as 'if' not 'when':

Kālāmas, if you yourselves should consider: "These teachings are unwholesome... you should abandon them.

Yadā tumhe kālāmā attanāva jāneyyātha ime dhammā akusalā... atha tumhe kālāmā pajaheyyātha.

— A.1.190

For further notes, see sv *Jāneyyāti*.

The Buddha's attitude to self-reliance

To what degree the Buddha expected self-reliance from his disciples is obvious in these two quotes:

1. So long as in relation to spiritually wholesome factors, [what should be done] by a bhikkhu is not done, neither with the help of faith [in the perfection of the Buddha's transcendent insight], nor with the help of shame of wrongdoing, nor with the help of fear of wrongdoing, nor with the help of energetic application [to the practice], nor with the help of wisdom, that bhikkhu should be looked after by me.

Evameva kho bhikkhave yāvakīvañca bhikkhuno saddhāya akataṃ hoti kusalesu dhammesu hiriya akataṃ hoti kusalesu dhammesu ottappena akataṃ hoti kusalesu dhammesu viriyena akataṃ hoti kusalesu dhammesu paññāya akataṃ hoti kusalesu dhammesu anurakkhitabbo tāva me so bhikkhave bhikkhu hoti.

But when [what should be done] by a bhikkhu is done, either with the help of faith [in the perfection of the Buddha's transcendent insight], or with the help of shame of wrongdoing, or with the help of fear of wrongdoing, or with the help of energetic application [to the practice], or with the help of wisdom, I am unconcerned about him, thinking: 'The bhikkhu can now look after himself. He will not be negligently applied [to the practice].'

Yato ca kho bhikkhave bhikkhuno saddhāya kataṃ hoti kusalesu dhammesu hiriṃ kataṃ hoti kusalesu dhammesu ottappena kataṃ hoti kusalesu dhammesu viriyena kataṃ hoti kusalesu dhammesu paññāya kataṃ hoti kusalesu dhammesu anapekkho dānāhaṃ bhikkhave tasmiṃ bhikkhusmiṃ homi Attaguttodāni bhikkhu nālaṃ pamādāyā ti.

— A.3.6

2. Therefore, Ānanda, dwell spiritually self-reliant, with yourself as your refuge, with no other refuge, relying completely on the teaching, with the teaching as your refuge, with no other refuge. How do you do this?

Tasmātihānanda attadīpā viharatha attasaraṇā anaññasaraṇā dhammadīpā dhammasaraṇā anaññasaraṇā. Kathañcānanda bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo:

(...) In this regard a bhikkhu abides contemplating the nature of the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

idhānanda bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

(...) He abides contemplating the nature of sense impressions... the nature of the mind... the nature of certain objects of the systematic teachings

Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

(...) Thus a bhikkhu abides spiritually self-reliant, with himself as his refuge, with no other refuge, relying completely on the teaching, with the teaching as his refuge, with no other refuge.

Evaṃ kho ānanda bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo

(...) Those bhikkhus, either now or after my passing, who abide spiritually self-reliant, with themselves as their refuge, with no other refuge; relying completely on the teaching, with the teaching as their refuge, with no other refuge; it is these bhikkhus, Ānanda, who will be for me foremost amongst those desirous of the training.

Ye hi keci ānanda etarahi vā mamaccaye vā attadīpā viharissanti attasaraṇā anaññasaraṇā dhammasaraṇā anaññasaraṇā tamatagge me te ānanda bhikkhu bhavissanti ye keci sikkhākāmāti.

— S.5.154

Illustrations

Illustration

mā anussavena

Do not [abandon religious teachings]:

[merely] because they do not accord with an oral tradition.

mā anussavena

[merely] because they do not accord with a religious lineage.

mā paramparāya

[merely] because they do not accord with popular opinion.

mā itikirāya

[merely] because they do not accord with the scriptural collections.

mā piṭakasampadānena

[merely] because they do not accord with logical reasoning.

mā takkahetu

[merely] because they not accord with inferential reasoning.

mā nayahetu

[merely] because they do not accord with reasoned cogitation.

mā ākāraparivitakkena

[merely] because of a considered disapproval of some view.

mā diṭṭhinijjhānakkhantiyā

[merely] because of their implausibility.

mā bhabbarūpatāya

[merely] because the expounding ascetic is not your teacher.

mā samaṇo no garū ti

Kālāmas, if you yourselves should consider:

Yadā tumhe kālāmā attanāva jāneyyātha

"These teachings are unwholesome;

ime dhammā akusalā

these teachings are blameworthy;

ime dhammā sāvajjā

these teachings are denounced by the wise;

ime dhammā viññugarahitā

when followed and taken up

ime dhammā samattā samādinna

these teachings lead to harm and suffering,"

ahitāya dukkhāya saṃvattantīti

you should abandon them.

atha tumhe kālāmā pajaheyyātha.

— A.1.189

Illustration

mā anussavena

Do not [accept and abide by religious teachings]:

[merely] because they accord with an oral tradition.

mā anussavena

[merely] because they accord with a religious lineage.

mā paramparāya

[merely] because they accord with popular opinion.

mā itikirāya

[merely] because they accord with the scriptural collections.

mā piṭakasampadānena

[merely] because they accord with logical reasoning.

mā takkahetu

[merely] because they accord with inferential reasoning.

mā nayahetu

[merely] because they accord with reasoned cogitation.

mā ākāraparivitakkena

[merely] because of a considered approval of some view.

mā diṭṭhinijjhānakkhantiyā

[merely] because of their plausibility.

mā bhabbarūpatāya

[merely] because the expounding ascetic is your teacher.

mā samaṇo no garū ti

Kālāmas, if you yourselves should consider:

Yadā tumhe kālāmā attanāva jāneyyātha

"These teachings are wholesome;

ime dhammā kusalā

these teachings are blameless;

ime dhammā anavajjā

these teachings are praised by the wise;

ime dhammā viññūppasatthā

when followed and taken up

ime dhammā samattā samādinna

these teachings lead to benefit and happiness,"

hitāya sukhāya saṃvattantīti

you should accept and abide by them.

atha tumhe kālāmā upasampajja vihareyyātha.

— A.1.190

Māna

Renderings

- *māna*: self-centredness (abandoned at arahantship)
- *asmimāna*: self-centredness
- *māna*: conceit (abandoned at non-returnership)
- *atimāna*: arrogance
- *atimāna*: self-conceit
- *asmimāna*: self-equation
- *omāno*: self-contempt
- *adhimāna*: over-estimation

Introduction

Conceit: abandoned at non-returnership

Non-returners have abandoned conceit (*māna*):

Abandon one thing, bhikkhus, conceit, and I guarantee you non-returnership.

Mānaṃ bhikkhave ekadhammaṃ pajahatha ahaṃ vo pāṭibhogo anāgāmitāyā ti.

— It.3

Non-returners have not abandoned self-centredness (*māna* or *asmimāna*):

- Friends, even though a noble disciple has abandoned the five ties to individual existence in the low plane of existence (*pañcorambhāgiyāni saṃyojanāni*), still, in regard to the five grasped aggregates, there remains within him (*hotiyeva*) a residual self-centredness (*anusahagato asmī ti māno*) (S.3.130).

Self-centredness is sometimes discriminated from conceit by being called *asmimāna* or *asmī ti māno*.

Self-centredness: abandoned by the arahant

The destruction of self-centredness is associated with arahantship:

The elimination of self-centredness is happiness supreme

Asmimānassa vinayo etaṃ ve paramaṃ sukhaṃ ti.

— Ud.10

In one who perceives the voidness of personal qualities [in all things], self-centredness is uprooted. He realises the Untroubled in this very lifetime.

anattasaññi asmimānasamugghātaṃ pāpunāti diṭṭheva dhamme nibbānaṃ ti.

— Ud.37

Conceit: extolling oneself and despising others

Conceit is associated with extolling oneself and despising others:

Whoever extols himself and despises others, considering them inferior due to his own conceit, one should know him as a wretch.

*Yo cattānaṃ samukkaṃse pare ca mavaajānāti
Nihīno sena mānena taṃ jaññā vasalo iti.*

— Sn.v.132

Conceit and arrogance

Conceit is sometimes paired with arrogance:

being conceited and arrogant

mānātimānajātikānaṃ.

— D.3.87

He speaks with conceit and arrogance

mānātimānaṃ vadate.

— Sn.v.829

Self-centredness

Self-centredness implies the notion "I am":

The notion "I am" is... an acquiescence in self-centredness.

Asmī ti... mānagatametaṃ.

— S.4.202-3

Here *asmī ti* is equated with *mānagatametaṃ*. This shows that *asmimāno* is a compound of two equivalent

terms, and that *asmimāno* means simply *māno*.

Vidhā means mānavidhā

Self-centredness (*māna*) has three modes (*tisso vidhā*). This is proven by comparing the *Vidhā Sutta* (S.5.56) and *Theragāthā* verse 428. What the former calls *vidhā*, the latter calls *mānavidhā*.

The *Vidhā Sutta* says there are three modes [of self-centredness] (*tisso vidhā*), namely:

'I am better' mode [of self-centredness]

seyyo'hamasmī ti vidhā

'I am equal' mode [of self-centredness]

sadiso'hamasmī ti vidhā

'I am worse' mode [of self-centredness]

hīno'hamasmī ti vidhā.

— S.5.56

Theragāthā verse 428 says:

Self-conceit and self-contempt have been abandoned and completely abolished [by me].

Atimāno ca omāno pahīnā susamūhatā

Self-equation has been eradicated. All modes of self-centredness have been struck down.

Asmimāno samucchinno sabbe mānavidhā hatā ti.

— Th.v.428

In comparing the two quotes, we can say:

In *Theragāthā* verse 428, *mānavidhā* consists of

1. *atimāno*
2. *omāno*
3. *asmimāno*

In the *Vidhā Sutta*, *tisso vidhā* consists of three corresponding elements:

1. *seyyo'hamasmī*

2. *hīno'hamasmī*
3. *sadiso'hamasmī*

This shows that:

1. *Vidhā* is an abbreviation for *mānavidhā*. Therefore *vidhā* means 'modes [of self-centredness]' not just 'modes' (as PED).
2. 'I am better' mode [of self-centredness] (*seyyo'hamasmī ti*) equals 'self-conceit' (*atimāno*)
3. 'I am worse' mode [of self-centredness] (*hīno'hamasmī ti*) equals 'self-contempt' (*omāno*)
4. 'I am equal' mode [of self-centredness] (*sadiso'hamasmī ti*) equals 'self-equation' (*asmimāno*).

Equation is 'the act of regarding as equal' (WordWeb).

Illustrations

Illustration

māno
conceit

Let both householders and ascetics think this was done by me. Let them be under my will in whatever their duties. Such is the intent of the fool. His desire and conceit grow.

Mameva kataṃ maññantū gihī pabbajitā ubho
Mameva ativasā assu kiccākiccesu kismiñci
Iti bālassa saṅkappo icchā māno ca vaḍḍhati.

— Dh.v.74

Illustration

mānaṃ
conceit

Having struck down conceit, humble-minded, one should venerate the arahants, those freed from inward distress, who have done what needed to be done, free of perceptually obscuring states, unsurpassed.

*Arahante sītibhūte katakicce anāsave
Nihacca mānaṃ atthaddho te namassa anuttare.*

— S.1.178

Illustration

maññanā

conceit

Because of diversity in quests there is diversity in gains.

pariyesanānānattaṃ paṭicca uppajjati lābhanānattaṃ

Because of diversity in gains there is diversity in conceit.

lābhanānattaṃ paṭicca uppajjati maññanānānattaṃ.

— D.3.289

Illustration

māno

conceit

Conceit, O brahman, is your shoulder-load.

Māno hi te brāhmaṇa khāribhāro.

— S.1.169

Illustration

ātimāna

arrogance; mānātimāna, conceit and arrogance

And those that were beautiful despised those that were ugly, thinking: We are more beautiful than them; they are more ugly than us.

Tattha ye te sattā vaṇṇavanto te dubbaṇṇe satte atimaññanti mayameteḥi vaṇṇavantatarā amhehete dubbaṇṇatarā ti

And because of their arrogance due to beauty, being conceited and arrogant, the savoury earth disappeared.

tesaṃ vaṇṇātimānappaccayā mānātimānajatikānaṃ bhūmipappaṭako antaradhāyi.

— D.3.87

Illustration

māna

self-centredness (i.e. arahant); maññanaṃ, self-centredness

There are no spiritual shackles for one who has abandoned self-centredness.

Pahīṇamānassa na santi ganthā

His spiritual shackles and self-centredness are all destroyed.

Vidhūpitā mānaganthassa sabbe

Though the one of great wisdom has transcended self-centredness he might still say 'I speak,'

So vītivatto maññanaṃ sumedho ahaṃ vadāmī ti pi so vadeyya

and he might say 'They speak to me.'

Mamaṃ vadantī ti pi so vadeyya

Proficient, understanding conventional terminology, he makes use of such terms merely for the purposes of communication.

Loke samaññaṃ kusalo viditvā vohāramattena so vohareyyā ti.

— S.1.14-15

Illustration

māna

self-centredness (i.e. arahant)

He has destroyed craving, obliterated the tie to individual existence, and through rightly penetrating self-centredness, has put an end to suffering.

acchecchi taṇhaṃ vāvattayi saṃyojanaṃ sammā mānābhisamayā antamakāsi dukkhassa.

— A.3.247

Illustration

asmimānaṃ

self-centredness

Bhikkhus, when the perception of the unlastingness [of the five aggregates] is developed and cultivated... it completely uproots self-centredness

aniccasaññā bhikkhave bhāvitā bahulikātā... sabbaṃ asmimānaṃ samūhanati.

— S.3.155

Illustration

asmimāno

self-centredness

And how is the bhikkhu a Noble One whose banner is lowered, whose burden [of the five grasped aggregates] is laid down, who is emancipated [from individual existence]?

Kathaṇca bhikkhave bhikkhu ariyo pannaddhajo pannabhāro viṣaṃyutto hoti?

In this regard a bhikkhu has abandoned self-centredness.

Idha bhikkhave bhikkhuno asmimāno pahīno hoti.

— M.1.139

Illustration

māna

self-centredness

The notion "I am" is

Asmī ti bhikkhave

a matter of spiritual instability

iñjitametaṃ

a matter of spiritual unsteadiness

phanditametaṃ

a matter of entrenched perception

papañcitametaṃ

an acquiescence in self-centredness

mānagatametaṃ.

— S.4.202-3

Illustration

adhimāna

over-estimation

He declares his [attainment of] arahantship from over-estimation

adhimānena aññaṃ vyākaroti.

— A.5.162

Middha

Renderings

- *middha*: torpor

Illustrations

Illustration

middha

torpor

Whatever lethargy there is, is a spiritual hindrance; whatever torpor there is, is also a spiritual hindrance. Thus what is concisely called the hindrance of lethargy and torpor becomes twofold by this method of exposition.

Yadapi bhikkhave thīnaṃ tadapi nīvaraṇaṃ. Yadapi middhaṃ tadapi nīvaraṇāṃ. Thīnamiddhanīvaraṇanti itihidaṃ uddesaṃ gacchati. Tadamināpetaṃ pariyāyena dvayaṃ hoti.

— S.5.110

Illustration

middhassa

torpor

There are disgruntlement [with the celibate life], sloth, languor, drowsiness after meals, mental sluggishness. Much improper contemplation in that regard is a condition that nourishes both the arising of unarisen lethargy and torpor, and the increase and expansion of arisen lethargy and torpor.

Atthi bhikkhave arati tandi vijambhitā bhattasammado cetaso ca līnattaṃ. Tattha ayoniso manasikārabahulikāro ayamāhāro anuppannassa vā thīnamiddhassa uppādāya uppannassa vā thīnamiddhassa bhiyyobhāvāya vepullāya.

— S.5.102-3

Illustration

middhaṃ

torpor

If, while he is walking, any greed in a bhikkhu is done away with, any ill will, any lethargy and torpor, any restlessness and anxiety, any doubt [about the significance of the teaching] is done away with;

Carato ce pi bhikkhave bhikkhuno abhijjhā vigatā hoti vyāpādo vigato hoti thīnamiddhaṃ vigataṃ hoti uddhaccakukkuccaṃ vigataṃ hoti vicikicchā pahīṇā hoti.

if unflagging energy is aroused; if unmuddled mindfulness is established; if his body is tranquil and peaceful; if his mind is collected and concentrated

Āraddhaṃ hoti viriyaṃ asallīnaṃ upaṭṭhitā sati asammutṭhā passaddho kāyo asāraddho samāhitaṃ cittaṃ ekaggaṃ

then a bhikkhu walking like this is said to be constantly and continuously afraid of wrongdoing, and vigorously, energetically, and resolutely applied [to the practice].

carampi bhikkhave bhikkhu evambhūto ātāpī ottappī satataṃ samitaṃ āraddhaviriyo pahitatto ti vuccati.

— It.118-9

Illustration

middhaṃ

torpor

Are you nodding, Moggallāna? Are you nodding, Moggallāna? Yes, bhante.

Pacalāyasi no tvaṃ moggallāna pacalāyasi no tvaṃ moggallānā ti. Evaṃ bhante ti.

1. In which case, whatever state of perception you are abiding in when torpor arises in you, do not focus on that perception, do not cultivate it. It is possible that by abiding in this way, that the torpor will be abandoned.

Tasmātiha tvaṃ moggallāna yathā saññino te viharato taṃ middhaṃ okkamati taṃ saññaṃ mā manasākāsi taṃ saññaṃ mā bahulamakāsi. Tṭhānaṃ kho panetaṃ moggallāna vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha.

2. If the torpor is unabandoned, then think about the teaching, ponder it, examine it, as you have heard and memorised it. It is possible that by abiding in this way, that the torpor will be abandoned.

No ce te evaṃ viharato taṃ middhaṃ pahīyetha tato tvaṃ moggallāna yathā suttaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakkeyyāsi anūvicāreyyāsi manasānupekkheyysī. Tānaṃ kho panetaṃ vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha.

3. If the torpor is unabandoned, then recite the teaching in detail as you have heard and memorised it. It is possible that by abiding in this way, that the torpor will be abandoned.

No ce te evaṃ viharato taṃ middhaṃ pahīyetha tato tvaṃ moggallāna yathāsuttaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ kareyyāsi. Tānaṃ kho panetaṃ vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha.

4. If the torpor is unabandoned, then tug your ears and massage your limbs. It is possible that by abiding in this way, that the torpor will be abandoned.

No ce te evaṃ viharato taṃ middhaṃ pahīyetha tato tvaṃ moggallāna ubho kaṇṇasotāni āviñjeyyāsi pāṇinā gattāni anumajjeyyāsi. Tānaṃ kho panetaṃ vijjati yaṃ te evaṃ viharato taṃ middhaṃ pahīyetha.

5. If the torpor is unabandoned, then get up from your seat (*uṭṭhāyāsana*) and, after washing your eyes out with water (*udakena akkhini anumajjitvā*), look around in all directions and upward to the lunar mansions and the glittering stars (*disā anuvilokeyyāsi nakkhattāni tāraṇāni ullokeyyāsi*). It is possible that by abiding in this way, that the torpor will be abandoned.
6. If the torpor is unabandoned, then focus on the mental image of light (*ālokasaññaṃ manasikareyyāsi*), concentrate on the mental image of day (*divāsaññaṃ adhiṭṭheyyāsi*). As by day, so at night; as at night, so by day (*yathā divā tathā rattiṃ yathā rattiṃ tathā divā*). Thus with an attitude open and unclouded, you should make your mind radiant (*iti vivaṭena cetasā apariyonaddhena*) (*sappabhāsaṃ cittaṃ bhāveyyāsi*). It is possible that by abiding in this way, that the torpor will be abandoned.
7. If the torpor is unabandoned, then perceiving the constant nature of reality (*pacchāpuresaññā*), concentrate on pacing back and forth (*caṅkamaṃ adhiṭṭheyyāsi*), your senses inwardly immersed (*antogatehi indriyehi*), your mind not straying outwards (*abahigatena mānasena*). It is possible that by abiding in this way, that the torpor will be abandoned.
8. If the torpor is unabandoned, then, mindful and fully conscious, lie down on your right side in the lion's posture with your feet placed together, having contemplated the idea of rising. When you awaken, get up quickly, with the thought, 'I will not abide given to the pleasures of sleep, languor, and torpor.' That is how you should train yourself.

No ce te evaṃ viharato taṃ middhaṃ pahīyetha tato tvaṃ moggallāna dakkhiṇena passena sihaseyyaṃ kappeyyāsi pāde pādaṃ accādhāya sato sampajāno uttānasaññaṃ manasikarivā. Paṭibuddheneva te moggallāna khippaṃyeva paccutthātabbaṃ: na seyyasukhaṃ na phassasukhaṃ na middhasukhaṃ anuyutto viharissāmiti. Evaṃ hi te moggallāna sikkhitabbaṃ (A.4.85-86).

Illustration

middhaṃ

torpor

It is now fifty-five years since I adopted the practice of sleeping in the sitting position, and twenty-five years since torpor was abolished in me.

*Pañcapaññāsavassāni yato nesajjiko ahaṃ
Pañcavīsativassāni yato middhaṃ samūhataṃ.*

— Th.v.904

Illustration

middho

torpor

Whether standing, walking, seated or lying down, as long as he was free of torpor he would concentrate on this [practice] mindfully. They call this a divine abiding.

*Tiṭṭhaṃ caraṃ nisinno vā sayāno vā yāvatassa vigatamiddho
Etaṃ satiṃ adhiṭṭheyya brahmametaṃ vihāraṃ idhamāhu.*

— Sn.v.151

Mutta; Viphamutta

Renderings

- *mutta*: free from/of
- *mutta*: freed from
- *mutta*: free [from individual existence]

- *mutti*: freedom from
- *mutti*: freedom [from individual existence]
- *vippamutta*: free from/of
- *vippamutta*: freed from
- *vippamutta*: freed from [bondage to]
- *vippamutta*: free [from individual existence]

Introduction

Mutta and vippamutta: with objects

Mutta and *vippamutta* can mean 'freed/free from/of some object' or 'freed/free from/of [bondage to] some object':

By not grasping one is freed from the Maleficent One.

anupādiyamāno mutto pāpimato ti.

— S.3.73

When one's mind is free of these five defilements

Yato ca kho bhikkhave cittaṃ imehi pañcahi upakkilesehi vippamuttaṃ hoti.

— A.3.16-17

Free of [bondage to] the six senses and their objects

Sabbāyatanehi vippamutto.

— Sn.v.373

Mutta and vippamutta: when linked to saṅgā and bandhanā

When *mutta* and *vippamutta* are linked to *saṅgā* and *bandhanā* they mean 'free of bondage [to individual existence]', because both *saṅgā* and *bandhanā* mean 'bondage [to individual existence]'. See Glossary sv *Saṅga* and *Bandhana*.

One who is free of bondage [to individual existence]

Saṅgā pamuttaṃ.

— Sn.v.212

Free of bondage [to individual existence].

bandhanā muttaṃ.

— Ud.77

Mutta and vippamutta: objectless

Where *mutta* and *vippamutta* are not linked to an object, various word associations show that 'individual existence' is again the object:

Free [from individual existence], I free [others] from bondage [to individual existence]

mutto mocemi bandhanā.

— A.4.340

Free [from individual existence] among those bound [to individual existence]

Baddhesu muttaṃ.

— S.1.198

He is free [from individual existence], emancipated [from individual existence].

Vippamutto viṣaṃyutto.

— S.2.279

That the object of *bandhanā*, *baddhesu*, and *viṣaṃyutto* is likewise 'individual existence,' we have shown sv *Baddha*, *Bandhana*, and *Samyutta*.

Illustrations: mutta

Illustration

muttā

freed

I am well freed, gloriously freed through my freedom from three crooked things: my mortar, my pestle, and my hunchbacked husband. I am freed from birth and death. The conduit to renewed states of individual existence has been abolished.

*Sumuttā sādhu muttāmhi tīhi khujjehi muttiyā
Udukkhalena musalena patinā khujjakena ca
Muttāmhi jātimaraṇā bhavanetti samūhatā ti.*

— Th.v.11

Illustration

mutto

freed

I am indeed freed from that unpleasant self-mortifying practice. It is good indeed that I am freed from that useless, unpleasant, self-mortifying practice.

mutto vatamhi tāya dukkarakārikāya. Sādhu mutto vatamhi tāya anattasaṃhitāya dukkarakārikāya.

— S.1.103

Illustration

muttaṃ

freed

He did not take delight in her arrival; he did not grieve at her departure; Saṅgāmañiṃ, free of bondage [to individual existence], he is what I call a Brahman.

*Āyantiṃ nābhinandati pakkamantiṃ na socati.
Saṅgā saṅgāmañiṃ muttaṃ tamahaṃ brūmi brāhmaṇan ti.*

— Ud.6

Illustration

mutto

freed

One freed from the place of execution

mutto āghātanā.

— Th.v.711

One who has been freed from a burning house

ādittāva gharā mutto.

— Th.v.712

Illustration

muttaṃ

freed

One who is completely freed from attachment.

muttaṃ rāgehi sabbaso.

— M.2.144

Illustration

muttassa

free [from individual existence]

I am the disciple of the Blessed One who has overcome the bonds [to individual existence], who is free [from individual existence].

Saṅgātigassa muttassa bhagavato tassa sāvako’hamasmi.

— M.1.386

Illustration

mutti

freedom

The complete passing away and ending of this same craving, the giving up and relinquishment of it, the freedom from it, the letting go of it, is called the ending of suffering.

Yo tassāyeva taṇhāya asesavirāgaṇirodho cāgo paṭinissaggo mutti anālayo ayaṃ vuccatāvuso dukkhaṇirodho.

— M.1.49

Illustration

muttiṃ

freedom [from individual existence]

Bhikkhus, I will teach you freedom [from individual existence] and the path leading to freedom [from individual existence]. Please listen.

muttiṇca vo bhikkhave desissāmi muttigāmiṇca maggaṃ taṃ suṇātha.

What is freedom [from individual existence]?

Katamaṇca bhikkhave muttiṃ:

The destruction of attachment, hatred, and undiscernment of reality. This is called freedom [from individual existence].

yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati bhikkhave muttiṃ.

— S.4.372

Illustrations: vipṇamutta

Illustration

vipṇamutto

free of

He is free of dogmatic views.

Sa vipṇamutto diṭṭhigatehi.

— Sn.v.913

Illustration

vippamuttassa

free of

For one who is free of love there is neither grief nor fear.

Pemato vippamuttassa natthi soko kuto bhayaṃ.

— Dh.v.213

Illustration

vippamutto

free of

Free of things conducive to psychological bondage,

saṃyojaniyehi vippamutto.

— Sn.v.363

Illustration

vippamuttā

freed from

Whatever ascetics and Brahmanists have said that deliverance from individual existence is through [states of] individual existence

bhavena bhavassa vippamokkhamāhaṃsu

None of them, I declare, are freed from individual existence

sabbe te avippamuttā bhavasmā ti vadāmi.

— Ud.32-3

Illustration

vippamutto

freed from

He is also [forever] freed from the four states of misery

Catūhapāyehi ca vippamutto.

— Sn 230-232

Illustration

vippamutto

freed from [bondage to]

One of purified wisdom who has utterly transcended egocentric conception in regards to things of the past and future, who is free of [bondage to] the six senses and their objects: he would properly fulfil the ideals of religious asceticism in the world.

*Atītesu anāgatesu cā pi kappātīto aticca suddhipañño
Sabbāyatanehi vippamutto sammā so loka paribbajeyya.*

— Sn.v.373

Illustration

vippamuttā

free [from individual existence]

Those who roam the world, spiritually self-reliant, liberated from the perception of existence, free [from individual existence] in every respect.

Ye attadīpā vicaranti loka akiñcanā sabbadhi vippamuttā.

— Sn.v.501

vippamuttaṃ

free [from individual existence]

Behold him, one of profound wisdom, one who sees the subtle meaning of the teaching, liberated from the perception of existence, liberated [from individual existence] in the sensuous plane of existence, free [from individual existence] in every respect, a great seer following the path of divinity.

*Gambhīrapaññaṃ nipuṇatthadassiṃ akiñcanaṃ kāmabhava asattaṃ
Taṃ passatha sabbadhi vippamuttaṃ dibbe pathe kamamānaṃ mahesiṃ.*

— Sn.v.176

Muditā

Renderings

- *muditā*: [unlimited, all-encompassing] joy

Introduction

Unlimitedness

The practices of *mettā*, *karuṇā*, *muditā* and *upekkhā* are sometimes called the four divine abidings (*cattāro brahmavihārā*, D.2.196) and sometimes the four unlimited states (*catasso appamaññā*, D.3.223). Practising them together is called the 'unlimited liberation [from perceptually obscuring states]' (*appamāṇā cetovimutti*, S.4.296). The *Mahāvedalla Sutta* (M.1.298) and *Godatta Sutta* (S.4.296) say the 'makers of limitation' (*pamāṇakaraṇo*) are *rāgo doso* and *moho* (*rāgo kho āvuso pamāṇakaraṇo doso pamāṇakaraṇo moho pamāṇakaraṇo*). Therefore the four *brahmavihāras* should be practised unlimited by *rāgo doso* and *moho*.

Parisā Sutta: muditā brahmavihāra

The *Parisā Sutta* (A.1.243) shows that *muditā* is a joy associated with living in harmony with others. It says that in whatever community the bhikkhus dwell together in unity, on friendly terms, without quarrelling, like milk and water mixed, viewing each other with affection, such a community is called united.

Idha bhikkhave yassaṃ parisāyaṃ bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti. Ayaṃ vuccati bhikkhave samaggā parisā.

The sutta says when bhikkhus dwell like this, they beget much merit.

Yasmiṃ bhikkhave samaye bhikkhū samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharanti bahum bhikkhave bhikkhū tasmiṃ samaye puññaṃ pasavanti.

At such time they dwell in a divine abiding, that is to say, in the liberation [from perceptually obscuring states] through *muditā* (*muditāya cetovimuttiyā*).

Brahmaṃ bhikkhave vihāraṃ tasmiṃ samaye bhikkhū viharanti yadidaṃ muditāya cetovimuttiyā.

The sutta says that in one who is glad, rapture arises (*pamuditassa pīti jāyati*). The sutta therefore treats *muditā* and gladness (*pamudita*) as synonyms (i.e. ...*yadidaṃ muditāya cetovimuttiyā. Pamuditassa pīti jāyati...*).

Pamuditassa more usually follows *pāmojjaṃ*. For example, when a bhikkhu realises the five hindrances have been abandoned within him, 'gladness arises. In one who is glad, rapture arises': *tassime pañca nīvaraṇe pahīṇe attani samanupassato pāmojjaṃ jāyati. Pamuditassa pīti jāyati* (D.1.204). This suggests that *muditā* is close in meaning to *pāmojjaṃ* gladness.

The phrases 'on friendly terms, without quarrelling, like milk and water mixed, viewing each other with affection' support *muditā* being rendered '[unlimited, all-encompassing] joy.' This is confirmed in the *Cūḷagosiṅga Sutta*.

The Cūḷagosiṅga Sutta

Venerable Anuruddha, living with Venerables Nandiya and Kimbila, was asked by the Buddha:

— But, Anuruddha, how do you abide in unity, on friendly terms, without quarrelling, like milk and water mixed, viewing each other with affection?

Yathākathaṃ pana tumhe anuruddhā samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathāti?

— Bhante, as to that:

1. I reflect: 'It is a gain for me, it is a great gain for me, that I am living with such companions in the

religious life.

Idha mayhaṃ bhante evaṃ hoti: lābhā vata me suladdhaṃ vata me yohaṃ eva rūpehi sabrahmacārīhi saddhiṃ viharāmi ti.

2. I maintain loving conduct of body, speech, and mind, both openly and privately towards those venerable ones.

Tassa mayhaṃ bhante imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvī ceva raho ca mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvī ceva raho ca mettaṃ manokammaṃ paccupaṭṭhitaṃ āvī ceva raho ca.

3. I think 'How about if I set aside my own wishes and lived according to the wishes of these venerables?' And so I do so.

Tassa mayhaṃ bhante evaṃ hoti yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vatteyyan ti. So kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi

4. Though we have different bodies, bhante, we assuredly have only one mind.

Nānā hi kho no bhante kāyā ekañca pana maññe cittaṃ ti (M.1.206).

This again supports *muditā* being rendered as '[unlimited, all-encompassing] joy,' i.e. joy unlimited by *rāgo doso* and *moho*.

Arati: disgruntlement [with the celibate life]

The *Dasuttara Sutta* says disgruntlement [with the celibate life] can be overcome by [unlimited, all-encompassing] joy:

For this is the liberation from disgruntlement [with the celibate life] namely the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] joy.

nissaraṇaṃ hetamaṃ āvuso aratiyā yadidaṃ muditā cetovimuttī ti.

The sutta says if the practice of [unlimited, all-encompassing] joy is developed and cultivated, it is impossible, out of the question, that disgruntlement [with the celibate life] would plague one's mind. There is no such possibility.

arati cittaṃ pariyādāya ṭhassati netaṃ ṭhānaṃ vijjati.

— D.3.249

Overcoming disgruntlement: Saṅkhadhama Sutta

The *Saṅkhadhama Sutta* describes in more detail the practice of *muditā*:

The noble disciple abides pervading one quarter with a mind of [unlimited, all-encompassing] joy, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, in all directions, everywhere, he abides pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] joy, vast, exalted, unlimited, free of unfriendliness and hostility.

muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ; iti uddhamadhotiriyaṃ sabbadhi sabbatthatāya sabbāvantamaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati.

— S.4.322

This meditation can be practised in either a quiet room or deep solitude. For example, King Mahāsudassana practised *muditā* in his golden-gabled chamber sitting on a silver couch (D.2.188). The Buddha practised it in a quiet grove sitting on a bundle of grass (A.1.183). Thus although the *Parisā Sutta* says *muditā* arises where the bhikkhus dwell together in unity, it does not mean that the formal practice of *muditā* involves the company of others.

Muditā: cure for envy?

The *Visuddhimagga* says the function of *muditā* 'resides in being unenvious' (Chapter 9, paragraph 95) and 'is always in the sense of gladness at others' success' (p.309 n.10). But if *muditā* meant unenviousness, it would surely have featured in the cure of odious envy (*pāpikā issā*) expounded in the *Kāya Sutta* (A.5.40) which says when an envious person sees a fortunate layperson or bhikkhu, he is envious about it:

- 'Oh that this grain, silver and gold did not belong to this householder!'
- 'Oh that this Venerable did not receive a good supply of requisites.'

The sutta says envy is abandoned not through *muditā* but through seeing envy over and over again with discernment (*paññāya disvā disvā pahātabbā*).

If envy can be considered part of aversion (*āghāto*), then again *muditā* is not for overcoming envy, says the *Āghātaṭṭhavinaya Sutta* (A.3.185), saying that three ways of dispelling aversion involve developing *mettā*, *karuṇā*, and *upekkhā*, but not *muditā*: *Yasmiṃ bhikkhave puggale āghāto jāyetha mettā... karuṇā... upekkhā tasmiṃ puggale bhāvetabbā* (A.3.185).

Cultivating *pāmojjaṃ* gladness

We said above that *muditā* is close in meaning to *pāmojjaṃ*. Therefore we might understand how to develop it by examining *pāmojjaṃ*.

1. Gladness (*pāmojjaṃ*) is associated with virtuous conduct. For one who is virtuous (*sīlavato*) there is no need to harbour the aspiration: 'May freedom from an uneasy conscience (*avippaṭṭisāro*) arise in me. It is quite natural that this should happen (*dhammatā esā bhikkhave yaṃ sīlavato sīlasampannassa avippaṭṭisāro uppajjati*). For one free from an uneasy conscience, there is no need to harbour the aspiration: 'May gladness arise in me.' It is quite natural that this should happen (A.5.2).
2. Gladness is associated with physical seclusion (*divā pavivekāya rattiṃ paṭisallānāya*). Abiding thus diligently, gladness arises (*evaṃ appamattassa viharato pāmujaṃ jāyati*, S.5.398).
3. Gladness is associated with faith inspiring meditation objects (*tassa kismiñcīdeva pasādaniye nimitte cittaṃ paṇidahato pāmujaṃ jāyati*, S.5.156). This means reflecting on the Buddha, the teaching, the community of disciples, one's own virtue, and on how one has the virtuous qualities of the devas. As one reflects like this, one's mind becomes serene and gladness arises (*cittaṃ pasīdati pāmujaṃ uppajjati* A.1.207).
4. Gladness is associated with abandoning the five hindrances. Seeing that the five hindrances are abandoned, one becomes glad (*pāmojjaṃ jāyati*); glad, rapture arises (*pamuditassa pīti jāyati* D.1.74).
5. Gladness is associated with righteous conversations (*labhati ca tattonidānaṃ pītipāmujaṃ*): conversations on faith [in the perfection of the Perfect One's transcendent insight], virtue, learning, generosity, and wisdom (*saddhākathā sīlakathā bāhusaccakathā cāgākathā paññākathā*, A.3.181).
6. Gladness is associated with grasping the meaning and truth of the teaching *dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca*. This gives rise to gladness (*pāmujaṃ jāyati*) This can happen either in the process of
 - being taught by a teacher: *satthā dhammaṃ deseti*
 - teaching others: *paresaṃ deseti*
 - reciting the teaching: *sajjhāyaṃ karoti*
 - pondering the teaching: *anuvitakketi anuvicāreti manasānupekkhati*
 - contemplating a meditation object: *samādhinimittaṃ* (A.3.21).

Six principles of cordiality: dhammā sārāṇīyā

Cultivating *muditā* likely involves the six principles of cordiality, because they are the key to harmonious relationships: *chayime bhikkhave dhammā sārāṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmāggyā ekibhāvāya saṁvattanti* (M.1.322).

These principles are:

(1-3) Maintaining loving conduct of body, speech, and mind, both openly and privately towards one's companions in the religious life.

Idha bhikkhave bhikkhuno mettaṃ kāyakammaṃ... vacīkammaṃ... manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvī ceva raho ca.

(4) Sharing one's gains with one's virtuous companions in the religious life without reservation, including even the contents one's almsbowl.

Puna ca paraṃ bhikkhave bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇa bhogī.

(5) Maintaining virtues that are pure and conducive to inward collectedness both openly and privately together with one's companions in the religious life.

Puna ca paraṃ bhikkhave bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvī ceva raho ca.

(6) But the chief, the most cohesive, the most unifying of these principles is [having a shared] view that is noble, and which leads to deliverance [from suffering], and which leads the one who practises it to the complete destruction of suffering.'

Imesaṃ kho bhikkhave channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ yāyaṃ diṭṭhi ariyā niyyātikā niyyāti takkarassa sammā dukkhakkhayāya (M.1.322).

We parenthesise '[having a shared]' because the sutta affirms this previously, by saying that:

Whatever view is noble, and which leads to deliverance [from suffering], and which leads the one who practises it to the complete destruction of suffering, a bhikkhu abides united in a view such as this with his companions in the religious life, both in public and in private

bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvī ceva raho ca.

— M.1.322

Limits of muditā

The *Saṅkhadhama Sutta* says the essential practice of *muditā* involves pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] joy. But [unlimited, all-encompassing] joy does not mean unconditionally [unlimited, all-encompassing] joy because the scriptures say that establishing community harmony involves firstly excluding troublesome individuals. The *Dhammacariya Sutta* says:

Then winnow the chaff, those who are not ascetics but consider themselves so. Having banished those of unvirtuous desires, conduct, and sphere of personal application, live in unity, mindfully, the pure with the pure. Thus living in unity, being mindful, you will put an end to suffering.

*Tato palāpe vāhetha assamaṇe samaṇamānine
Niddhamitvāna pāpicche pāpaācāragocare
Suddhā suddhehi saṃvāsaṃ kappayavho patissatā
Tato samaggā nipakā dukkhassantaṃ karissathā ti.*

— Sn.v.282-283

Secondly, one needs a zealous gatekeeper. When the three arahants, Venerables Anuruddha, Nandiya, and Kimbila were living together in the Gosinga Sāla-tree Wood, their utmost harmony was shielded by a zealous gatekeeper who so diligently defended the place against visitors, that when on one occasion the Buddha dared enter uninvited, he was swiftly rebuked: 'Do not enter this grove, ascetic! There are three noble young men here seeking their Soul. Do not disturb them!'

mā samaṇa etaṃ dāyaṃ pāvisi sant'ettha tayo kulaputtā attakāmarūpā viharanti mā tesaṃ aphāsumakāsi ti.

— M.1.206

The problem with muditā

The *Parisā Sutta* alludes to a potential problem with *muditā* by suggesting that [unlimited, all-encompassing] joy may mean less time for solitude and meditation. It says the 'assembly that is foremost' (*aggavatī parisā*) is better than a 'harmonious assembly' (*samaggā parisā*) because it is dedicated

to solitude and to applying energy for the sake of spiritual attainment (*paviveke pubbaṅgamā viriyaṃ ārabhanti appattassa pattiya* (A.1.243).

Comparing *muditā* with *mettā* and *karuṇā*

The fragility of *muditā* is not seen in *mettā* and *karuṇā*, which remain operational under great stress:

Bhikkhus, even if thugs should sever your limbs one by one with a two-handled saw, he whose mind was thereby filled with hatred would not on that account be a practiser of my training system.

Ubhatodaṇḍakena pi ce bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyūṃ tatrāpi yo mano padūseyya na me so tena sāsanakaro.

(...) In this regard, you should train yourselves thus: 'Neither shall our minds be worsened by this, nor shall we utter unvirtuous words, but we shall abide tenderly concerned for their welfare, with a mind of [unlimited, all-encompassing] goodwill, without inner hatred.'

Tatrāpi vo bhikkhave evaṃ sikkhitabbaṃ: na ceva no cittaṃ vipariṇataṃ bhavissati. Na ca pāpakaṃ vācaṃ nicchāressāma. Hitānukampī ca viharissāma mettacittā na dosantarā.

— M.1.129

The practice of *muditā* seems more successful where incompatible individuals live apart. *Mettā* may be strengthened where they live together. But *muditā* is nonetheless an ego-dissolving exercise in which one can live with others like milk and water, and allows one to joyously overlook or endure their idiosyncracies.

Illustrations

Illustration

muditā

[unlimited, all-encompassing] joy

Now at such time as the bhikkhus dwell in unity, on friendly terms, without quarrelling, like milk and water mixed, viewing each other with affection, at such time they beget much merit. At such time they dwell in a divine abiding: that is to say, in the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] joy (A.1.243).

Illustration

muditā

[unlimited, all-encompassing] joy

The noble disciple abides pervading one quarter with a mind of [unlimited, all-encompassing] joy, likewise the second quarter, the third quarter, and the fourth quarter. Thus above, below, across, in all directions, everywhere, he abides pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] joy (S.4.322).

Illustration

muditā

[unlimited, all-encompassing] joy

If the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] joy is developed and cultivated, it is impossible, out of the question, that disgruntlement [with the celibate life] would plague your mind. There is no such possibility.

aṭṭhānametaṃ āvuso anavakāso yaṃ muditāya cetovimuttiyā bhāvitāya bahulikatāya yāṇikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya atha ca paṇassa aratī cittaṃ pariyādāya ṭhassatī ti netam ṭhānam vijjati.

— D.3.248

Illustration

muditā

[unlimited, all-encompassing] joy

The liberation [from perceptually obscuring states] through [unlimited, all-encompassing] joy has the state of awareness of boundless mental consciousness as its culmination.

viññāṇañcāyatanaparamāhaṃ bhikkhave muditā cetovimuttiṃ vadāmi.

— S.5.120

Mūla

Renderings

- *mūla*: origin
- *mūla*: essence
- *mūla*: root

Illustrations

Illustration

mūlaṃ

origin

""A carbuncle,' bhikkhus, is a metaphor for this [wretched human] body made of the four great material phenomena, arisen from parents, and fed on rice and gruel. It is unlasting, and is liable to be injured, abraded, broken, and demolished.

Gaṇḍo ti kho bhikkhave imassetam cātummahābhūtikassa kāyassa adhivacanam mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādana-parimaddana-bhedana-viddhamśanadhammassa.

The origin of the carbuncle, is a metaphor for craving

Gaṇḍamūlan ti kho bhikkhave taṇhāyetaṃ adhivacanam.

When a bhikkhu has abandoned craving, so it is chopped down at the root, completely and irreversibly destroyed, never to arise again in future, in such a case the bhikkhu has extirpated the origin of the carbuncle not extirpated before

Yato kho bhikkhave bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvakatā āyatiṃ anuppādadhammā. Evaṃ kho bhikkhave bhikkhuno apalikhataṃ gaṇḍamūlaṃ palikhataṃ hoti.

— S.4.83

Illustration

mūlaṃ

origin

And what, friends, is spiritually unwholesome

katamaṃ paṇāvuso akusalaṃ

killing is spiritually unwholesome

pāṇātipāto akusalaṃ

(...)

And what is the origin of what is spiritually unwholesome (*akusalamūlaṃ*)?

Greed is an origin of what is spiritually unwholesome.

lobho akusalamūlaṃ

Hatred is an origin of what is spiritually unwholesome.

doso akusalamūlaṃ

Undiscernment of reality is an origin of what is spiritually unwholesome.

moho akusalamūlaṃ

And what is spiritually wholesome (*kusalaṃ*)?

Refraining from killing is spiritually wholesome *pāṇātipātā veramaṇī kusalaṃ*

(...)

And what is the origin of what is spiritually wholesome (*kusalamūlaṃ*)?

Non-greed is an origin of what is spiritually wholesome.

alobho kusalamūlaṃ

Non-hatred is an origin of what is spiritually wholesome.

adoso kusalamūlaṃ

Discernment of reality is an origin of what is spiritually wholesome.

amoho kusalamūlaṃ.

— M.1.47

Illustration

mūlaṃ

origin

Attachment is the origin of suffering

upadhi dukkhassa mūlan ti.

— M.1.453-4

Illustration

mūlaṃ

origin

Having removed [the arrow of] craving together with its origin,

samūlaṃ taṇhaṃ abbuyha

One is free of craving. One has realised the Untroubled.

nicchāto parinibbuto.

— S.3.26

Comment:

Craving arises from seeing things the wrong way, which is therefore its origin, as follows:

Whatever ascetics and Brahmanists at present regard that in the world which is agreeable and pleasing as lasting, as existentially substantial, as endowed with personal qualities, as unailing, as free of danger: they nurture craving.

Yepi hi keci bhikkhave etarahi samaṇā vā brāhmaṇā vā yaṃ loke piyarūpaṃ sātārūpaṃ taṃ niccato passanti sukhato passanti attato passanti ārogyato passanti khemato passanti te taṇhaṃ vaḍḍhenti

Whatever ascetics and Brahmanists at present regard that in the world which is agreeable and pleasing as unlasting, as existentially void, as void of personal qualities, as an illness, as full of danger: they abandon craving.

Yepi hi ke ci bhikkhave etarahi samaṇā vā brāhmaṇā vā yaṃ loko piyarūpaṃ sātārūpaṃ taṃ aniccato passanti dukkhato passanti anattato passanti rogato passanti bhayato passanti. Te taṇhaṃ pajahanti.

— S.2.110-112

Illustration

mūlaṃ

origin

Having eliminated the stain of stinginess together with its origin, they are beyond criticism.

Vineyya maccheramalaṃ samūlaṃ aninditā.

— A.2.63

Illustration

mūlaṃ

origin

A wise person should completely destroy the origin of entrenched conception, the notion "I am."

mūlaṃ papañcasāṅkhāya mantā asmī ti sabbamuparundhe.

— Sn.v.916

Illustration

mūlā

origin

One's perceptually obscuring states develop, the origin of individual existence, leading to renewed states of individual existence.

Tassa vaḍḍhanti āsavā bhavamūlā bhavaḡāmino ti.

— Th.v.98, S.4.76

Illustration

mūla

essence

I will expound for your benefit a systematic exposition on the essence of the whole teaching.

Sabbadhammamūlapariyāyaṃ vo bhikkhave desessāmi.

— M.1.1

Illustration

mūlaṃ

essence

One should devote oneself to one of great learning. One should not allow the teaching to be lost. It is the essence of the religious life. Therefore one should be an expert in the teaching.

Bahussutaṃ upāseyya sutañca na vināsaye

Taṃ mūlaṃ brahmacariyassa tasmā dhammadharo siyā.

— Th.v.1027

Illustration

mūlāni

root

These are the roots of trees. These are the solitary abodes. Meditate, bhikkhus. Do not be negligently applied [to the practice].

Etāni bhikkhave rukkhamūlāni etāni suññāgārāni jhāyatha bhikkhave mā pamādattha.

— S.4.368-373

Illustration

mūlaṃ

root

If the community of bhikkhus, not having investigated that case, not having got to the root of it, achieves unanimity, that unanimity is unrighteous.

saṅgho taṃ vatthuṃ avinicchinitvā amūlā mūlaṃ gantvā saṅghasāmaggiṃ karoti adhammikā sā upāli saṅghasāmaggī ti

If the community of bhikkhus, having investigated the case, having got to the root of it, achieves unanimity in the community of bhikkhus, that unanimity is righteous

saṅgho taṃ vatthuṃ vinicchinitvā mūlā mūlaṃ gantvā saṅghasāmaggiṃ karoti, dhammikā sā upāli saṅghasāmaggī ti.

— Vin.1.358

Illustration

mūlajātā

rooted

When one's faith in the [perfection of the] Perfect One's [transcendent insight] is settled, rooted, and established, and described in these terms, words, and phrases, then one's faith is said to be supported by reasons, rooted in vision [of things according to reality], and firm. It is not shakeable by any ascetic, Brahmanist, deva, māra, or brahmā, or by anyone in the world.

Yassa kassa ci bhikkhave imehi ākārehi imehi padehi imehi vyañjanehi tathāgate saddhā niviṭṭhā hoti mūlajātā patitṭhitā ayaṃ vuccatī bhikkhave ākāravatī saddhā dassanamūlikā dalhā asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

— M.1.320

Mūlakā

Renderings

- *mūlakā*: stem from

Illustrations

Illustration

mūlakā

stem from

All things stem from fondness.

chandamūlakā āvuso sabbe dhammā.

— A.4.339

Illustration

mūlakā

stem from

Bhikkhus, these three types of sense impression are born of sensation, stem from sensation...

tisso imā bhikkhave vedanā phassajā phassamūlakā.

— S.4.215

Bodhi: these three feelings are born of contact, rooted in contact

Illustration

mūlakā

stem from

Whatever bad bourns there are in this world or in the world beyond, all stem from
uninsightfulness into reality

Yā kācimā duggatiyo asmiṃ loke paramhi ca avijjāmūlakā sabbā.

— It.35

Woodward: All rooted are in ignorance.

Illustration

mūlakā

stem from

Nine conditions that stem from craving:

nava taṇhāmūlakā dhammā

Because of craving, search.

taṇhaṃ paṭicca pariyesanā

Because of search, acquisition

pariyesanaṃ paṭicca lābho.

— A.4.401

Bodhi: nine things rooted in craving

Illustration

mūlakā

stem from

These five grasped aggregates stem from fondness

Ime kho bhikkhu pañcupādānakkhandhā chandamūlakā ti.

— S.3.100-1

Illustration

mūlakā

stem from

Bhante, for us the teachings stem from the Blessed One.

bhagavammūlakā no bhante dhammā.

— A.4.157

Illustration

mūlakā

stem from

Whatever spiritually wholesome factors there are, they all stem from diligence [in the practice].

ye keci kusalā dhammā sabbe te appamādamūlakā.

— S.5.42

Illustration

mūlakā

stem from

Bhikkhus, whatever factors that are spiritually wholesome, part of what is spiritually wholesome, pertaining to what is spiritually wholesome, they all stem from proper contemplation

ye keci bhikkhave dhammā kusalā kusalabhāgiyā kusalapakkhiyā sabbe te yoniso manasikāramūlakā.

— S.5.91

mūlakā

stem from

All spiritually unwholesome factors stem from uninsightfulness into reality.

ye keci akusalā dhammā sabbe te avijjāmūlakā.

— S.2.263

Mettā

Renderings

- *mettā*: [unlimited, all-encompassing] goodwill
- *mettacitta*: mind of [unlimited, all-encompassing] goodwill
- *mettā*: state of [unlimited, all-encompassing] goodwill
- *metta*: loving
- *metta*: lovingly

Introduction

Four unlimited states

The practices of *mettā*, *karuṇā*, *muditā* and *upekkhā* are sometimes called the four divine abidings (*cattāro brahmavihārā*, D.2.196) and sometimes the four unlimited states (*catasso appamaññā*, D.3.223). Practising them together is called the 'unlimited liberation [from perceptually obscuring states]' (*appamāṇā cetovimutti*, S.4.296).

The makers of limitation

The *Mahāvedalla Sutta* (M.1.298) and *Godatta Sutta* (S.4.296) say the 'makers of limitation' (*pamāṇakaraṇo*) are *rāgo doso* and *moho* (*rāgo kho āvuso pamāṇakaraṇo doso pamāṇakaraṇo moho pamāṇakaraṇo*). Therefore the four *brahmavihāras* should be practised unlimited by *rāgo doso* and *moho*.

Loving-kindness

Mettā is usually called loving-kindness, which means 'tender and benevolent affection,' says Webster's. But if affection means fondness and attachment, it is not an attitude to be developed at all, say the

suttas:

Whatever within these five grasped aggregates is the elimination and rejection of fondness and attachment is the ending of suffering.

Yo imesu pañcasupādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ so dukkhanirodho ti.

— M.1.191

Ṭhānissaro says:

- 'There are probably people you've harmed in the past who would rather not have anything to do with you ever again, so the intimacy of loving-kindness would actually be a source of pain for them, rather than joy. There are also people who, when they see that you want to express loving-kindness, would be quick to take advantage of it. And there are plenty of animals out there who would feel threatened by any overt expressions of love from a human being. In these cases, a more distant sense of goodwill, that you promise yourself never to harm those people or those beings, would be better for everyone involved.' (*Mettā Means Goodwill*: www.accesstoinsight.org).

Mettā overcomes resentment, hatred, and ill will

Mettā is for overcoming resentment, hatred, and ill will:

1. When resentment has arisen for someone, one can develop [unlimited, all-encompassing] goodwill for him. Thus can one dispel aversion for that person.

Yasmiṃ bhikkhave puggale āghāto jāyetha mettā tasmिṃ puggale bhāvetabbā. Evaṃ tasmिṃ puggale āghāto paṭivinetabbo (A.3.185).

2. To abandon hatred, [unlimited, all-encompassing] goodwill should be developed.

Dosassa pahānāya mettā bhāvetabbā (A.3.446).

3. I do not see any other single thing of such power to prevent the arising of ill will, if not already arisen, or, if arisen, to cause its abandonment, as the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill.

Nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi yena anuppanno vā vyāpādo nuppajjati uppanno vā vyāpādo pahīyati yathayidaṃ bhikkhave mettā cetovimutti (A.1.4).

Benefits of mettā

Mettā leads 1) to 'the Exquisite' (i.e. fourth jhāna. See IGPT sv *Subha*), and 2) to non-returnership:

1. Bhikkhus, the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill has the Exquisite as its culmination, I declare, for a wise bhikkhu here who has not penetrated to a superior liberation.

Subhaparamāhaṃ bhikkhave mettā cetovimuttiṃ vadāmi idha paññassa bhikkhuno uttariṃ vimuttiṃ appaṭivijjhato (S.5.119).

2. Thus developed, the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill leads to non-returnership for a wise bhikkhu here who has not penetrated to a more exalted liberation.

Evaṃ bhāvitā kho bhikkhave mettācetovimutti anāgāmitāya saṃvattati idha paññassa bhikkhuno uttariṃ vimuttiṃ appaṭivijjhato (A.5.300).

Arousing faith with mettā

The Buddha suffused others with [unlimited, all-encompassing] goodwill (*mettena cittena pharati*) to arouse faith in them. Two examples:

1. 'It would not be hard, Ānanda, for the Perfect One to arouse faith in this teaching and training system in Roja the Malla.' Then the Blessed One, having suffused Roja the Malla with a mind of [unlimited, all-encompassing] goodwill rising from his seat, entered his dwelling. Then Roja the Malla, suffused by the Blessed One with a mind of [unlimited, all-encompassing] goodwill, even as young calves follow their mothers, having approached dwelling after dwelling, compound after compound, asked the bhikkhus: 'Where, bhante, is the Blessed One staying just now, the Arahant, the Perfectly Enlightened One? For I long to see the Blessed One, the Arahant, the Perfectly Enlightened One'.

Na kho taṃ ānanda dukkaraṃ tathāgatena yathā rojo mallo imasmiṃ dhammavinaye pasīdeyyā ti. Atha kho bhagavā rojaṃ mallaṃ mettana cittena pharitvā uṭṭhāyāsanaṃ vihāraṃ pāvisi. Atha kho rojo mallo bhagavatā mettana cittena phuṭṭho seyyathā pi nāma gāvī taruṇavacchā, evameva vihārena vihāraṃ pariveṇena pariveṇaṃ upasaṅkamtvā bhikkhū pucchati: kahannu kho bhante etarahi so bhagavā viharati arahaṃ sammā sambuddho? Dassanakāmā hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhan ti (Vin.1.247).

2. 'Bhante, this elephant Nālāgiri approaching on this carriage road is an uncontrollable mankiller. Bhante, may the Blessed One turn back, may the Sublime One turn back.'... Then the Blessed One suffused the elephant Nālāgiri with a mind of [unlimited, all-encompassing] goodwill. Then the elephant Nālāgiri, suffused by the Blessed One with a mind of [unlimited, all-encompassing] goodwill, lowered his trunk, approached the Blessed One, and stood in front of him...And so it was in this way that the elephant Nālāgiri became tamed.

ayaṃ bhante nālāgiri hatthi caṇḍo manussaghātaḥ imaṃ racchaṃ paṭipanno. Paṭikkamatu bhante bhagavā paṭikkamatu sugato ti... Atha kho bhagavā nālāgiriṃ hatthiṃ mettena cittena phari. Atha kho bhagavā nālāgiriṃ hatthiṃ mettena cittena eri. Atha kho nālāgiri hatthi bhagavatā mettena cittena phuṭo soṇḍaṃ oropetvā yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavato purato atṭhāsi... Tathā danto ca pana nālāgiri hatthi ahosi (Vin.2.195).

Mettā and unlimitedness

The unlimitedness of *mettā* (i.e. *mettā* unlimited by *rāgo* and *moho*) is seen in this quote:

Bhikkhus, even if thugs should sever your limbs one by one with a two-handled saw, he whose mind was thereby filled with hatred would not on that account be a practiser of my training system.

Ubhatodaṇḍakena pi ce bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyuṃ tatrāpi yo mano padūseyya na me so tena sāsanaḥ.

(...) In this regard, you should train yourselves thus: 'Neither shall our minds be worsened by this, nor shall we utter unvirtuous words, but we shall abide tenderly concerned for their welfare, with a mind of [unlimited, all-encompassing] goodwill, without inner hatred.'

Tatrāpi vo bhikkhave evaṃ sikkhitabbaṃ: na ceva no cittaṃ vipariṇataṃ bhavissati. Na ca pāpakaṃ vācaṃ nicchāressāma. Hitānukampī ca viharissāma mettacittā na dosantarā.

— M.1.129

Sabbatthatāya not sabbattatāya

Sabbatthatāya is a long-standing issue in the scriptures because of its alternative spelling, *sabbattatāya*, which Bodhi renders as 'to all as to himself,' as follows:

(...) everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness

sabbadhi sabbatthatāya sabbāvantam lokam mettāsahagatena cetasā... pharitvā viharati.

— Bodhi, M.1.38

Horner translates it as 'in every way':

- he dwells having suffused the whole world everywhere, in every way, with a mind of friendliness (Horner, M.1.38).

The phrase *sabbadhi sabbatthatāya* also occurs at Ud.33 where the phrase 'to all as to himself' (*sabbattatāya*) is clearly inappropriate:

Whatever states of individual existence there are in any way, anywhere ('to all as to himself'), all these states of individual existence are unlasting

ye hi keci bhavā sabbadhi sabbatthatāya sabbe te bhavā aniccā.

— Ud.33

The Vipassana Research Institute consistently favours *sabbattatāya* over *sabbatthatāya*, except at one place, the just quoted Ud.33, where they take *sabbatthatāya*, thereby acknowledging the decisiveness of the quote.

Although the Buddha Jayanti Version consistently favours *sabbattatāya*, including at Ud.33, it consistently notes that *sabbatthatāya* is a variant reading.

The PED does not recognise *sabbattatāya* as a word, only *sabbatthatāya* whose meaning is 'the state of being everywhere.' The PED says that *atthata* is the past participle of *attharati*, meaning 'spread, covered, spread over with.' Likewise, DOP recognises *atthata* but not *attata*.

Therefore we take *atthata* (everywhere) as the correct spelling, and translate as follows:

in all directions, everywhere, he abides pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] goodwill.

sabbadhi sabbatthatāya sabbāvantam lokam mettāsahagatena cetasā... viharati.

— S.4.323

Pervading [unlimited, all-encompassing] goodwill: world [of beings]

When one abides pervading the whole world with a mind of [unlimited, all-encompassing] goodwill (*sabbāvantam lokam mettāsahagatena cetasā... pharitvā*), what does 'world' mean? Other suttas, and clues

in the sutta itself show that *mettā* should be pervaded to the 'world [of beings],' a practice which would therefore include devas.

Metta: adjective and adverb

For the adjective, we render *metta* as 'loving.' In one case below we say 'lovingly.'

Illustrations

Illustration

mettaṃ

loving

A bhikkhu maintains loving conduct of body, both openly and privately to those bhikkhus who are senior, long gone forth [into the ascetic life] who are fathers of the community of bhikkhus, leaders of the community of bhikkhus.

Idha bhikkhave bhikkhu ye te bhikkhu therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā tesu mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvī ceva raho ca.

— A.5.353

Illustration

mettena

loving

For a long time, Ānanda, you have offered the Perfect One loving conduct of body, beneficent, pleasant, unselfish, beyond measure.

Dīgharattaṃ kho te ānanda tathāgato paccupaṭṭhito mettena kāyakammena hitena sukkena advayena appamāṇena.

— D.2.144

Illustration

mettena

loving

For twenty-five years I served the Blessed One with loving conduct of body, like a shadow never leaving him.

Paṇṇavāsati vassāni bhagavantam upaṭṭhahim

Mettena kāyakammena chāyā va anapāyinī.

— Th.v.1041

Illustration

metta

loving

King Pasenadi of Kosala prostrated his head to the Blessed One's feet, covered them with kisses and caressed them with his hands, pronouncing his name:

— 'Bhante, I am King Pasenadi of Kosala! Bhante, I am King Pasenadi of Kosala!'

— 'But, great king, considering what good reason do you show such profound humility and pay such loving homage to this [wretched human] body of mine?'

Kaṃ pana tvaṃ mahārāja atthavaṣaṃ sampassamāno imasmiṃ sarīre evarūpaṃ paramanipaccākāraṃ karosi mettupahāraṃ upadaṃsesi ti?

— Out of gratitude and thankfulness I show such profound humility and pay such loving homage to the Blessed One.

Kataññutaṃ kho ahaṃ bhante kataveditaṃ sampassamāno bhagavati evarūpaṃ paramanipaccākāraṃ karomi mettupahāraṃ upadaṃsemi.

— A.5.65

Illustration

mettā

lovingly

The Teacher will be lovingly venerated by me through my practice [in accordance with the teaching]

Satthā ca me pariciṇṇo bhavissati mettāvatāyā tī.

— A.3.443

Comment:

Pariciṇṇo mayā satthā: the Teacher has been [lovingly] venerated by me [through my practice in accordance with the teaching]. See Glossary sv *Pariciṇṇo mayā satthā*.

Illustration

mettā

state of [unlimited, all-encompassing] goodwill

The Blessed One, bhante, abides in a state of [unlimited, all-encompassing] goodwill.

bhagavā hi bhante mettāvihārī tī.

— M.1.369-371

Illustration

mettacitto

mind of [unlimited, all-encompassing] goodwill

He nurses the patient for worldly benefits not with a mind of [unlimited, all-encompassing] goodwill.

āmisantaro gilānaṃ upaṭṭhahati no mettacitto.

— A.3.144

Illustration

mettaṃ cittaṃ

mind of [unlimited, all-encompassing] goodwill

—Being not tenderly concerned for their welfare, would he have a mind of [unlimited, all-encompassing] goodwill or of enmity?

ahitānukampissa mettaṃ vā tesu cittaṃ paccupaṭṭhitaṃ hoti sapattakaṃ vā ti

— Enmity, Master Gotama.

Sapattakaṃ bho gotama.

— D.1.228

Illustration

mettacitto

mind of [unlimited, all-encompassing] goodwill

I am one with a mind of [unlimited, all-encompassing] goodwill.

mettacitto'hamasmi.

— M.1.18

Illustration

mettacitta

a mind of [unlimited, all-encompassing] goodwill

In what way in protecting others does one protect oneself? By developing patience, compassion, a mind of [unlimited, all-encompassing] goodwill, and sympathy.

Kathaṇca bhikkhave paraṃ rakkhanto attānaṃ rakkhati: khantiyā avihiṃsāya mettacittatāya anuddayatāya.

— S.5.169

Illustration

mettena cittena

mind of [unlimited, all-encompassing] goodwill

Surely that bhikkhu did not pervade the four royal families of snakes with a mind of [unlimited, all-encompassing] goodwill. For if that bhikkhu had done so, then that bhikkhu when bitten by a snake, would certainly not have died.

Nahanūna so bhikkhave bhikkhu cattāri ahirājakulāni mettena cittena phari. Sace hi so bhikkhave bhikkhu cattāri ahirājakulāni mettena cittena phareyya na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṃ kareyya.

— A.2.72, Vin.2.110

Illustration

mettena cittena

mind of [unlimited, all-encompassing] goodwill

Bhikkhus, some might speak to you with speech that is: timely or untimely; true or untrue; gentle or harsh; conducive or unconducive to your spiritual well-being; spoken with a mind of [unlimited, all-encompassing] goodwill or with inner hatred.

Kālena vā bhikkhave pare vadamānā vadeyyuṃ akālena vā. Bhūtena vā... abhūtena vā. Saṇhena vā... pharusena vā. Atthasaṃhitena vā... anattasaṃhitena vā. Mettacittā vā... dosantarā vā.

On all occasions you should train yourselves thus: 'Neither shall our minds be worsened by this, nor shall we utter unvirtuous words, but we shall abide tenderly concerned for their welfare, with a mind of [unlimited, all-encompassing] goodwill, without inner hatred.'

na ceva no cittaṃ vipariṇataṃ bhavissati na ca pāpakaṃ vācaṃ nicchāressāma. Hitānukampī ca viharissāma mettacittā na dosantarā.

We shall abide pervading that person with a mind of [unlimited, all-encompassing] goodwill,

tañca puggalaṃ mettāsaṃhagatena cetasā pharitvā viharissāma.

With this as our basis [for spiritual development]

Tadārammaṇaṇca

we shall abide pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] goodwill, vast, exalted, unlimited, free of unfriendliness and hostility.

sabbāvantam lokam mettāsaṃhagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharissāmāti.

Thus bhikkhus should you train yourselves.

— M.1.126

Moghapurisa

Renderings

- *mogha*: in vain
- *mogha*: false
- *moghapurisa*: worthless man

Introduction

Mogha: false

Where *mogha* is the opposite of *sacca*, we render it as 'false':

This alone is true. All else is false.

idameva saccaṃ moghamaññaṇ ti.

— M.1.498

On this basis, *moghapurisa* would be 'a false man' or 'an untrue man.'

Mogha: in vain

But in many contexts *mogha* means 'in vain':

The going forth [into the ascetic life] of all those noble young men was not in vain or barren, but fruitful and productive.

iti kho pana sabbesaṃ yeva tesaṃ kulaputtānaṃ amoghā pabbajjā ahosi avañjhā saphalā saudrayā ti.

— D.2.251

On this basis a *moghapurisa* would be, for example, futile, unavailing, incompetent, ineffectual, or useless. But 'vain' means something else, and its synonyms seem harsh. Our 'worthless' is in accordance with other admonishments, which including 'empty' and 'hollow':

Bhaddali, on that occasion, were you not an empty, hollow wrongdoer?

Nanu tvaṃ bhaddāli tasmīṃ samaye ritto tuccho aparaddho ti.

— M.1.440

Worthless defined

Worthless means:

- contemptible, despicable (Webster's)
- without merit (Collins)
- having no good qualities or useful skills (Oxford)

Illustrations

Illustration

mogha

in vain

One is not a senior [bhikkhu] [just] because one's head is grey. If one has matured [just] in age one is called 'aged in vain.'

*Na tena thero hoti yenassa palitaṃ siro
Paripakko vayo tassa moghajīṇṇo ti vuccati.*

— Dh.v.260

Illustration

moghaṃ

in vain

One who has faith in the community of disciples and purified vision [of things according to reality]: they say he is not poor. His life is not [lived] in vain.

*Saṅghe pasādo yassatthi ujubhūtañca dassanaṃ
Adaḷiddoti taṃ āhu amoghaṃ tassa jīvitaṃ.*

— S.5.385

Illustration

moghaṃ

in vain

Surely the useful religious life which Kappa lived was not in vain.

yad atthiyaṃ brahmacariyaṃ acari kappāyano kaccissa taṃ amoghaṃ.

— Sn.v.354

Illustration

moghaṃ

in vain

Hearing your voice, best of seers, I have faith [in you]. Truly my question was not in vain.

Esa sutvā pasīdāmi vaco te isisattama

Amoghaṃ kira me puṭṭhaṃ.

— Sn.v.356

Illustration

moghaṃ

in vain

Should make one's day lived not in vain, whether by a little or by much.

Amoghaṃ divasaṃ kayirā appena bahukena vā.

— Th.v.451

Illustration

moghaṃ

in vain

I listened desirously; my listening was not in vain.

sotamodhesimatthiko

Taṃ me amoghaṃ savanaṃ.

— Th.v.995-6

Illustration

moghaṃ

in vain

The three final knowledges are attained. The Buddha's training system is not [undertaken] in vain.

Tisso vijjā anuppattā amoghaṃ buddhasāsanam.

— Thī.v.150

Illustration

mogho

in vain

Your instruction was not in vain: I am your trained student.

Amogho tuyhamovādo antevāsimhi sikkhito ti.

— Th.v.334

Illustration

mogho

false

My past acquired self was at the time my only true one; the future and present ones were false.

yo me ahosi atīto attapaṭilābho sveva me attapaṭilābho tasmim samaye sacco ahosi mogho anāgato mogho paccuppanno.

— D.1.201

Illustration

moghapurisā

worthless man

Thus do noble young men declare their [attainment of] arahantship. The matter is spoken of without any reference to themselves. Yet there are some worthless men here who apparently declare [that they have attained] arahantship for fun.

evaṃ kho bhikkhave kulaputtā aññaṃ vyākaronti attho ca vutto attā ca anupanīto. Atha ca pana idhekacce moghapurisā hasamānakā maññe aññaṃ vyākaronti.

— A.3.359

Illustration

moghapurisā

worthless man

Bhikkhus, you have lost your way. Bhikkhus, you are conducting yourselves wrongly. Bhikkhus, how far you have strayed, you worthless men, from this teaching and training system.

Vippaṭipannā'ttha bhikkhave. Micchāpaṭipannā'ttha bhikkhave. Kīvadūrevime bhikkhave moghapurisā apakkantā imasmā dhammavinayā.

— M.1.480

Illustration

moghapuriso

worthless man

When I am explaining the teaching, this worthless man does listen to it with eager ears, paying attention to it as a matter of vital concern, applying his whole mind to it.

Nacāyaṃ moghapuriso mayā dhammaṃ desiyamāne aṭṭhikavā manasikavā sabbacetaso samannāharitvā ohitasoto dhammaṃ suṇāti ti.

— M.1.445

Illustration

moghapurisa

worthless man

Worthless man, to whom indeed have you known me to explain the teaching that way?

Kassa nu kho nāma tvaṃ moghapurisa mayā evaṃ dhammaṃ desitaṃ ājānāsi?

— M.1.258

Illustration

moghapurisassa

worthless man

This worthless man must have absolutely no sympathy, tender concern, or compassion for living beings.

Na hi nāma bhikkhave tassa moghapurisassa pāṇesu anuddayā anukampā avihesā bhavissati.

— Vin.3.42

Illustration

moghapurisenā

worthless man

The ascetic Potaliputta's question should have been analysed before being answered. Samiddhi, the worthless man, answered it without qualification.

Iminā ca ānanda samiddhinā moghapurisenā potaliputtassa paribbājakassa vibhajjavyākaraṇīyo paṇho ekaṃsena vyākato ti.

— M.3.208-9

Illustration

moghapuriso

worthless man

I do not see any other single person who so acts for the harm of the manyfolk, for the unhappiness of the manyfolk, for the ruin, harm and suffering of devas and men as Makkhali, that worthless man.

Nāhaṃ bhikkhave aññaṃ ekapuggalampi samanupassāmi yo evaṃ bahujanāhitāya paṭipanno bahujanāsukhāya bahuno janassa anatthāya ahitāya dukkhāya devamanussānaṃ yathayidaṃ bhikkhave makkhalī moghapuriso.

— A.1.33

Illustration

moghapurisānaṃ

worthless persons

And, by listening to such talk, any worthless persons' unsureness or uncertainty about the [perfection of the] Perfect One's [transcendent insight] will be abandoned.

Yesampi hi sāriputta moghapurisānaṃ bhavissati tathāgate kaṅkhā vā vimati vā tesamimaṃ dhammapariyāyaṃ sutvā yā tathāgate kaṅkhā vā vimati vā sā pahīyissatī ti.

— D.3.116

Moha

Renderings

- *moha*: undiscernment of reality
- *amoha*: discernment of reality
- *vītamoha*: free of undiscernment of reality
- *asammūlho*: discerning of reality
- *sammūlho*: undiscerning of reality

Introduction

Moha: not 'delusion'

Because *moha* is related to *muyhati*, to be deluded, it is therefore usually known as 'delusion.' However, this would imply that *moha* is:

- 'a belief that has no evidence in fact' (www.vocabulary.com).
- 'a mistaken or unfounded opinion or idea' (WordWeb)

Moha: 'undiscernment of reality'

In this essay we will show that:

1. *moha* is antonymous to *paññā*
2. *moha* is synonymous with *avijjā*
3. *moha* is associated with *aññāṇa*
4. *moha* occurs in those who are *ariyadhamme akovide*

These four terms are shown in the Glossary to mean:

1. *paññā*: penetrative discernment
2. *avijjā*: unsightfulness into reality
3. *aññāṇa*: ignorance [of things according to reality]
4. *ariyadhamme akovide*: those who are ignorant of the noble teaching

These associations suggest that *moha* means unsightfulness, which, to discriminate it, we will call 'undiscernment of reality.'

Moha equals avijjā

Moha equals *avijjā* (i.e. unsightfulness into reality):

'What do you think, Sāḷha, is there discernment of reality?' — 'Yes, bhante' — 'I call it insightfulness into reality.'

Taṃ kiṃ maññatha sālha atthi amoho ti? Evambhante. Vijjā ti kho ahaṃ sālha etamatthaṃ vadāmi.

— A.1.195

This unsightfulness into reality is indeed undiscernment of reality whereby this wandering the round of birth and death goes on for a long time.

Avijjā hāyaṃ mahāmoho yenidaṃ saṃsitaṃ ciraṃ.

— Sn.v.730

Moha and avijjā: same relationship to āsavas

Moha and *avijjā* both have the same relationship to perceptually obscuring states (*āsavā*):

Moha: It is through the abandonment of perceptually obscuring states that one is discerning of reality.

Āsavānaṃ hi aggivessana pahānā asammūlho hoti.

— M.1.250

Avijjā: With the ending of perceptual obscuration comes the ending of uninsightfulness into reality

āsavanirodhā avijjānirodho.

— M.1.55

Moha: associated with aññāṇa

Moha is associated with ignorance [of things according to reality] (*aññāṇapakkhā*):

Whatever spiritual shackles there are in the world, [or] paths of undiscernment of reality, [or] whatever is associated with ignorance [of things according to reality], [or] whatever bases for doubt [about the significance of the teaching] there are, when they reach the Perfect One they vanish.

*Ye keci ganthā idha mohamaggā aññāṇapakkhā vicikicchattānā
Tathāgataṃ patvā na te bhavanti.*

— Sn.v.347

Moha: opposed to paññā

Moha is opposed to *paññā*, penetrative discernment:

To abandon undiscernment of reality, penetrative discernment should be developed.

Mohassa pahānāya paññā bhāvetabbā.

— A.3.446

They extinguish... the fire of undiscernment of reality with the penetrative discernment that leads to the profound understanding [and destruction of the great masses of greed, hatred, and undiscernment of reality].

nibbāpenti... mohaggaṃ pana paññāya yāyaṃ nibbedhagāmini

— It.93

lobhakkhandhaṃ dosakkhandhaṃ mohakkhandhaṃ (S.5.88).

See Illustration for notes on this quote.

Moha and ariyadhamme akovide

Moha occurs in those who are *ariyadhamme akovide*, i.e. ignorant of the noble teaching:

The fire of undiscernment of reality burns those who are undiscerning of reality, who are ignorant of the noble teaching.

Mohaggi pana sammūlhe ariyadhamme akovide.

— It.92

Negative of moha

When 'lack of *moha*' is a noun, we call it 'discernment of reality':

Conduct produced from, born of, due to, originated by discernment of reality is spiritually wholesome and blameless.

Yaṃ bhikkhave amohapakataṃ kammaṃ amohajaṃ amohanidānaṃ amohasamudayaṃ. Taṃ kammaṃ kusalaṃ taṃ kammaṃ anavajjaṃ taṃ kammaṃ.

— A.1.263

Illustrations

Illustration

moho

undiscernment of reality

What is the cause and reason that unarisen undiscernment of reality arises, or that arisen undiscernment of reality increases and expands?

Ko panāvuso hetu ko paccayo yena anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya vepullāya saṃvattatī ti?

Improper contemplation, one should reply.

Ayoniso manasikārotissa vacanīyaṃ.

— A.1.200

Illustration

moho

undiscernment of reality

What is the cause and reason that unarisen undiscernment of reality does not arise, or that arisen undiscernment of reality is abandoned?

Ko panāvuso hetu ko paccayo yena anuppanno vā moho nupajjati uppanno vā moho paḥiyyatī ti.

Proper contemplation, one should reply.

Yoniso manasikārotissa vacanīyaṃ.

— A.1.201

Illustration

moho

undiscernment of reality

Bhikkhus, there are three bases for the arising of karmically consequential deeds. What three?

Tīṇi'māni bhikkhave nidānāni kammānaṃ samudayāya. Katamāni tīṇi

Greed is a basis for the origination of karmically consequential deeds. Hatred is a basis for the origination of karmically consequential deeds. Undiscernment of reality is a basis for the origination of karmically consequential deeds.

lobho nidānaṃ kammānaṃ samudayāya doso nidānaṃ kammānaṃ samudayāya moho nidānaṃ kammānaṃ samudayāya.

— A.1.134

Illustration

moho

undiscernment of reality

They extinguish... the fire of undiscernment of reality with the penetrative discernment that leads to the profound understanding [and destruction of the great masses of greed, hatred, and undiscernment of reality].

nibbāpenti... mohaggaṃ pana paññāya yāyaṃ nibbedhagāmini.

— It.93

COMMENT

Nibbedhagāmini: 'leads to the profound understanding [and destruction of the great masses of greed, hatred, and undiscernment of reality]': *Nibbijjhati* means 'to pierce,' which we call 'to profoundly understand.' At S.5.88 *nibbijjhati* is linked to *padāleti* (to destroy), and to *lobhakkhandhaṃ dosakkhandhaṃ mohakkhandhaṃ* ('the great masses of greed, hatred, and undiscernment of reality').

Illustration

moho

undiscernment of reality

For a bhikkhu whose āsavas are destroyed, attachment, hatred, and undiscernment of reality are ended.

khīṇāsavassa bhikkhuno rāgo niruddho hoti doso niruddho hoti moho niruddho hoti.

— S.4.217

Illustration

avītamohā

undiscerning of reality; moha, undiscernment of reality

In the theatre or arena, among beings who are undiscerning of reality, who are bound [to individual existence] by the bondage of undiscernment of reality, an actor entertains them with confusing things that excite them even more strongly to undiscernment of reality.

Pubbe kho gāmaṇi sattā avītamohā mohabandhanabaddhā tesaṃ naṭo raṅgamajjhe samajjamajjhe ye dhammā mohanīyā te upasaṃharati bhīyyo samohāya.

— S.4.307

Illustration

mūlho

undiscerning of reality; moha, undiscernment of reality

A person who is undiscerning of reality does not know what is beneficial, nor see what is righteous.

Mūlho atthaṃ na jānāti mūlho dhammaṃ na passati

Blinding darkness then prevails when undiscernment of reality overcomes a person.

Andhantamaṃ tadā hoti yaṃ moho sahaṇe naraṃ.

But one who abandons undiscernment of reality is not deluded by deluding things.

Yo ca mohaṃ pahatvāna mohaneyye na muyhati

He puts an end to all undiscernment of reality like the sun dispels the night.

Mohaṃ vihaṇti so sabbaṃ ādiccovudayaṃ taman ti.

— It.84

Illustration

vītamoho

free of undiscernment of reality

He who neither longs for the cessation of individual existence nor is unintent upon it, knowing that everything is untrue [to itself], being free of undiscernment of reality, that bhikkhu sheds the [ties to individual existence in the] low plane of existence and the other planes beyond it, as a snake sheds its old, worn-out skin.

Yo nāccasārī na paccasārī sabbaṃ vitathamidanti vītamoho

So bhikkhu jahāti orapāraṃ urago jiṇṇamiva tacaṃ purāṇaṃ.

— Sn.v.13

Y

Yathābhūta

Renderings

- *yathābhūta*: according to reality
- *yathābhūta*: things according to reality

Introduction

Yathābhūta: according to reality

Where *yathābhūta* has a specified object, we render it 'according to reality':

Camouflaged by skin, the body is not seen according to reality.

Chaviyā kāyo paṭicchanno yathābhūtaṃ na dissati.

— Sn.v.199

Yathābhūta: things according to reality

Sometimes *yathābhūta* has an unspecified object, which we call 'things':

A bhikkhu who is inwardly collected discerns things according to reality

Samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti.

— S.3.13-14

Other translators likewise favour 'things'. Only Horner uses brackets:

Bodhi: 'A bhikkhu who is concentrated understands things according to reality'

yathābhūtaṃ pajānāti.

— S.4.80

Norman: 'Not seeing things according to reality'

yathābhūtaṃ adassino.

— Th.v.662

Horner: 'Could not know, could not see (things) as they really are'

yathābhūtaṃ na jāneyyaṃ na passeyyaṃ ti.

— M.1.323

Yathābhūta: emphasis means redundancy

When *yathābhūta* is used for emphasis we again say 'according to reality,' though it is redundant. For example, apart from the emphasis, there is no significant difference when the term is removed in these examples:

- He does not know according to reality that he has a blemish.
- He does not know that he has a blemish.

atthi me ajjhattaṃ aṅgaṇaṃ ti yathābhūtaṃ nappajānāti (M.1.25).

- That sensuous pleasures are like a [red-hot] charcoal pit is clearly seen according to reality with perfect penetrative discernment by the bhikkhu
- That sensuous pleasures are like a [red-hot] charcoal pit is clearly seen with perfect penetrative discernment by the bhikkhu

bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya sudiṭṭhā honti (D.3.283).

- They are liberated [from perceptually obscuring states] according to reality
- They are liberated [from perceptually obscuring states]

yathābhūte vimuccanti (It.44).

Illustrations

Illustration

yathābhūte

according to reality

Those who see what is brought about as what is brought about, transcending what is brought about, are liberated [from perceptually obscuring states] according to reality, having destroyed craving for states of individual existence.

*Ye bhūtaṃ bhūtato disvā bhūtassa ca atikkamā
Yathābhūte vimuccanti bhavataṇhāparikkhayā.*

— It.44

Illustration

yathābhūtaṃ

according to reality

The ignorant Everyman does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to the five aggregates.

*assutavā puthujjano rūpassa... viññāṇassa samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca
nissaraṇaṇca yathābhūtaṃ nappajānāti.*

— S.3.173-4

Illustration

yathābhūtaṃ

according to reality

He does not know according to reality that he has a blemish.

atthi me ajjhataṃ aṅgaṇaṃ ti yathābhūtaṃ nappajānāti.

— M.1.25

Illustration

yathābhūtaṃ

according to reality

He does not discern according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where those unvirtuous, spiritually unwholesome factors cease without remainder.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

— S.4.189

Illustration

yathābhūtaṃ

according to reality

That sensuous pleasures are like a [red-hot] charcoal pit is clearly seen according to reality with perfect penetrative discernment by the bhikkhu whose āsavas are destroyed.

puna ca paraṃ āvuso khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya sudiṭṭhā honti.

— D.3.283

Illustration

yathābhūtaṃ

according to reality

Some ascetic or Brahmanist may not discern according to reality what is spiritually wholesome, nor what is spiritually unwholesome.

idaṃ kusalan ti yathābhūtaṃ nappajānāti idaṃ akusalan ti yathābhūtaṃ nappajānāti.

— D.1.40

Illustration

yathābhūtaṃ

according to reality

Again, friend, one who is attached, overpowered, and overcome by attachment,... does not discern according to reality his own well-being, nor that of others, nor that of both himself and others.

Ratto kho āvuso rāgena abhibhūto pariyādinnacitto attatthampi yathābhūtaṃ nappajānāti paratthampi yathābhūtaṃ nappajānāti. Ubhayatthampi yathābhūtaṃ nappajānāti.

— A.1.216-7

Illustration

yathābhūtaṃ

according to reality

One who does not know and see old age and death according to reality should vigorously endeavour [to attain] knowledge of old age and death according to reality.

jarāmarañam bhikkhave ajānatā apassatā yathābhūtaṃ jarāmarāṇe yathābhūtaṃ ñāṇāya ātappaṃ karaṇīyaṃ.

— S.2.132

Illustration

yathābhūtaṃ

according to reality

The learned noble disciple discerns bodily form that is of an originated nature according to reality, thus: 'Bodily form is of an originated nature.'

sutavā ariyasāvako samudayadhammaṃ rūpaṃ samudayadhammaṃ rūpaṃ ti yathābhūtaṃ pajānāti.

— S.3.171

Illustration

yathābhūtaṃ

according to reality

Whatever sense impression that arises due to visual sensation — whether pleasant, unpleasant, or neutral — becomes manifest to him according to reality, as unlasting.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccan ti yathābhūtaṃ okkhāyati.

— S.4.144

Illustration

yathābhūtaṃ

according to reality

He is straightforward and aboveboard, presenting himself according to reality to his teachers and to his knowledgeable companions in the religious life.

Asaṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu.

— M.2.128

Illustration

yathābhūtaṃ

according to reality

Camouflaged by skin, the body is not seen according to reality.

Chaviyā kāyo paṭicchanno yathābhūtaṃ na dissati.

— Sn.v.194

Illustration

yathābhūtaṃ

according to reality

Suppose, brahman, there is a bowl of water stirred by wind. If a clear-sighted man were to examine his facial reflection in it, he would neither discern nor see it according to reality.

Seyyathā pi brāhmaṇa udapatto vāterito calito bhanto ūmijāto tattha cakkhumā puriso sakaṃ mukhanimittaṃ paccavekkhamāno yathābhūtaṃ nappajāneyya na passeyya.

— S.5.123-4

Illustration

yathābhūtaṃ

according to reality

Come, friends, abide contemplating the nature of the body, vigorously applied [to the practice], fully conscious, mentally concentrated, serene, inwardly collected, inwardly undistracted

ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā

in order to know the body according to reality.

kāyassa yathābhūtaṃ ñāṇāya.

— S.5.145

Illustration

yathābhūtaṃ

things according to reality

Elated by anything with a pleasant nature, and cast down by anything with an unpleasant nature, fools are struck down [by craving] on both accounts, not seeing things according to reality.

Unnatā sukhadhammena dukkhadhammena c'onatā

Dvayena bālāhaññanti yathābhūtaṃ adassino.

— Th.v.662-3

Illustration

yathābhūta

things according to reality

Without right inward collectedness, for one lacking in right inward collectedness, the condition for knowledge and vision of things according to reality is cut off;

sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ.

— A.3.20

Illustration

yathābhūtaṃ

things according to reality

For one who knows and sees things according to reality, there is no need to harbour the aspiration: 'May I be disillusioned with and unattached [to originated phenomena].'

Yathābhūtaṃ bhikkhave jānato passato na cetanāya karaṇīyaṃ nibbindāmi virajjāmi ti.

It is natural that one who knows and sees things according to reality, is disillusioned with and unattached [to originated phenomena].'

Dhammatā esā bhikkhave yaṃ yathābhūtaṃ jānaṃ passaṃ nibbindati virajjati.

— A.5.3

Illustration

yathābhūtaṃ

things according to reality; according to reality

Bhikkhus, develop inward collectedness. A bhikkhu who is inwardly collected discerns things according to reality.

samādhim bhikkhave bhāvētha. Samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti.

And what does he discern according to reality?

kiñca yathābhūtaṃ pajānāti

The [co-conditional] origination and [co-conditional] vanishing of bodily form... advertence.

rūpassa samudayañca atthaṅgamañca... viññāṇassa samudayañca atthaṅgamañca.

— S.3.13-14

Yamāmase

Renderings

- *yamāmase*: we face [the ever-present possibility of] death

Introduction

'We face [the ever-present possibility of] death'

Yamāmase occurs just five times in the scriptures, always in this one verse:

Others do not understand that we here face [the ever-present possibility of] death; but those who understand it, their quarrels cease.

*Pare ca na vijānanti mayamettha yamāmase
Ye ca tattha vijānanti tato sammanti medhagā.*

— Th.v.275 etc

The verse also occurs at M.3.154; Dh.v.6; Th.v.498; and Vin.1.349.

Our interpretation of *yamāmase* is primarily supported by Th.v.276 which develops the theme of Th.v.275 in the following way:

And whilst those who do not understand it behave as though they were immortal, those who understand the nature of reality are spiritually unailing amidst the spiritually ailing.

*Yadā ca avijānantā iriyantiyamarā viya;
Vijānanti ca ye dhammaṃ āturesu anāturā.*

— Th.v.276

So if Th.v.276 concerns people who behave as though they were immortal, then Th.v.275 concerns people who understand that we here face [the ever-present possibility of] death.

Etymology of *yamāmase*

The etymology of *yamāmase* is unknown, but it can be interpreted in two ways, either following PED's *Yama1* or *Yama2*:

Yama1) This *Yama* comes from *yam-* to restrain. *Yamāmase* here is in the reflective voice i.e. the object of the verb is the same as the subject. This would give the meaning 'We must restrain ourselves.'

Yama2) This *Yama* is linked to Vedic *Yama*, the ruler of the kingdom of the dead. This would give the meaning 'We face [the ever-present possibility of] death.'

Meaning of *yamāse*: Norman

Norman has accepted both interpretations, translating them as follows:

Others do not know that we should restrain ourselves here

Pare ca na vijānanti mayamettha yamāse.

— Dh.v.6

Others too do not know that we come to an end here

Pare ca na vijānanti mayamettha yamāse.

— Th.v.275

He explains his divergent translations like this:

- 'The Commentary gives alternative explanations. In Th.v.275 I followed the first of these interpretations... and translated "we come to an end here" because there seemed to be a contrast with Th.v.276, where the ignorant act as though they are immortal. In Dh.v.6 I translate *yam-* as "restrain" because it seems to suit the context better... (Word of the Doctrine p.62).

When he says 'it seems to suit the context better,' he likely means that there is no verse in the *Dhammapada* corresponding to Th.v.276. But context has many aspects. Let us consider the broader context.

Context of *Dhammapada* Verse 6 in *Vinaya*

Dhammapada verse 6 concerns the bhikkhus of Kosambī, who, when asked by the Buddha to stop quarrelling, told him:

Bhante, let the Blessed One, the Lord of Truth, abide at ease devoted to pleasant states of meditation in this lifetime. We are the ones who will take responsibility for this quarrelling, arguing, disputing, and contentiousness.

Āgametu bhante bhagavā dhammassāmi appossukko bhante bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu. Mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmāti.

— Vin.1.341

So the Buddha told them the story of *Dīghāvu*, the moral of which is:

Unfriendly deeds are not stopped by unfriendliness. Unfriendly deeds, dear Dīghāvu, are stopped by friendliness.

na hi tāta dīghāvu verena verā sammanti. A verena hi tāta dīghāvu verā sammantī ti.

— Vin.1.347

When the Kosambī bhikkhus rejected these good words, the Buddha recited the reflection we are now considering:

Others do not understand that we here face [the ever-present possibility of] death; but those who understand it, their quarrels cease.

Pare ca na vijānanti mayamettha yamāmase

Ye ca tattha vijānanti tato sammanti medhagā.

— Vin.1.349

The story of Dīghāvu story does not decisively indicate the meaning of *yamāmase*. It effectively says that quarrelsomeness can be overcome through friendliness. But whether this friendliness is the result of self-restraint, or of reflecting on death, is left unclear. So let us further consider the broader context.

Further context of Dhammapada Verse 6: Majjhima Nikāya

The *Majjhima Nikāya* explains the story of the Kosambī bhikkhus differently. It says the Buddha told the Kosambī bhikkhus that there are six principles of cordiality, but:

'the chief, the most cohesive, the most unifying of these principles is [having a shared] view that is noble, and which leads to deliverance [from suffering], and which leads the one who practises it to the complete destruction of suffering.'

Imesaṃ kho bhikkhave channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ yāyaṃ diṭṭhi ariyā niyyātikā niyyāti takkarassa sammā dukkhakkhayāya.

— M.1.322

We parenthesise '[having a shared]' because the sutta affirms this previously, by saying that:

Whatever view is noble, and which leads to deliverance [from suffering], and which leads the one who practises it to the complete destruction of suffering, a bhikkhu abides united in a view such as this with his companions in the religious life, both in public and in private

bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvī ceva raho ca.

— M.1.322

Therefore, having a shared noble view is the foremost key to cordiality amongst bhikkhus. So we will now consider whether the view that we face [the ever-present possibility of] death can be regarded as a noble view. And we meanwhile note that having a shared perception 'that we should restrain ourselves' will play no further part in this argument because it is simply unheard of in the suttas. The argument that quarrels might cease through restraint would be stronger if it meant restraint of the sense faculties, but that interpretation is denied here because the verb is in the reflective voice.

The perception of [the ever-present possibility of] death: a noble view?

That the perception of [the ever-present possibility of] death is a noble view, and therefore the chief way to overcome quarrelsomeness, is clear from these quotes:

1. Bhikkhus, there is one thing if developed and cultivated leads to complete disillusionment [with originated phenomena], non-attachment [to originated phenomena], the ending [of originated phenomena], inward peace, transcendent insight, enlightenment, the Untroubled. What one thing? Mindfulness of [the ever-present possibility of] death.

Ekadhammo bhikkhave bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamo ekadhammo? Maraṇasati (A.1.30).

2. Bhikkhus, mindfulness of [the ever-present possibility of] death, when developed and cultivated is of great fruit and benefit, having the Deathless as its culmination and conclusion.

maraṇasati bhikkhave bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā amatogadhā amatapariyosānāti (A.3.307).

So the broader context does not indicate that *yamāmase* should be interpreted differently in Dh.v.6 than in Th.v.275. If the bhikkhus of Kosambī had cultivated the perception of [the ever-present possibility of] death, their quarrels would have ceased.

Others do not understand that we here face [the ever-present possibility of] death; but those who understand it, their quarrels cease.

*Pare ca na vijānanti mayamettha yamāmase
Ye ca tattha vijānanti tato sammanti medhagā.*

— Th.v.275 etc

Cultivating the perception of [the ever-present possibility of] death

Mindfulness of [the ever-present possibility of] death is developed like this:

Bhikkhus who develop mindfulness of [the ever-present possibility of] death thus: 'If I could live just so long as it takes to swallow only one mouthful or just so long as it takes to breathe in and out in order to contemplate the Blessed One's word, much could be done by me' those bhikkhus are said to live diligently. Keenly they develop mindfulness of [the ever-present possibility of] death.

Ime vuccanti bhikkhave bhikkhū appamattā viharanti tikkhaṃ maraṇasatiṃ bhāventi.

— A.3.306

— In this regard, bhante, such is my thought: If I could live just a night and day in order to contemplate the Blessed One's word, much could be done by me (*aho vatāhaṃ rattindivaṃ jīveyyaṃ bhagavato sāsanaṃ manasikareyyaṃ bahuṃ vata me kataṃ assā ti*).

Yasa

Renderings

- *yasa*: glory
- *yasa*: reputation
- *yasa*: prestige
- *yasa*: celebrated
- *yasa*: fame
- *ayasa*: discredit
- *ayasa*: inglorious
- *ayasa*: ingloriousness
- *ayasa*: imprestige

- *ayasa*: bad reputation

Introduction

Prestige: definition

Prestige means:

1. standing or estimation in the eyes of people: weight or credit in general opinion
2. commanding position in people's minds (Webster's)

Prestige: from previous acts of generosity

Prestige is a worldly condition that stems partly from previous acts of generosity:

— Bhante, there might be two disciples equal in faith, in virtue, and in discernment, but one is generous while the other is not. With the demise of the body at death, they would both be reborn in the heavenly worlds. When they have become devas, would there be any difference between them?

— There would be, Sumanā. The generous one would surpass the other in five ways: in celestial life span, beauty, happiness, prestige, and authority.

dibbena āyunā dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena.

— A.3.33

Loss of prestige: anger

When a person is overcome and oppressed by anger, he loses whatever prestige he had acquired through diligence.

Kodhanoyaṃ bhikkhave purisapuggalo kodhābhibhūto kodhapareto yo pi'ssa so hoti yaso appamādādhigato tamhāpi dhamṣati kodhābhibhūto.

— A.4.95

Loss of prestige: sexual intercourse

- Whoever formerly fared alone who then pursues sexual intercourse, in the world is called a 'lurching vehicle,' 'contemptible,' a 'common man.'

(...) His earlier prestige and reputation is lost.

Yaso kitti ca yā pubbe hāyate vāpi tassa sā.

— Sn.v.816-7

Not clinging to prestige

Bhikkhus should not to cling to prestige:

It is well for a bhikkhu to abide continuously mastering acquisition, loss, prestige, imprestige, honour, depreciation, unvirtuous desires and unvirtuous friendships that have arisen.

Sādhū bhikkhave bhikkhu uppannaṃ lābhaṃ abhibhuyya abhibhuyya vihareyya. Uppannaṃ alābhaṃ... yasaṃ... ayasaṃ... sakkāraṃ... asakkāraṃ... pāpicchataṃ... pāpamittataṃ abhibhuyya abhibhuyya vihareyya.

— A.4.160-1

Yasa: glory, atirocati

Sometimes *yasa* is better called 'glory' because it is associated with *atirocati*, to shine. For example, when, due to his virtuous qualities, a pauper was reborn in the company of the Tāvatiṃsā devas:

He outshone the other devas in beauty and glory.

so aññe deve atirocati vaṇṇena ceva yasaṃ ca.

— S.1.232

Yasa: glory, the waxing fortnight

Sometimes *yasa* is associated with the moon in the waxing fortnight, and again must be called glory:

If one transgresses what is righteous through desire, hatred, fear, or undiscernment of reality, one's glory fades like the moon in the waning fortnight.

Chandā dosā bhayā mohā yo dhammaṃ ativattati

Nihīyati tassa yaso kālapakkheva candimā ti

If one does not transgress what is righteous through desire, hatred, fear, or undiscernment of reality, one's glory swells like the moon in the waxing fortnight.

Chandā dosā bhayā mohā yo dhammaṃ nātivattati

Āpūراتi tassa yaso sukkapakkheva candimā ti.

— A.2.18

Illustrations

Illustration

yasasā

glory

Those devas who had lived the religious life under the Blessed One, and had recently appeared in the Tāvatiṃsā Heaven, outshone the other devas in beauty and glory.

aññe deve atirocanti vaṇṇena ceva yasasā ca.

— D.2.208

Illustration

yaso

glory

Bhikkhus, a noble disciple possessed of four factors is said to be well off, with great wealth and riches, of great glory. What four?"

Catūhi bhikkhave dhammehi samannāgato ariyasāvako aḍḍho mahaddhano mahābhogo mahāyaso ti vuccati. Katamehi catūhi

1. He has unshakeable faith in the [perfection of the] Buddha's [transcendent insight],

buddhe aveccappasādena samannāgato hoti

2. He has unshakeable faith in the [significance of the] teaching,

Dhamme aveccappasādena samannāgato hoti

3. He has unshakeable faith in the [praiseworthiness of the] community of disciples' [application to the practice],

Saṅghe aveccappasādena samannāgato hoti

4. He possesses the virtues dear to the Noble Ones.

Ariyakantehi sīlehi samannāgato hoti (S.5.402).

Illustration

yasasā

glory

When five hundred Licchavis visited the Blessed One,

- some were clothed in blue, with blue ornaments;
- some were clothed in yellow, with yellow ornaments;
- some were clothed in red, with red ornaments;
- some were clothed in white, with white ornaments.

Yet the Blessed One outshone them all in beauty and glory.

Tyāssudaṃ bhagavā atirocati vaṇṇena ce va yasasā ca.

— A.3.239

Illustration

yasasā

glory

The Blessed One was dwelling at Campā together with many bhikkhus, lay followers, and devas:

He outshone them in beauty and glory.

atirocati vaṇṇena ceva yasasā ca.

— S.1.195

Illustration

yaso

glory

People who are

- energetic,
- attentive,
- pure in conduct,
- careful in conduct,
- restrained,
- of right livelihood,
- diligent,

their glory grows.

yaso'bhivaḍḍhati.

— Dh.v.24

Illustration

yasavā

glorious

The person who gives the best, the giver of the foremost, the giver of the excellent, is long-lived and glorious wherever he is reborn.

*Yo aggadāyī varadāyī seṭṭhadāyī ca yo naro
Dīghāyu yasavā hoti yattha yatthūpapajjati ti.*

— A.3.51

Illustration

yasaṃ

prestige

Regarding a head-anointed *khattiya* king:

- he is of pure descent on both his maternal and paternal sides
- he is rich, with great wealth and property
- he is powerful, possessing an army of four divisions
- his counselor is wise, competent, and intelligent.

These four qualities enhance his prestige.

Tassime cattāro dhammā yasaṃ paripācenti.

— A.3.151

Illustration

yaso

prestige

When a man dwells in a suitable location, making friends with Noble People, and is endowed with a rightly directed disposition, having made merit in the past, then grain, wealth, prestige, and a good reputation, along with happiness accrue to him.

*Patirūpe vase dese ariyamittakaro siyā
Sammāpaṇidhisampanno pubbe puñṇakato naro
Dhaññaṃ dhaṇaṃ yaso kitti sukhañcetaṃdhivattati ti.*

— A.2.32

Illustration

yaso

prestige

A noble disciple possessing four qualities is practising a way that brings prestige and leads to heaven. What four?

yasopaṭilābhiniṃ saggasamvattanikaṃ.

In this regard, a noble disciple serves the community of bhikkhus with robe material, almsfood, abodes, and therapeutic requisites.

Idha gahapati ariyasāvako bhikkhusaṅghaṃ paccupaṭṭhito hoti cīvarena... piṇḍapātena... senāsanena... gilānapaccayabhesajjaparikkhārena.

— A.2.65

Illustration

yaso

prestige

By giving, he becomes dear and many consort with him. He attains a good reputation and his prestige increases.

Dadaṃ piyo hoti bhajanti naṃ bahū kittiṇca pappoti yasobhivaḍḍati.

— A.3.40

Illustration

ayaso

imprestige

yaso

prestige

Eight worldly conditions whirl around the world [of beings], and the world [of beings] whirls around eight worldly conditions, namely: acquisition and loss, imprestige and prestige, criticism and praise, pleasure and pain.

aṭṭha lokadhammā lokaṃ anuparivattanti loka ca aṭṭha lokadhamme anuparivattati: lābho ca alābho ca ayaso ca yaso ca nindā ca paṣaṃsā ca sukhaṇca dukkhaṇcā ti.

— A.2.188

Illustration

yase

prestige

Not to acquisition nor loss, not to imprestige nor reputation, not to criticism nor praise, not to pain nor pleasure, to nothing do they cleave, as a waterdrop does not cleave to a lotus-leaf.

*Na heva lābhe nālābhe n'ayase na ca kittiyā
Na nindāyaṃ paṣaṃsāya na te dukkhe sukhamhi ca.
Sabbattha te na limpanti udabindu va pokkhare.*

— Th.v.664-5

Illustration

yaso

prestige

Now, acquisition arises for a learned noble disciple. He reflects, 'Acquisition has arisen for me. He discerns it according to reality as unlasting, existentially void, and destined to change...

Sutavato ca kho bhikkhave ariyasāvakassa uppajjati lābho. So iti paṭisañcikkhati; uppanto kho me ayaṃ lābho so ca kho anicco dukkho vipariṇāmadhammoti yathābhūtaṃ pajānāti

(...) Loss arises... Prestige arises... Imprestige arises... Criticism arises... Praise arises... Pleasure arises... Pain arises... (S.5.158).

Illustration

yasō

prestige

Insignificant is the loss of prestige. The worst thing to lose is wisdom.

Appamattikā esā bhikkhave parihāni yadidaṃ yasoparihāni. Etaṃ patikiṭṭhaṃ bhikkhave parihāninaṃ yadidaṃ paññāparihānīti.

Insignificant is the increase in prestige. The best thing to increase is wisdom.

Appamattikā esā bhikkhave vuddhi yadidaṃ yasovuddhi. Etadaggaṃ bhikkhave vuddhinaṃ yadidaṃ paññāvuddhi.

— A.1.15

Illustration

yaśaṃ

prestige

Kind and friendly, approachable, free of stinginess, a guide, teacher, and diplomat, such a person attains prestige.

*Saṅgāhako mittakaro vadaññū vītamaccharo
Netā vinetā anunetā tādiso labhate yaśaṃ.*

— D.3.192

Illustration

yaśassi

prestigious

A noble disciple who grows in wealth and grain, in children, wives, and livestock, is wealthy and prestigious, and is venerated by relatives, friends, and royalty.

Sa bhogavā hoti yaśassi pūjito ñātīhi mittehi athopi rājuhi.

— A.5.137

Illustration

yasa

prestige

Among all the teachers now existing in the world, Cunda, I see none who has attained to such gains and prestige as I have.

Yāvatā kho cunda etarahi satthāro loke uppannā nāhaṃ cunda aññaṃ ekasatthārampi samanussami evaṃ lābhagayasaggappattaṃ yatharivāhaṃ

Of all the orders and groups in the world, I see none attained to such gains and prestige as the community of bhikkhus.

Yāvatā kho pana cunda etarahi saṅgho vā gaṇo vā loke uppanno nāhaṃ cunda aññaṃ ekasaṅghampī samanupassāmi evaṃ lābhagayasaggappattaṃ yatharivāyaṃ cunda bhikkhusaṅgho.

— D.3.126

Illustration

yasa

celebrated

He is well-known and celebrated and has a following of many people, including householders and ascetics.

Ñāto hoti yasassī gahaṭṭhapabbajitānaṃ bahujanaparivāro.

— A.3.114

Illustration

yaso

fame

— Who are making such an uproar, Nāgita, like fishermen with a haul of fish?

— Bhante, brahman householders have brought food to offer to the Blessed One and the community of bhikkhus.

— Let me never attain fame, Nāgita! May fame never reach me!

māhaṃ nāgita yasena samāgamo mā ca mayā yaso.

— A.3.31

Illustration

ayasaṃ

inglorious

When her sister, the bhikkhunī Sundarīnandā, became pregnant, the bhikkhunī Thullanandā explained why she had kept it secret:

Whatever is criticism for her is criticism for me; whatever is disgrace for her is disgrace for me; whatever is inglorious for her is inglorious for me; whatever is a loss for her is a loss for me.

Yo etissā avaṇṇo mayheso avaṇṇo yā etissā akitti mayhesā akitti yo etissā ayaso mayheso ayaso yo etissā alābho mayheso alābho

(...) How can I, noble ladies, speak to others of my own blameworthiness, my own disgrace, my own ingloriousness, my own loss?

kyāhaṃ ayye attano avaṇṇaṃ attano akittiṃ attano ayasaṃ attano alābhaṃ paresaṃ ārocessāmi ti.

— Vin.4.216

Illustration

ayasaṃ

discredit

If a bhikkhu arouses disdain in others for a bhikkhu, or if he criticises that bhikkhu

ujjhāpeti vā khīyati vā

desiring to bring him blame

avaṇṇaṃ kattukāmo

desiring to bring him discredit,

ayasaṃ kattukāmo

desiring to bring him shame

mañku kattukāmo

it is an offence of pācittiya (Vin.4.38).

Illustration

āyasakayyaṃ

bad reputation

Maddened by anger he acquires a bad reputation.

Kodhasammadasammatto āyasakayyaṃ nigacchati.

— A.4.95

Illustration

yasasā

reputation

Through an army with its four divisions that is loyal and dependable, it seems he overcomes his enemies through his reputation.

caturaṅṇiyā senāya samannāgato assavāya ovādapāṭikarāya sahati maññe paccatthike yasasā.

— D.1.137

Illustration

yaso

reputation

If anyone were despised by this company, his reputation would suffer, and then his income would suffer, for our income depends on the gaining of a reputation.

Yaṃ kho paṇāyaṃ parisā paribhaveyya yaso pi tassa hāyetha. Yassa kho pana yaso hāyetha bhogā pi tassa hāyeyyuṃ. Yasoladdhā kho panamhākaṃ bhogā.

— D.1.117

Yoga

Renderings

- *yoga*: bondage [to individual existence]
- *yogā*: states of bondage [to individual existence]
- *yoga*: tie (= *saṃyojana metri causa*)
- *yoga*: yoke

Introduction

Yoga: state of bondage [to individual existence]

The fourth state of bondage [to individual existence] is unsightfulness into reality (*avijjāyogo*). The first three states of bondage [to individual existence] (*yogā*) arise from attachment to:

1. Sensuous pleasure
2. Individual existence
3. Views

Therefore the four states of bondage [to individual existence] can be rendered as:

1. The bondage [to individual existence] that arises from [attachment to] sensuous pleasure (*kāmayogo*).
2. The bondage [to individual existence] that arises from [attachment to] states of individual existence (*bhavayogo*).
3. The bondage [to individual existence] that arises from dogmatism (*diṭṭhiyogo*).

4. The bondage [to individual existence] that arises from uninsightfulness into reality (*avijjāyogo*, D.3.230).

Where *yoga* stands for *saṃyojana*: tie

For metrical purposes, *yoga* sometimes stands for *saṃyojana*, 'tie'. Consider these examples:

They who are tethered [to individual existence] by the tie of craving (*taṇhāyogena*)

Taṇhāyogena saṃyuttā

— It.50

Here in verse, *yoga* stands for *saṃyojana*, which can be proved because in the following prose quote *taṇhāsaṃyojana* replaces *taṇhāyogena*:

Tethered [to individual existence] by the tie of craving (*taṇhāsaṃyojanena*), beings roam and wander the round of birth and death for a long time.

Taṇhāsaṃyojanena hi bhikkhave saṃyuttā sattā dīgharattaṃ sandhāvanti saṃsarantī ti.

— It.8

In this next quote, again verse, *saṃyojana* is shown to equal *yogāni*, and therefore *pāpimayogāni* means *pāpimasaṃyojanāni*:

Like the elephant that bursts all its fastenings and chains, they severed the ties and bonds (*saṃyojana*) [to individual existence] in the sensuous plane of existence, those ties of the Maleficent One (*pāpimayogāni*) so hard to overcome.

*Te kāmasaṃyojanabandhanāni pāpimayogāni duraccayāni
Nāgoca sandānaguṇāni chetvā.*

— D.2.274

The presence of plural *yogāni* supports our assertion here, because according to our schedule of renderings *yoga* is usually uncountable 'bondage', whereas *saṃyojana* is countable 'tie.'

Rarely: yoke

Yoga occasionally means yoke:

Beings who perceive [only] what can be expressed... come under the yoke of death;

Akkheyyasaññino sattā... yogamāyanti maccuno.

— It.53

Illustrations

Illustration

yogena

tie = saṃyojana metri causa

Beings who are tethered [to individual existence] by the tie of craving, whose minds are attached to various states of individual existence, are tethered [to individual existence] by Māra's tie. They have not reached safety from [the danger of] bondage [to individual existence].

Taṇhāyogena saṃyuttā rattacittā bhavābhavā

Te yogayuttā mārassa ayogakkhemino janā.

— It.50

Illustration

yogena

bondage [to individual existence]

Those who have overcome sensuous yearnings but have not accomplished the destruction of perceptually obscuring states, tethered [to individual existence] by the bondage [to individual existence] that arises from [attachment to] states of individual existence, are called non-returners.

Ye ca kāme pahantvāna appattā āsavakkhayaṃ bhavayogena saṃyuttā anāgāmī ti vuccare.

— It.96

Illustration

yogena

bondage [to individual existence]

Tethered [to individual existence] by the bondage [to individual existence] that arises from [attachment to] both sensuous pleasure and individual existence, tethered [to individual existence] by the bondage [to individual existence] that arises from dogmatism, led on by uninsightfulness into reality, [such] beings follow the round of birth and death, and go to rebirth and death.

*Kāmayogena saṃyuttā bhavayogena cūbhayaṃ
Diṭṭhiyogena saṃyuttā avijjāya purakkhatā
Sattā gacchanti saṃsāraṃ jātimaraṇagāmino.*

— A.2.12

Illustration

yoga

bondage [to individual existence]

Tethered [to individual existence] by the bondage [to individual existence] that arises from [attachment to] both sensuous pleasure and individual existence, he is a returner, returning to this [low] plane of existence.

Kāmayogayutto bhikkhave bhavayogayutto āgāmī hoti āgantā itthattaṃ

Not tethered [to individual existence] by the bondage [to individual existence] that arises from [attachment to] sensuous pleasure, but by the bondage [to individual existence] that arises from [attachment to] states of individual existence, he is a non-returner, not returning to this [low] plane of existence.

Kāmayogavisaṃyutto bhikkhave bhavayogavisaṃyutto anāgāmī hoti anāgantā itthattaṃ

Not tethered [to individual existence] by the bondage [to individual existence] that arises from [attachment to] either sensuous pleasure or individual existence, he is an arahant with perceptually obscuring states destroyed.

Kāmayogavisaṃyutto bhikkhave bhavayogavisaṃyutto arahantaṃ hoti khīṇāsava ti.

— It.95

Illustration

yogo

bondage [to individual existence]

What is the bondage [to individual existence] that arises from [attachment to] sensuous pleasure?

Katamo ca bhikkhave kāmāyogo?

In this regard, some person does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to sensuous pleasure,

Tassa kāmānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ appajānato

And so in relation to sensuous pleasures, whatever the

yo kāmesu

attachment to sensuous pleasure

kāmarāgo

spiritually fettering delight in sensuous pleasure

kāmanandi

love of sensuous pleasure

kāmasineho

infatuation with sensuous pleasure

kāmamucchā

sensuous thirst

kāmapipāsā

sensuous passion

kāmapariḷāho

clinging to sensuous pleasure

kāmajjhosaṇaṃ

craving for sensuous pleasure that lurk within him:

kāmatanḥā sānuseti

this is called the bondage [to individual existence] that arises from [attachment to] sensuous pleasure

Ayaṃ vuccati bhikkhave kāmayogo.

— A.2.10

Illustration

yogo

bondage [to individual existence]

What is the bondage [to individual existence] that arises from [attachment to] states of individual existence?

Bhavayogo ca kathaṃ hoti?

In this regard, some person does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to states of individual existence

bhavānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.

And so in relation to states of individual existence, whatever the

attachment to individual existence

bhavarāgo

spiritually fettering delight in individual existence

bhavanandi

love of individual existence

bhavasineho

infatuation with individual existence

bhavamucchā

thirst for individual existence

bhavapipāsā

passion for individual existence

bhavapariḷāho

clinging to individual existence

bhavajjhosānaṃ

craving for individual existence that lurk within him:

bhavataṇhā sānuseti

this is called the bondage [to individual existence] that arises from [attachment to] states of individual existence.

Ayaṃ vuccati bhikkhave bhavayogo.

— A.2.10

Illustration

yogo

bondage [to individual existence]

What is the bondage [to individual existence] that arises from dogmatism?

Diṭṭhiyogo ca kathaṃ hoti?

In this regard, some person does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to views.

Tassa diṭṭhīnaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ appajānato

And so in relation to views, whatever the

yo diṭṭhisu

attachment to views

diṭṭhirāgo

spiritually fettering delight in views

diṭṭhinandi

love of views

diṭṭhisineho

infatuation with views

diṭṭhimucchā

thirst for views

diṭṭhipipāsā

passion for views

diṭṭhipariḷāho

clinging to views

diṭṭhiajjhosānaṃ

craving for views that lurk within him:

diṭṭhitaṇhā sānuseti

this is called the bondage [to individual existence] that arises from dogmatism

diṭṭhiyogo.

Illustration

yogo

bondage [to individual existence]

What is the bondage [to individual existence] that arises from uninsightfulness into reality?

Avijjāyogo ca katham hoti?

In this regard, some person does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to the six senses.

Idha bhikkhave ekacco channaṃ phassāyatanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ nappajānāti.

For him who does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to the six senses

Tassa channaṃ phassāyatanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ appajānato

the uninsightfulness and ignorance regarding the six senses that lurk within him: this is called the bondage [to individual existence] that arises from uninsightfulness into reality.

yā chasu phassāyatanesu avijjā aññāṇaṃ sānuseti ayaṃ vuccati bhikkhave avijjāyogo. (Iti kāmayogo bhavayogo diṭṭhiyogo avijjāyogo).

— A.2.10

Illustration

yogaṃ

bondage [to individual existence]

He who, having abandoned the bondage to renewed states of human existence, has transcended the bondage to renewed states of divine existence, he is emancipated from all bondage [to individual existence]. He is what I call a Brahman.

*Hitvā mānusakaṃ yogaṃ dibbaṃ yogaṃ upaccagā
Sabbayogavisamṃyuttaṃ tamahaṃ brūmi brāhmaṇaṃ.*

— Sn.v.644

Yogakkhema

Renderings

- *yogakkhema*: safety from [the danger of] bondage [to individual existence]
- *yogakkhemin*: one who has reached safety from [the danger of] bondage [to individual existence]
- *khemin*: one who has reached safety from [the danger of] bondage [to individual existence]
- *khemattaṃ*: one who has reached safety from [the danger of] bondage [to individual existence]

Introduction

Yoga: states of bondage [to individual existence]

In relation to *yogakkhema*, *yoga* means the four states of bondage [to individual existence]. These are listed in the *Yoga Sutta* (A.2.10), as follows:

1. the bondage [to individual existence] that arises from [attachment to] sensuous pleasure

kāmayogo

2. the bondage [to individual existence] that arises from [attachment to] states of individual existence

bhavayogo

3. the bondage [to individual existence] that arises from dogmatism

diṭṭhiyogo

4. the bondage [to individual existence] that arises from uninsightfulness into reality

This issue is discussed sv *Yoga*.

Khema: safety

Khema means safe or safety (see sv *Khema*).

Those are not safe refuges. Those are not the supreme refuge.

Netaṃ kho saraṇaṃ khemaṃ netaṃ saraṇamuttamaṃ.

— Dh.v.189

In a time of peril, people migrate to places of safety

Bhaye kho pana sati manussā yena khemaṃ tena saṅkamanti.

— A.3.104

Safety from [the danger of] bondage [to individual existence]

Bondage [to individual existence] (*yoga*) is a danger because it involves being tethered to unvirtuous, spiritually unwholesome factors. The unpleasant consequences of this are described in the *Yoga Sutta*, as follows:

He is tethered to unvirtuous, spiritually unwholesome factors that are defiling and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death. Thus he is called one who has not reached safety from [the danger of] bondage [to individual existence].

Samyutto pāpakehi akusalehi dhammehi saṅkilesikehi ponobhavikehi sadarehi dukkhavipākehi āyatiṃ jātijarāmarāṇikehi tasmā ayogakkhemī ti vuccati.

— A.2.11

Therefore *yogakkhema* does not mean safety from bondage [to individual existence], but safety from [the danger of] bondage [to individual existence].

Yogakkhemī = 'one who has reached safety'

One who realises *yogakkhema* is called *yogakkhemī* which could mean either:

- one who is safe from [the danger of] bondage [to individual existence], or,

- one who has reached safety from [the danger of] bondage [to individual existence]

But *yogakkhema* occurs in the phrases with the verbs *ārādhayanti* and *nānupāpuṇāti*, which indicates that *yogakkhema* is something one attains, but does not become:

They fathom the true teaching; both attain unsurpassed safety from [the danger of] bondage [to individual existence].

ārādhayanti saddhammaṃ yogakkhemaṃ anuttaraṃ.

— It.111

He does not reach unsurpassed safety from [the danger of] bondage [to individual existence]

anuttaraṃ yogakkhemaṃ nānupāpuṇāti.

— M.1.105

Therefore *yogakkhemī* means one who has reached safety from [the danger of] bondage [to individual existence]. One does not oneself become absolutely safe. Being *yogakkhemī* is not a personal attainment.

Khemī and khematta: abbreviations for yogakkhemī

Khemī and *khematta* occur in verses and by implying *yogakkhemī*, they can be taken as such because the Buddha offers no other safety.

Not apart from enlightenment and austerity, not apart from restraint of the sense faculties [from attraction and repulsion, through mindfulness], not apart from relinquishing all, do I see any safety for living beings.

*nāññatra bojjhā tapasā nāññatra indriyaṣaṃvarā
Nāññatra sabbanissaggā sotthiṃ passāmi pāṇinanti.*

— S.1.53-4

Khematta occurs just once in the scriptures; *khemī* occurs twice. The words occur as follows:

May all creatures be happy and safe [from [the danger of] bondage to individual existence]. May they be happy.

Sukhino va khemino hontu sabbe sattā bhavantu sukhittatā.

— Sn.v.145

One who has reached safety from [the danger of] bondage [to individual existence], and who is unhating and fearless is called wise.

Khemī averī abhayo paṇḍito ti pavuccati.

— Dh.v.258

Though they seek him everywhere, Māra and his army do not find him, one thus unattached, who has reached safety from [the danger of] bondage [to individual existence], who has transcended all ties to individual existence.

*Evaṃ virattaṃ khemattaṃ sabbasaṃyojanātigaṃ
Anvesaṃ sabbaṭhānesu mārasenāpi nājjhagāti.*

— S.1.112

Illustrations

Illustration

yogakkhemino

reached safety from [the danger of] bondage [to individual existence]

Beings who are tethered [to individual existence] by the tie of craving, whose minds are attached to various states of individual existence, are tethered [to individual existence] by Māra's tie. They have not reached safety from [the danger of] bondage [to individual existence]. [Such] beings follow the round of birth and death, and go to rebirth and death.

*Taṇhāyogena saṃyuttā rattacittā bhavābhava
Te yogayuttā mārassa ayogakkhemino janā
Sattā gacchanti saṃsāraṃ jātimaraṇagāmino.*

— It.50

Illustration

yogakkhemaṃ

safety from [the danger of] bondage [to individual existence]

Householders and ascetics alike, each supported by the other, both fathom the true teaching; both attain unsurpassed safety from [the danger of] bondage [to individual existence].

sāgārā anagārā ca ubho aññoññanissitā; ārādhayanti saddhammaṃ yogakkhemaṃ anuttaraṃ.

— It.111

Yogo karaṇīyo

Renderings

- *yogo karaṇīyo*: an effort should be made [to profoundly understand this]
- *yogo karaṇīyo*: an effort should be made [to abandon this].
- *yogo karaṇīyo*: an effort should be made [to realise this].
- *yogo karaṇīyo*: an effort should be made [to develop this].
- *yogo karaṇīyo*: should endeavour [to study and master]
- *yogo karaṇīyo*: should endeavour [to attain]

Introduction

Yogo karaṇīyo: which infinitive?

Yogo karaṇīyo commonly occurs with a nominative, locative, or instrumental, but never with an infinitive. Therefore the phrase *Idaṃ dukkhaṃ ti yogo karaṇīyo* strictly means, 'This is suffering. An effort should be made.' But what effort? To see? To understand? To realise?

In parenthesis: to profoundly understand, abandon, realise, develop

The *Pariññeyya Sutta* (S.5.436) explains *yogo karaṇīyo* in the context of the four noble truths, and therefore shows in this context how it should be parenthesised, as follows:

Of these four noble truths, there is a noble truth to be profoundly understood, a noble truth to be abandoned, a noble truth to be realised, a noble truth to be developed.

Imesaṃ kho bhikkhave catunnaṃ ariyasaccānaṃ atthi ariyasaccaṃ pariññeyyaṃ atthi ariyasaccaṃ pahātabbaṃ atthi ariyasaccaṃ sacchikātabbaṃ atthi ariyasaccaṃ bhāvetabbaṃ

What is the noble truth to be profoundly understood?

Katamañca bhikkhave ariyasaccaṃ pariññeyyaṃ

Suffering is a noble truth to be profoundly understood.

dukkhaṃ bhikkhave ariyasaccaṃ pariññeyyaṃ

The origin of suffering is a noble truth to be abandoned.

dukkhasamudayo ariyasaccaṃ pahātabbaṃ

The ending of suffering is a noble truth to be realised.

dukkhanirodho ariyasaccaṃ sacchikātabbaṃ

The practice leading to the ending of suffering is a noble truth to be developed.

dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabbaṃ.

Therefore, bhikkhus:

Tasmātiha bhikkhave

'This is suffering': an effort should be made [to profoundly understand this].

idaṃ dukkhaṃ ti yogo karaṇīyo

'This is the origin of suffering': an effort should be made [to abandon this].

ayaṃ dukkhasamudayo ti yogo karaṇīyo

'This is the ending of suffering': an effort should be made [to realise this].

ayaṃ dukkhanirodhoti yogo karaṇīyo

'This is the practice leading to the ending of suffering': an effort should be made [to develop this].

ayaṃ dukkhanirodhagāminī paṭipadā ti yogo karaṇīyoti.

— S.5.436

In parenthesis: to study and master

The *Gulissāni Sutta* says:

A forest bhikkhu should endeavour [to study and master] advanced aspects of the teaching and discipline

Āraññakenāvuso bhikkhunā abhidhamme abhivināye yogo karaṇīyo.

— M.1.472

The parenthesis 'to study and master' comes from the *Āṇi Sutta*, which says:

When those discourses spoken by the Perfect One that are profound, profound in meaning, transcendental, connected with the [perception of the] absence [of any abiding phenomena] are being recited, we will really listen, lend an ear, and apply our minds to understand [them], and we will think those teachings should be studied and mastered (*uggahetabbaṃ pariyāpuṇitabbaṃ*). Thus should you train yourselves.

ye te suttantā tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatapaṭisaṃyuttā tesu bhaññamānesu sussusissāma sotaṃ odahissāma aññācittaṃ upaṭṭhāpessāma te ca dhamme uggahetabbaṃ pariyāpuṇitabbaṃ maññissāmā ti. Evaṃ hi vo bhikkhave sikkhitabbanti.

— S.2.267

In parenthesis: to attain

The *Gulissāni Sutta* says:

A forest bhikkhu should endeavour [to attain] those immaterial states of awareness, those peaceful states of refined awareness that transcend the refined material states of awareness.

Āraññakenāvuso bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo.

— M.1.472

The parenthesis 'to attain' (*lābhī ceva hoti*) comes from the *Tatīyasamādhī Sutta* (A.2.94) which says a bhikkhu should ask how to attain states of inward composure.

Later on he attains inward calm.

So aparena samayena... lābhī ca ajjhattaṃ cetosamathassa.

— A.2.92

In parenthesis: to attain

The *Gulissāni Sutta* says:

A forest bhikkhu should endeavour [to attain] a superhuman attainment

Āraññakenāvuso bhikkhunā uttarimanussadhamme yogo karaṇīyo.

— M.1.472

The parenthesis 'to attain' (*adhigato*) comes from the *Dasadhamma Sutta*:

One who has gone forth [into the ascetic life] should frequently reflect: 'Have I attained (*adhigato*) a superhuman attainment of knowledge and vision such that when questioned in my last days by my companions in the religious life, I will not be ashamed?'

Atthinu kho me uttarimanussadhammā alamariyañāṇadassana viseso adhigato sohaṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅkubhavissāmī ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ.

— A.5.87

With instrumental case: to attain

In the following quote, the instrumental *ñāṇāya yogo karaṇīyo* indicates 'for the sake of,' which supports our parenthesising with the infinitive 'to attain:'

Bhikkhus, one who does not know and see according to reality old age and death should endeavour [to attain] knowledge of old age and death according to reality

jarāmarañhaṃ bhikkhave ajānatā apassatā yathābhūtaṃ jarāmarāṇe yathābhūtaṃ ñāṇāya yogo karaṇīyo.

— S.2.129

This parenthesis is further justified by the *Dasadhamma Sutta* mentioned above, where *ñāṇa* is linked to *adhigato*:

Have I attained (*adhigato*) a superhuman attainment of knowledge and vision

Atthinu kho me uttarimanussadhammā alamariyañāṇadassana viseso adhigato.

— A.5.87

With instrumental case: to attain

In the following quote, the instrumental *adhipaññādharmavipassanāya yogo karaṇīyo* again indicates 'for the sake of,' which supports our again parenthesising with the infinitive 'to attain:'

The person who attains inward calm, but not the factors of higher penetrative discernment and insightfulness, having firmly established inward calm, should endeavour [to attain] the factors of higher penetrative discernment and insightfulness.

Tatra bhikkhave yvāyaṃ puggalo lābhī hoti ajjhataṃ cetosamathassa na lābhī adhipaññādharmavipassanāya tena bhikkhave puggalena ajjhataṃ cetosamathe patiṭṭhāya adhipaññādharmavipassanāya yogo karaṇīyo.

— A.2.93

This parenthesis is further justified by the occurrence in the sentence of *lābhī hoti*, 'he attains.'

Yoniso

Renderings

- *yoniso*: proper
- *yoniso*: properly
- *yoniso*: appropriately

Illustrations

Illustration

yoniso

properly

Formely this mind roamed where it wanted, where it liked, as it pleased. Now I shall control it properly, as a mahout controls an elephant in rut.

*Idaṃ pure cittamacari cārikaṃ yenicchakaṃ yatthakāmaṃ yathāsukhaṃ
Tadajjahaṃ niggahessāmi yoniso hatthippabhinnaṃ viya añkusaggaho ti.*

— Th.v.77

Illustration

ayoniso

improper

The fool who hurries at the time for going slowly and dawdles at the time for haste, goes to misery due to improper management of himself.

*Yo dandhakāle tarati taraṇīye ca dandhaye
Ayoniso saṃvidhānena bālo dukkhaṃ nigacchati.*

— Th.v.291

Illustration

yoniso

properly

I properly reflected on the truth and reality of the matter

Tathaṃ yāthāvakaṃ atthaṃ yoniso paccavekkhisāṃ.

— Th.v.347

Illustration

yoniso

properly

These ascetic disciples of the Sakyans' Son use everything properly; they do not let things go to waste.

Atha kho rājā udeno sabbevime samaṇā sakyaputtiyā yoniso upanenti. Na kulavaṃ gamentīti.

— Vin.2.291-2

Illustration

yoniso

proper

Soṇadaṇḍa is a fool, he has no sense: he can't put a proper question to the ascetic Gotama.

bālo soṇadaṇḍo brāhmaṇo abyatto nāsakki samaṇaṃ gotamaṃ yoniso pañhaṃ pucchitun ti.

— D.1.117

Illustration

ayoniso

improperly

If one lives the religious life improperly, one will not procure any benefit.

ayoniso brahmacariyaṃ caranti abhabbā phalassa adhigamāya.

— M.3.138

Illustration

yonī

proper

Suppose a man needing milk... pulled a recently-calved cow by her horn... he would still be unable to draw milk. Why is that? Because that is not the proper way to draw milk.

Seyyathā pi bhūmija puriso khīratthiko... gāviṃ taruṇavacchaṃ visāṇato āviñcheyya... abhabbo khīrassa adhigamāya. Taṃ kissa hetu? Ayoni hesā bhūmija khīrassa adhigamāya.

— M.3.141

Illustration

yoniso

properly

Properly reflecting you should use almsfood not for fun, not for exuberance, not for the sake of comeliness and good looks, but just for the maintenance and nourishment of this [wretched human] body for restraining its troublesomeness, for supporting the religious life.

Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇaṇca vedanaṃ paṭihaṅkhāmi. Navaṇca vedanaṃ na uppādessāmi. Yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti.

— M.3.134

Illustration

yoniso

properly

Bhikkhus, suppose that this river Ganges was carrying along a large lump of froth. A clear-sighted man would inspect it, consider it, and properly investigate it. As he does so, it would appear to be empty, hollow, insubstantial. For what substantial reality could there be in a lump of froth?

Seyyathā pi bhikkhave ayaṃ gaṅgānadī mahantaṃ pheṇapiṇḍaṃ āvaheyya tarenaṃ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya tassa taṃ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya tucchakaññeva va khāyeyya asārakaññeva khāyeyya kiṃ hi siyā bhikkhave pheṇapiṇḍe sāro?.

— S.3.140

Illustration

yoniso

properly

In this regard a bhikkhu, properly reflecting, abides with the faculty of sight restrained through restraint [of attraction and repulsion, through mindfulness].

idha bhikkhave bhikkhū paṭisaṅkhā yoniso cakkhundriyaṃ varasaṃvuto viharati.

— A.3.387

Illustration

yoniso

proper

Through proper contemplation, through proper and right inward striving, I attained and realised the unsurpassed liberation [from perceptually obscuring states].

mayhaṃ kho bhikkhave yoniso manasikārā yoniso sammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā.

— Vin.1.22, S.1.105

Illustration

yoniso

proper

There is the quality of loveliness.

Atthi bhikkhave subhanimittam.

Much improper contemplation in that regard is a condition that nourishes both the arising of unarisen sensuous hankering, and the increase and expansion of arisen sensuous hankering.

Tattha ayoniso manasikārabahulikāro ayamāhāro anuppannassa vā kāmacchandassa uppādāya uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya.

— S.5.64

Illustration

yoniso

proper

What things should a virtuous bhikkhu properly contemplate?"

sīlavatā āvuso sārīputta bhikkhunā katame dhammā yoniso manasikātabbā ti

A virtuous bhikkhu should properly contemplate the five aggregates as being unlasting, existentially void, an illness, a carbuncle, a [piercing] arrow, suffering, an affliction, alien, destined to decay, void [of personal qualities], void of personal qualities.

Sīlavatāvuso koṭṭhata bhikkhunā pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasikātabbā.

— S.3.167

Illustration

yoniso

proper

What is the condition that nourishes lack of mindfulness and full consciousness? Improper contemplation, one should reply

ko cāhāro asatāsampajaññaṣa: ayoniso manasikārotissa vacanīyaṃ.

— A.5.113

Illustration

yoniso

proper

What is the cause and reason that unarisen undiscernment of reality arises, or that arisen undiscernment of reality increases and expands? Improper contemplation, one should reply.

Ko panāvuso hetu ko paccayo yena anuppanno vā moho uppajjati uppanno vā moho bhiyyobhāvāya vepullāya saṃvattatī ti? Ayoniso manasikārotissa vacanīyaṃ.

— A.1.200

Illustration

yoniso

proper

Being quickened by situations that are dismaying, and the proper striving in one who is thus quickened.

saṃvego ca saṃvejanīyesu ṭhānesu saṃviggassa ca yoniso padhānaṃ.

— D.3.214

Illustration

yoniso

properly

Properly regard the [five grasped] aggregates as suffering, and abandon that from which suffering arises.

Dukkhaṃ ti khandhe paṭipassa yoniso yato ca dukkhaṃ samudeti taṃ jaha.

— Th.v.1116

Illustration

ayoniso

inappropriately

What fools these border folk are! How can they possibly search so inappropriately for the sound of the trumpet?

yāvabālā ime paccanta-jānapadā manussā. Kathaṃ hi nāma ayoniso saṅkhasaddaṃ gavesissantī ti.

— D.2.338

Illustration

ayoniso

inappropriately

I knew the worthless man Udāyī would inappropriately interfere right now.

Aññāsīm kho ahaṃ ānanda idānevāyaṃ udāyī moghapuriso ummujjamāno ayoniso ummujjissatī ti.

— M.3.208

R

Rakkhati

Renderings

- *rakkhati*: to supervise [with mindfulness]
- *rakkhita*: supervised [by mindfulness]
- *rakkhati*: to watch over
- *rakkhati*: to guard
- *rakkhati*: to protect
- *anurakkhati*: to protect
- *anurakkhati*: to preserve
- *anurakkhati*: to foster

Introduction

To supervise [with mindfulness], or to be supervised [by mindfulness]

The main purpose of this section is to explain our parenthesis '[by mindfulness]'. We have shown that *saṃvara* means restraint [of the sense faculties] [from attraction and repulsion, through mindfulness] (sv *saṃvara*). Likewise, when *rakkhati* or *rakkhita* means supervise or supervised, the expressions *ārakkhasatino* and *satārakkhena* in the following quote shows it means to supervise [with mindfulness] or to be supervised [by mindfulness]:

Come on, friend, abide with sense portals guarded [by mindfulness]. Take mindfulness as your supervisor. Be aware and mindful, and have a mind that is supervised [by mindfulness], a mind under the supervision of mindfulness.

Etha tumhe āvuso indriyesu guttadvārā viharatha ārakkhasatino nipakkasatino sārakkhitamānasā satārakkhena cetasā samannāgatāti.

— A.3.138

Illustrations: rakkhati

Illustration

rakkhatā

supervisor; rakkhati, supervises [with mindfulness]

And how is he a supervisor?

rakkhitā hoti

Bhikkhus, in seeing a visible object via the visual sense,

cakkhunā rūpaṃ disvā

he does not grasp its aspects and features

na nimittaggāhī nānuyyañjanaggāhī

since by abiding with the faculty of sight unrestrained [from attraction and repulsion, through mindfulness]

yatvādhikaraṇametaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ

greed, dejection, and unvirtuous, spiritually unwholesome factors would pursue him.

abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ

He applies himself to the restraint of the faculty [from attraction and repulsion, through mindfulness]

tassa saṃvarāya paṭipajjati

He supervises the faculty of sight [with mindfulness]

rakkhati cakkhundriyaṃ

He attains restraint of the faculty of sight [through mindfulness]

cakkhundriye saṃvaraṃ āpajjati.

— A.3.163

Illustration

arakkhite

unsupervised [by mindfulness]; arakkhitaṃ, unsupervised; arakkhitaṃ, unprotected

If the mind is unsupervised [by mindfulness], acts of body, speech, and mind are unsupervised [by the mind].

Citte gahapati arakkhite kāyakammampi arakkhitaṃ hoti. Vacī kammampi arakkhitaṃ hoti. Manokammampi arakkhitaṃ hoti.

When acts of body, speech, and mind are unsupervised [by the mind], they are spiritually defiled.

Tassa arakkhitakāyakammantassa arakkhitavacīkammantassa arakkhitamanokammantassa kāyakammampi avassutaṃ hoti. Vacīkammampi avassutaṃ hoti. Manokammampi avassutaṃ hoti.

(...) It is like when a hut is poorly thatched, the hut, the rafters, and the walls are unprotected.

Seyyathā pi gahapati kūṭāgāre ducchanne kūṭampi arakkhitaṃ hoti. Gopānasiyo pi arakkhitā honti. Bhatti pi arakkhitā hoti.

— A.1.261

Illustration

rakkheyya

watching over

Bhikkhus, it is as if in the last month of the rains, in the autumn when the corn is thick, a cowherd might be watching over cows,

Seyyathā pi bhikkhave vassānaṃ pacchime māse saradasamaye kiṭṭhasambādhe gopālako gāvo rakkheyya.

— M.1.115-117

Illustration

ārakkhā

guarding

Because of stinginess, guarding

macchariyaṃ paṭicca āraṃhā

Because of guarding, arises the use of sticks and swords; quarrels, arguments, disputes, strife, and malicious speech and lying, and many unvirtuous, spiritually unwholesome factors.

āraṃhādhikaraṇaṃ daṇḍādānasatthādāna kalahaviggahavivādatuvaṃtuvaṃ pesuṇṇamusāvādā aneke pāpakā akusalā dhammā sambhavanti.

— A.4.401

Illustration

arakkhito

protect

Those who misconduct themselves by way of body, speech, and mind do not [spiritually] protect themselves.

ye hi keci kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti manasā duccharitaṃ caranti tesaṃ arakkhito attā

Even if protected by an army of elephants, cavalry or chariots, they do not [spiritually] protect themselves. Why? Because that protection is external not inward.

Kiñcāpi te hatthikāyo vā rakkheyya assakāyo vā rakkheyya rathakāyo vā rakkheyya pattikāyo vā rakkheyya atha kho tesaṃ arakkhito attā. Taṃ kissa hetu? Bāhirā hesā mahārāja rakkhā nesā rakkhā ajjhattikā.

— S.1.73

Illustration

rakkheyya

protect

One should protect one's mind against spiritual flaws

manopadosaṃ rakkheyya.

— Sn.v.702

Illustration

rakkhati

protect

And what is diligence [in the practice]?

Katamo ca bhikkhave appamādo.

In this regard a bhikkhu protects the mind against perceptually obscuring states and against states associated with perceptually obscuring states.

Idha bhikkhave bhikkhu cittaṃ rakkhati āsavesu ca sāsavesu ca dhammesu.

— S.5.232

Illustration

rakkhanti

protect

Five advantages of falling to sleep mindfully and in full consciousness... Devas protect one.

Devatā rakkhanti.

— Vin.1.295

Illustration

rakkha

protect

An acrobat told his apprentice Medakathālikā to join him on the bamboo pole and stand on his shoulders, and said:

— You protect me, dear Medakathālikā, and I'll protect you.

tvaṃ samma medakathālike mamaṃ rakkha. Ahaṃ tvaṃ rakkhikissāmi.

'Thus safeguarding one another, protecting one another, we'll exhibit our skills, collect our fee, and get safely off the bamboo pole.'

Evaṃ mayaṃ aññamaññaguttā aññamaññarakkhitā

Medakathālikā replied:

— That's not the way to do it, teacher. You protect yourself, teacher, and I'll protect myself. Thus, each safeguarding ourselves, and protecting ourselves, we'll exhibit our skills, collect our fee, and get safely off the bamboo pole.'

na kho panetaṃ ācariya evaṃ bhavissati tvaṃ ācariya attānaṃ rakkha ahaṃ attānaṃ rakkhissāmi. Evaṃ mayaṃ attaguttā attarakkhitā sippāni ceva dassessāma lābhañca lacchāma sotthinā ca caṇḍālavaṃsā orohessāmā ti.

"That's the correct approach," the Blessed One said. "It's just as the apprentice Medakathālikā explained.

So tattha ñāyo ti bhagavā avoca yathā medakathālikā antevāsī ācariyaṃ avoca

If one wishes to protect oneself, one should undertake the basic practice of mindfulness.

Attānaṃ bhikkhave rakkhissāmī ti satipaṭṭhānaṃ sevitaḥḥaṃ.

If one wishes to protect others, one should undertake the basic practice of mindfulness.

Paraṃ rakkhissāmī ti satipaṭṭhānaṃ sevitaḥḥaṃ.

Protecting oneself, one protects others. Protecting others, one protects oneself.

Attānaṃ bhikkhave rakkhanto paraṃ rakkhati. Paraṃ rakkhanto attānaṃ rakkhati.

"In what way in protecting oneself does one protect others? By the pursuit, development, and cultivation (of the basic practice of mindfulness).

Kathañca bhikkhave attānaṃ rakkhanto paraṃ rakkhati āsevanāya bhāvanāya bahulīkammena.

"In what way in protecting others does one protect oneself? By developing patience, compassion, a mind of [unlimited, all-encompassing] goodwill, and sympathy.

Kathañca bhikkhave paraṃ rakkhanto attānaṃ rakkhati khantiyā avihiṃsāya mettacittatāya anuddayatāya

"If one wishes to protect oneself, one should undertake the basic practice of mindfulness.

Attānaṃ bhikkhave rakkhissāmī ti satipaṭṭhānaṃ sevitaḅbaṃ

If one wishes to protect others, one should undertake the basic practice of mindfulness.

paraṃ rakkhissāmī ti satipaṭṭhānaṃ sevitaḅbaṃ

Protecting oneself, one protects others. Protecting others, one protects oneself."

attānaṃ bhikkhave rakkhanto paraṃ rakkhati paraṃ rakkhanto attānaṃ rakkhatīti.

— S.5.168-9

Illustration

rakkhita

protected

He stayed near Pārileyyaka in a protected woodland grove.

pārileyyake viharati rakkhitavanasaṇḍe.

— Ud.41

Illustration

rakkhati

protect

The teaching indeed protects one who practises it.

Dhammo have rakkhati dhammacāriṃ.

— Th.v.303-4

Illustration

rakkhitā

in the guardianship of

He fornicates with women who are in the guardianship of mother, father, brother, sister, or relations.

*yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā...
tathārūpāsu cārittaṃ āpajjitā hoti.*

— M.3.54

Illustrations: anurakkhati

Illustration

anurakkhate

protect

A wife who protects her husband as a mother her son

Mātāva puttaṃ anurakkhate patiṃ.

— A.4.93

Illustration

anurakkhe

protect

Just as a mother would protect with her life her own son, her only son, so would he cultivate an attitude toward all beings unlimited [by attachment, hatred, and undiscernment of reality], and [unlimited, all-encompassing] goodwill for all the world.

Mātā yathā niyaṃ puttaṃ āyusā ekaputtamanurakkhe

Illustration

anurakkhatā

preserves

One religious theory, though carefully thought about may be false. Another religious theory, though not carefully thought about may be true. One religious theory, though well considered may be false. Another religious theory, though not well considered may be genuine, factual, and true.

In such a situation it is not proper for a knowledgeable person who preserves truth to come to the unqualified conclusion, 'This alone is true; all else is false.'

Saccamanurakkhatā bhāradvāja viññunā purisena nālamettha ekaṃsena niṭṭhaṃ gantuṃ idameva saccaṃ moghamaññaṃ ti.

— M.2.171

Illustration

anurakkhati

foster

And what is inward striving through fostering?

Katamañca bhikkhave anurakkhaṇappadhānaṃ?

In this regard a bhikkhu fosters a favourable meditation object

Idha bhikkhave bhikkhu uppannaṃ bhaddakaṃ samādhinimittaṃ anurakkhati

the mental image of a skeleton

aṭṭhikasaññaṃ

the mental image of a maggot-infested corpse

pulavakasaññaṃ

the mental image of a discoloured corpse

vinīlakasaññaṃ

the perception of a festering corpse

vipubbakasaññaṃ

the mental image of a cut up corpse

vicchiddakasaññaṃ

the mental image of a bloated corpse

uddhumātakasaññaṃ.

— A.2.16-7

Rati; Arati

Renderings

- *rati*: delight [in the celibate life]
- *rati*: delight
- *rati*: sensuous delight
- *rata*: delighting/finding delight (in solitude)
- *rata*: delighting/taking delight in

- *arati*: disgruntlement [with the celibate life]
- *arati*: disgust
- *arati*: source of disgust

Introduction

Abhi- prefix redundant

Rata is the past participle of *ramati*. *Abhi-* is usually prefixed, but it makes no discernable difference to the meaning of *rati* or *ramati*, therefore we treat it as redundant, and treat related terms as synonyms.

We see the switching in the following passage, between prefix and no prefix. Although the dictionaries say *abhi-* has an intensifying effect, paradoxically the lower pleasures have the prefix:

There is, Māgandiya, a delight that is unrelated to sensuous pleasures, unrelated to spiritually unwholesome factors, which surpasses even divine pleasure.

Yāhayaṃ māgaṇḍiya rati aññatreva kāmehi aññatra akusalehi dhammehi api dibbaṃ sukhaṃ samadhigayha tiṭṭhati

(...) Since I took pleasure in that delight, I did not covet what is inferior, nor did I take pleasure in it.

tāya ratiyā ramamāno hīnassa na pihemi na tattha abhiramāmi.

— M.1.505

Discriminating wholesome and unwholesome

Rati and *arati* are sometimes wholesome, sometimes unwholesome. This is often clear enough from context, and therefore no qualifying adjective is needed:

They took (wholesome) delight in what is righteous and in meditation.

Dhamme ca jhāne ca ratā ahesuṃ.

— S.4.117

The wise man should be (wholesomely) delighted in the woods.

dhīro vanante ramito siyā.

— Sn.v.709

It is one who (unwholesomely) delights in bodily form... who would assert that 'A Perfect One continues to exist after death.'

rūparatassa... tathāgato parammaraṇāti pi'ssa hoti.

— S.4.389

This teaching is for those who take (wholesome) delight in unentrenched perception

ayaṃ dhammo nippapañcaratino.

— A.4.230

Taking (wholesome) delight in relinquishment

vossagarato.

— S.5.393

Taking (unwholesome) delight in Māra's realm

mārassa visaye ratā.

— Thī.v.164

One who (unwholesomely) delights in doing harm

vihesābhirato.

— Sn.v.274-5

Direct your mind there (to those realms) and you'll experience (unwholesome) delight.

tattha cittaṃ paṇidhehi ratiṃ paccanubhossasīti.

— S.1.133

Sometimes *rati* seems neither wholesome or unwholesome, for example when cool-cloud devas think:

'Let us revel in our own kind of (neither wholesome nor unwholesome) delight,' then, in accordance with their wish, it becomes cool.

yannūna mayaṃ sakāya ratiyā rameyyāmāti tesaṃ taṃ cetopaṇidhimanvāya sītaṃ hoti.

— S.3.256

Rati and arati in bhikkhus: wholesome and unwholesome

One type of *rati* and *arati* concerns bhikkhus, not lay people, because they are linked to *dhammavinaya* and *brahmacariya*. Here they are opposites: *rati* is wholesome, and *arati* is unwholesome. For example:

Disgruntlement in this teaching and training system is suffering, and delight in it is happiness

anabhirati kho āvuso imasmiṃ dhammavinaye dukkhā abhirati sukhā.

— A.5.122

He lives the celibate life disgruntled...lives the celibate life with delight

anabhirato... abhirato ca brahmacariyaṃ carati.

— A.3.146

We choose the association with 'celibate life' as the default basis for our renderings, namely:

- *arati*: disgruntlement [with the celibate life]
- *rati*: delight [in the celibate life]

This is appropriate because *arati* is linked to lust:

At one time, disgruntlement [with the celibate life] had arisen in Venerable Vaṅgīsa. Lust had invaded his mind

Tena kho pana samayena āyasmato vaṅgīsassa anabhirati uppannā hoti rāgo cittaṃ anuddhamseti.

— S.1.186

But the terms could otherwise have been called:

- disgruntlement [with the teaching and training system]
- delight [in the teaching and training system]

Aratirati: both unwholesome

Sometimes *rati* and *arati* are both unwholesome, and not opposites:

- *arati*: disgruntlement [with the celibate life]
- *rati*: sensuous delight

In this case, *rati* means *kāmarati*, and because of the potential confusion, it needs its 'sensuous' adjective:

Having abandoned disgruntlement [with the celibate life] (*aratiṃ*) and sensuous delight (*ratīṃ*) entirely, and thoughts connected with the household life, one should not cultivate craving for anything. One who is free of craving, being without craving, he is a bhikkhu.

aratiṃ ratīṃca pahāya sabbaso gehesitaṃca vitakkaṃ
Vanathaṃ na kareyya kuhiñci nibbanatho avanatho sa bhikkhu.

— Th.v.1214

One who has abandoned both sensuous delight (*ratīṃ*) and disgruntlement [with the celibate life] (*aratiṃ*), one who is freed from inward distress, free of attachment, one who has transcended the whole world [of phenomena], a Hero, he is what I call a Brahman.

Hitvā ratīṃca aratiṃca sītibhūtaṃ nirupadhiṃ
Sabbalokābhibhuṃ vīraṃ tamahaṃ brūmi brāhmaṇaṃ.

— Dh.v.418, Sn.v.642, M.2.196

Disgruntlement [with the celibate life] and sensuous delight: stem from love

Disgruntlement [with the celibate life] and sensuous delight both stem from love:

Disgruntlement [with the celibate life], sensuous delight, and excitement are born here, [in oneself]. Arising here, [in oneself], are thoughts in the mind, like boys throwing up a [captive] crow.

Aratī ratī lomahaṃso itojā
Ito samuṭṭhāya manovitakkā kumārakā dhaṅkamivossajanti.

(...) They are born from love. They arise within oneself like the shoots from the trunk of a banyan tree.

Snehajā attasambhūtā nigrodhasseva khandhajā.

— Sn.v.271-2

Aratirati: the mastery of

The *Ākaṅkheyya Sutta* says disgruntlement [with the celibate life] and sensuous delight are overcome through practises of virtue, jhāna, insight, and the cultivation of solitude:

If a bhikkhu should wish 'May I overcome disgruntlement [with the celibate life] and sensuous delight, and may disgruntlement [with the celibate life] not overcome me; may I abide mastering disgruntlement [with the celibate life] whenever it arises,'

ākañkheyya ce bhikkhave bhikkhu aratiratisaḥ assaṃ na ca maṃ arati saheyya uppannaṃ aratiṃ abhibhuyya abhibhuyya vihareyyaṃ ti

he should fulfil the precepts

sīlesvevassa paripūrakārī

be given to inward calm,

ajjhataṃ cetosamathamānuyutto

be not neglectful of meditation,

anirākatajjhāno

be endowed with insightfulness,

vipassanāya samannāgato

cultivate solitary abodes.

brūhetā suññāgārānaṃ.

— M.1.34

Overcoming disgruntlement: Ariyavaṃsa Sutta

In the *Ariyavaṃsa Sutta* (A.2.27), the battle against disgruntlement with the celibate life is conveyed in terms of war. The sutta promotes lifestyle guidelines, not quick techniques. The sutta says one overcomes *arati* through being content with 'any old robe, almsfood and abode whatsoever' (*santuṭṭho hoti itarītareṇa cīvareṇa... piṇḍapāteṇa... senāsaṇeṇa*) and through finding enjoyment in one's spiritual development (*bhāvanārāmo hoti bhāvanārato paḥānārāmo hoti paḥānarato*):

Bhikkhus, when a bhikkhu is possessed of these four noble traditional ways of behaviour, if he dwells in the east he overcomes disgruntlement [with the celibate life], disgruntlement [with the celibate life] does not overcome him; if he dwells in the west... in the north... in the south...

Imeḥi ca pana bhikkhave catūhi ariyavaṃsehi samannāgato bhikkhu puratthimāya cepi disāya viharati sveva aratiṃ sahati na taṃ arati sahati.

— A.2.27-9

The *Dasuttara Sutta* (D.3.249) gives a direct technique aimed at *arati*, namely the practice of [unlimited, all-encompassing] joy (*muditā cetovimutti*):

For this is the liberation from disgruntlement [with the celibate life] namely the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] joy.

nissaraṇaṃ hetam āvuso aratīyā yadidaṃ muditā cetovimuttī ti.

It says if the practice of [unlimited, all-encompassing] joy is developed and cultivated, it is impossible, out of the question, that disgruntlement [with the celibate life] would plague one's mind. There is no such possibility.

aṭṭhānametaṃ āvuso anavakāso yaṃ muditāya cetovimuttiyā bhāvitāya bahulikatāya... atha ca paṇassa arati cittaṃ pariyādāya ṭhassatī ti netaṃ ṭhānaṃ vijjati

The *Udumbarika Sutta* (D.3.49) says the practice of *muditā cetovimuttī* mentioned in the *Dasuttara Sutta* in fact has several preliminary steps:

1. Virtue

na pāṇamatipāteti, etc

2. Living in solitude

so vivittaṃ senāsanaṃ bhajati etc

3. The practice of mindfulness

ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā etc

4. Freedom from the five hindrances

so abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati etc

5. Finally, the practice of the four divine abidings including *muditā*, the subject of the *Dasuttara Sutta*

muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati etc

Thus, again, overcoming *arati* is not only a matter of practising *muditā* but also of undertaking lifestyle changes as well.

The *Parisā Sutta* says that in whatsoever community the bhikkhus dwell together in unity (*samaggā*), on friendly terms (*sammodamānā*), without quarrelling (*avivadamānā*), like milk and water mixed (*khīrodakībhūtā*), viewing each other with affection (*aññamaññaṃ piyacakkhūhi sampassantā*), such a community is called united (*samaggā parisā*).

When bhikkhus dwell like this, they dwell in a divine abiding, that is to say, in the liberation [from perceptually obscuring states] through *muditā*, [unlimited, all-encompassing] joy.

Brahmaṃ bhikkhave vihāraṃ tasmiṃ samaye bhikkhū viharanti yadidaṃ muditāya cetovimuttiyā.

— A.1.243

This implies that disgruntlement with the celibate life comes from living in disunity, on unfriendly terms, quarrelling, and viewing other people with disaffection. It is not just a matter of lust. Overcoming disgruntlement would therefore involve either overcoming these factors, or living in solitude.

Sensuous delight: *kāmaratī*

Sensuous delight sometimes has a *kāma*- prefix:

Seeing your eyes, my sensuous delight (*kāmaratī*) increases all the more.

Tava me nayanānudikkhiya bhiyyo kāmaratī pavaḍḍhati.

— Thī.v.381

Often, however, there is no *kāma*- prefix, and in translation, likewise, the 'sensuous' adjective is not necessary because the context is clear enough:

Being unsatisfied with amusement, delight (*ratīṃ*), and sensuous pleasure, being indifferent [to them].

Khiḍḍaṃ ratīṃ kāmasukhañca loke analaṅkaritvā anapekkhamāno.

— Sn.v.59

In the midst of companions there is amusement, delight (*ratī*).

khiḍḍā ratī hoti sahāyamajjhe.

— Sn.v.41

Arati: wholesome disgust

Arati can mean wholesome disgust:

And what *Ānanda*, is the perception of disgust for the whole world [of phenomena]?

sabbaloke anabhiratasaññā

(...) In this regard, *Ānanda*, for whatever in the world [of phenomena] there is clinging, grasping, obstinate adherence, stubborn attachment, and identification, a bhikkhu abides abandoning, not grasping.

ye loka upayupādānā cetaso adhiṭṭhānābhinivesānusayā te pajahanto viharati na upādiyanto.

— A.5.111

For other examples, see Illustrations below.

Illustrations

Illustration

ratim

delight

When the thundercloud peals in the heavens, and the sky all around is full of rain, and the bhikkhu meditates [happily] indeed in his mountain cave, one does not find greater delight than this.

Tato ratim paramataram na vindati.

When, seated on the banks of rivers full of flowers and beautifully garlanded woodland plants, he meditates happily indeed, one does not find greater delight than this.

Tato ratim paramataram na vindati.

— Th.v.522-523

Illustration

rati

delight

There is, Māgandiya, a delight that is unrelated to sensuous pleasures, unrelated to spiritually unwholesome factors, which surpasses even divine pleasure.

Yāhayaṃ māgaṇḍiya rati aññatreva kāmehi aññatra akusalehi dhammehi api dibbaṃ sukhaṃ samadhigayha tiṭṭhati

Since I took pleasure in that delight, I did not covet what is inferior, nor did I take pleasure in it.

tāya ratiyā ramamāno hīnassa na pihemi na tattha abhiraṃāmi.

— M.1.505

Illustration

rato

taking delight

The Buddha taking delight in unentrenched perception, taught me about unentrenched perception

nippapañcarato buddho nippapañcaṃ adesayi.

— A.4.235

Illustration

arati

disgruntlement [with the celibate life]

Sensuous pleasure is your first army. Disgruntlement [with the celibate life], your second.

Kāmā te paṭhamā senā dutiyā arati vuccati.

— Sn.v.436

Illustration

anabhiratiṃ

disgruntlement [with the celibate life]

Seeing a woman, [the preceptor] dismisses [his disciple], thinking, 'She will arouse in him disgruntlement [with the celibate life].'

mātugāmaṃ passitvā anabhiratiṃ uppādessatī ti uyyojeti.

— Vin.4.94

Illustration

arati

disgusted

Seeing nothing in the end but strife, I became disgusted.

Osānetveva vyāruddhe disvā me arati ahu.

— Sn.v.938

Illustration

aratim

disgust

Then I experienced utter disgust for all sensuous pleasures.

Tatohaṃ sabbakāmesu bhusaṃ aratimajjhagaṃ.

— Thī.v.338-9

Illustration

arati

[a source of] disgust

What you call sensuous delight has become for me [a source of] disgust.

Yaṃ tvaṃ kāmaratiṃ brūsi arati mayhaṃ sā ahūti.

— S.1.128

Illustration

aratiṃ

disgruntlement [with the celibate life]; rame, find delight

Disgruntlement [with the celibate life] cast off, I find delight alone in the woods

vane... eko rame aratiṃ vippahāyāti.

— S.1.180

Rāga

Renderings

- *rāga*: attachment
- *rāga*: lust

Illustration

rāga

attachment

Bhikkhus, by much contemplating things that are a basis for attachment to sensuous pleasure, unarisen sensuous hankering arises, and arisen sensuous hankering increases and expands.

Kāmarāgaṭṭhāniyānaṃ bhikkhave dhammānaṃ manasikārabahulikārā anuppanno ceva kāmacchando uppajjati uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṃvattati.

— S.5.84

Illustration

rāga

attachment

For one who abides contemplating the unloveliness of the body the proclivity to attachment to the phenomenon of loveliness is abandoned.

asubhānupassīnaṃ bhikkhave kāyasmiṃ viharataṃ yo subhāya dhātuyā rāgānusayo so pahīyati.

— It.80

Illustration

rāgā

attachment

In the theatre or arena, among beings who are not free of attachment, who are bound [to individual existence] by the bondage of attachment, an actor entertains them with charming things that excite them even more strongly to attachment.

Pubbe kho gāmaṇī sattā avītarāgā rāgabandhanabaddhā tesaṃ naṭo raṅgamajjhe samajjamajjhe ye dhammā rajanīyā te upasaṃharati bhiyyo sarāgāya.

— S.4.307

Illustration

rāgo

attachment

— What do you think, headman? Before you saw Ciravāsi's mother or heard about her, did you have any fondness, attachment, or love for her?

chando vā rāgo vā pemaṃ vā ti

— No, bhante (S.4.329-330).

Illustration

rāgo

attachment

If a blind man was sold a dirty garment, and was told it was beautiful and clean, when his vision was restored, his fondness and attachment regarding that garment would be abandoned.

chandarāgo so pahīyetha.

— M.1.511

Illustration

rāgaṃ

attachment

When the perception of the unlastingness [of the five aggregates] is developed and cultivated,

aniccasaññā bhikkhave bhāvitā bahulikātā

it destroys all attachment to sensuous pleasure

sabbaṃ kāmarāgaṃ pariyādiyati

it destroys all attachment to the refined material states of awareness

sabbaṃ rūparāgaṃ pariyādiyati

it destroys all attachment to individual existence

sabbaṃ bhavarāgaṃ pariyādiyati.

— S.3.155

Illustration

rāga

attachment

When there is spiritually fettering delight, there is attachment. Where there is attachment, there is bondage [to individual existence].

nandiyā sati sārāgo hoti sārāge sati saṃyogo hoti.

— S.4.36

Illustration

rāga

attachment

The Buddha takes his food experiencing the flavour though not experiencing attachment to the flavour

rasapaṭisaṃvedī... no ca rasarāgapapaṭisaṃvedī.

— M.2.138

Illustration

rāga

attachment

This is the liberation from attachment, namely the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] detached awareness.

nissaraṇaṃ hetamaṃ āvuso rāgassa yadidaṃ upekkhā cetovimutti.

— D.3.249

Illustration

rāga

attachment

When affected by a pleasant sense impression, he takes delight in it, he welcomes it, and persists in cleaving to it. The proclivity to attachment lurks within him.

So sukhāya vedanāya phutṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti.

— M.3.286

Illustration

rāgo

lust

He sees women there lightly clad or lightly attired, and lust invades his mind.

rāgo cittaṃ anuddhaṃseti.

— S.2.231

Illustration

rāgo

lust

Because they spend an excessive amount of time gazing at each other, lust was aroused and sensuous passion arose in their bodies.

Tesaṃ ativeლაṃ aṇṇamaṇṇaṃ upanijjhāyataṃ sārāgo udapādi pariḷāho kāyasmiṃ okkami.

— D.3.88

Illustration

rāgena

lust

Erections (*aṅgajātaṃ kammaniyaṃ hoti*) are caused by a distended bowel or bladder, by bodily energies, from the sting of hairy caterpillars (?), or by lust (*rāgena vaccena passāvena vātena uccāliṅgapāṇakadaṭṭhena*) (Vin.3.37-8).

Illustration

rāgena

lust

I am burning with lust for sensuous pleasure, my mind is burning. Please tell me how to extinguish it, out of tender concern, O Gotama clansman.

*Kāmarāgena ḍayhāmi cittaṃ me pariḍayhati
Sādhu nibbāpanaṃ brūhi anukampāya gotamāti.*

— S.1.188

Rūpa

Renderings

- *rūpa*: sight/s
- *rūpa*: visible object
- *rūpa*: matter
- *rūpa*: refined material states of awareness
- *rūpa*: refined material plane of existence
- *rūpa*: bodily form
- *rūpa*: shape
- *rūpa*: appearance
- *rūpin*: material
- *arūpa*: the immaterial states of awareness
- *arūpa*: immaterial plane of existence

Illustrations

Illustration

rūpe

sights

Brahmanic sacrifices glorify sights and sounds, also flavours, sensuous pleasures, and women.

*Rūpe ca sadde ca atho rase ca
Kāmitthiyo cābhivadanti yaññā.*

— Vin.1.37

Illustration

rūpā

sights

These five varieties of sensuous pleasure are seen in a woman's body: charming sights, sounds, tastes, odours, and physical sensations;

Pañcakāmaguṇā ete itthirūpasmim dissare

Rūpā saddā rasā gandhā phoṭṭhabbā ca manoramā.

— A.3.69

Illustration

rūpa

visible object; rūpaṃ, sight

I see no single visible object so attractive, so sensuous, so intoxicating, so captivating, so infatuating, so obstructive to the reaching of unsurpassed safety from [the danger of] bondage [to individual existence], as the sight of a woman.

Nāhaṃ bhikkhave aññaṃ ekarūpampi samanupassāmi yaṃ evaṃ rajanīyaṃ evaṃ kamanīyaṃ evaṃ madanīyaṃ evaṃ bandhanīyaṃ evaṃ mucchanīyaṃ evaṃ antarāyakaraṃ anuttarassa yogakkhemassa adhigamāya yathayidaṃ bhikkhave itthirūpaṃ.

— A.3.68

Illustration

rūpa

appearance

Four persons in the world:

1. He who gauges by appearance, and whose faith is inspired by appearance

rūpappamāṇo rūpappasanno

2. He who gauges by voice, and whose faith is inspired by voice

ghosappamāṇo ghosappasanno

3. He who gauges by asceticism, and whose faith is inspired by asceticism

lūkhappamāṇo lūkhappasanno

4. He who gauges by the teaching, and whose faith is inspired by the teaching

dhammappamāṇo dhammappasanno (A.2.71).

Illustration

rūpaṃ

visible object

It sees a visible object via its visual sense

cakkhunāpi rūpaṃ passati.

— D.2.338

Illustration

rūpā

visible objects

There are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming.

Santi kho puṇṇa cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

— M.3.267

Illustration

rūpaṃ

matter

Threefold classification of matter

Tividhena rūpasāṅgaho

visible and tangible matter

sanidassanasappaṭiḥhaṃ rūpaṃ

invisible and tangible matter

anidassanasappaṭiḥhaṃ rūpaṃ

invisible and intangible matter.

anidassanaappaṭiḥhaṃ rūpaṃ.

— D.3.217

Illustration

rūpī

material

This my body is material, is made of the four great material phenomena

ayaṃ kho me kāyo rūpī cātummahābhūṭiko.

— D.1.76

Illustration

rūpa

the refined material plane of existence; arūpa, the immaterial plane of existence

Three further types of craving

Aparā pi tisso taṇhā

craving for the sensuous plane of existence

kāmatāṇhā

craving for the refined material plane of existence

rūpatāṇhā

craving for the immaterial plane of existence.

arūpatāṇhā.

— D.3.216

Illustration

rūpa

refined material plane of existence; arūpa, immaterial plane of existence

There are three states of individual existence

tayo me āvuso bhavā

individual existence in the sensuous plane of existence

kāmaabhavo

individual existence in the refined material plane of existence

rūpabhavo

individual existence in the immaterial plane of existence

arūpabhavo.

— M.1.50

Illustration

rūpa

the refined material states of awareness; arūpa, immaterial states of awareness

Three further varieties of craving:

aparā pi tisso taṇhā

craving for refined material states of awareness

rūpataṇhā

craving for immaterial states of awareness

arūpataṇhā

craving for the ending [of originated phenomena]

nirodhataṇhā.

— D.3.216

Illustration

rūpa

bodily form

The four great material phenomena are the indispensable and necessary conditions by which the aggregate of bodily form is to be discerned.

Cattāro kho bhikkhu mahābhūtā hetu cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya.

— M.3.17

Illustration

rūpaṃ

bodily form

The ignorant Everyman considers bodily form to be the [absolute] Selfhood, or the [absolute] Selfhood to be corporeal, or that bodily form to be part of the [absolute] Selfhood, or that the [absolute] Selfhood to be part of bodily form.

rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā rūpaṃ rūpasmiṃ vā attānaṃ

If that bodily form changes and alters, his mind is preoccupied with the change.

Tassa taṃ rūpaṃ vipariṇamati aññathā hoti tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti.

— M.3.228

Illustration

rūpaṃ

bodily form

Why is it called bodily form? It is harassed, therefore it is called bodily form.

Kiñca bhikkhave rūpaṃ vadetha: rūppatī ti kho bhikkhave tasmā rūpanti vuccati.

Harassed by what? By cold, heat, hunger, thirst, horseflies, mosquitoes, wind, sun, snakes.

Kena rūppati: sītena pi ruppati uñhena pi ruppati jighacchāya pi ruppati pipāsāya pi ruppati ḍaṃsamakasavātātapasiriṃsapasamphassena pi ruppati.

— S.3.86

Illustration

rūpaṃ

bodily form

If bodily form was endowed with personal qualities it would not lead to affliction and it would be possible to demand of bodily form: 'My bodily form: be thus! My bodily form: be not thus!'

rūpañca hidaṃ bhikkhave attā abhavissa nayidaṃ rūpaṃ ābādhāya saṃvatteyya labbhetha ca rūpe evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣī ti.

— S.3.66-7

Illustration

rūpa

bodily form

And what is the aggregate of grasped bodily form? The four great material phenomena and any bodily form derived from the four great material phenomena.

Katamo cāvuso rūpūpādānakkhandho? Cattāri ca mahābhūtāni catunnañca mahābhūtānaṃ upādāya rūpaṃ.

— M.1.185

Illustration

rūpaṃ

bodily form

—What do you think, Aggivessana? When you say that bodily form is "my [absolute] Selfhood," do you wield the power over this bodily form as to command it 'My bodily form: be thus! My bodily form: be not thus!'?

Rūpaṃ me attā ti. Vattati te tasmīṃ rūpe vaso evaṃ me rūpaṃ hotu evaṃ me rūpaṃ mā ahoṣī ti?

— No, Master Gotama (M.1.232).

Illustration

rūpaṃ

bodily form

With reference to this [wretched human] body, the one of extensive wisdom has taught that with the abandonment of three things one sees the bodily form discarded.

*Yo imaṃ kāyaṃ gārayhaṃ bhuripaññaṇa desitaṃ
pahānaṃ tiṇṇaṃ dhammānaṃ rūpaṃ passetha chaḍḍitaṃ.*

When vitality, warmth, and mental consciousness leave this [wretched human] body, then it lies there cast away: food for others, senseless

*Āyu usmā ca viññāṇaṃ yadā kāyaṃ jahantimaṃ
Apaviddho tadā seti parabhattaṃ acetanaṃ.*

— S.3.143

Illustration

rūpaṃ

bodily form

Friends, just as when space is enclosed with timber, vines, grass, and clay, it is considered a 'house,'

*Seyyathā pi āvuso kaṭṭhaṇca paṭicca valliṇca paṭicca tiṇaṇca paṭicca mattikaṇca paṭicca ākāso parivārīto
agāraṃ tveva saṅkhaṃ gacchati;*

likewise when space is enclosed by bones, tendons, muscle, and fascia, it is considered a 'bodily form.'

*evameva kho āvuso aṭṭhiṇca paṭicca nahāruṇca paṭicca maṃsaṇca paṭicca cammaṇca paṭicca ākāso
parivārīto rūpaṃ tveva saṅkhaṃ gacchati.*

— M.1.190

Illustration

rūpāṇi

shape

So I, Anuruddhas, abiding diligently, vigorously, and resolutely applied [to the practice], perceived the light-manifestation but did not see shapes (though light is visible, it is not a shape).

obhāsampi hi kho sañjānāmi na ca rūpāni passāmi.

Then for a whole night and a whole day and a whole night and day I saw shapes but did not perceive the light-manifestation.

Rūpāni hi kho passāmi na ca obhāsaṃ sañjānāmi.

Concerning this, Anuruddhas, it occurred to me: 'It was at the time when I was ignoring the aspect of shape but contemplating the aspect of light that I perceived the light-manifestation but did not see shapes.

yasmiṃ hi kho ahaṃ samaye rūpanimittaṃ amanasikaritvā obhāsanimittaṃ manasikaromi obhāsaṃ hi kho tasmīṃ samaye sañjānāmi na ca rūpāni passāmi.

But it was at the time when I was ignoring the aspect of the light, but was contemplating the aspect of shape that, for a whole night and a whole day and a whole night and day, I saw shapes but did not perceive the light-manifestation.

Yasmiṃ panāhaṃ samaye obhāsanimittaṃ amanasikaritvā rūpanimittaṃ manasikaromi. Rūpāni hi kho tasmīṃ hi samaye passāmi. Na ca obhāsaṃ sañjānāmi. Kevālampi rattiṃ kevalampi divasaṃ kevalampi rattindivanti.

— M.3.161

L

Limpatī

Renderings

- *limpati*: to tarnish
- *limpati*: to cleave to
- *lippiati*: to be tarnished by
- *upalimpatī*: to cleave to
- *upalippiati*: to be tarnished by

Introduction

Spelling: lippati and limpati

PED says that in the *Suttanipāṭa*, whether the spelling is *limpati* or *lippiati* is 'doubtful,' because both words are found as readings, but it acknowledges that *lippiati* is passive. Therefore *limpati* is active.

Support for either spelling can be found amongst the various sutta editions, so we choose spelling according to our own schedule. Where the passive sense is meant, we choose *lippiati*, *lippasi* and *upalippiati* in preference to *limpati*, *limpasi* and *upalimpatī*. This spelling is usually supported by the VRI edition, and usually unsupported by the BJT edition.

Case indicators

- The passive sense (*lippiati*) is indicated by the instrumental case.
- The active sense (*limpati*) takes an object in the locative case.

Limpatī: cleave to, or tarnish

The active sense (*limpati*) mostly means 'cleave to,' but occasionally 'tarnish':

- Just as a waterdrop does not cleave to a lotus leaf (*udabindu yathāpi pokkhare... na limpati*)... likewise the sage does not cleave to what is seen (*evaṃ muni nopalimpatī yadidaṃ diṭṭha* Sn.v.812).

Lamentation and stinginess do not tarnish him, just as water does not tarnish a lotus leaf.

Tasmiṃ paridevamaccharaṃ paṇṇe vāri yathā na limpati.

— Sn.v.811

Lippati: tarnished by [attachment to]

The passive sense (*lippati*) always means 'tarnished by [attachment to]' or 'tarnished by [contact with].'

- a white lotus is untarnished by [contact with] water (*nūpalippati* A.2.39).

The advantage of these parentheses can be seen in illustrations below, but consider this one:

He is untarnished by [attachment to] originated phenomena as the lotus is untarnished by [contact with] water.

Puṇḍarīkaṃ va toyena saṅkhārenupalippati.

— Th.v.1180

Norman says: 'He is not defiled by the constituent elements as the lotus is not defiled by water.' But constituent elements are not themselves defiling. As the suttas say:

The world's attractive things remain as they are. The wise eliminate their hankering for them.

Tiṭṭhanti citrāṇi tatheva loke athettha dhīrā vinayanti chandan ti.

— A.3.411

Upalitta: past participle

Upalitta operates as the past participle of both *upalimpati* and *upalippati*. Thus it means either 'one who cleaves' or 'one who is tarnished by [attachment to].'

Upa- prefix

The *upa-* prefix is insignificant. It associated with both cleaving and tarnishing. Words with or without the prefix are used interchangeably.

Illustrations: limpati

Illustration

limpati

cleaves to

Knowing that what is originated is unlovely, my mind cleaves to nothing at all.

Saṅkhatamasubhan ti jāniya sabbattheva mano na limpati.

— Thī.v.388

Illustration

upalimpati

cleave to; limpati, cleave to

Just as a waterdrop does not cleave to a lotus leaf, just as water does not cleave to a lotus flower, likewise the sage does not cleave to what is seen, heard, sensed, [or cognised].

Udabindu yathāpi pokkhare padume vāri yathā na limpati

Evaṃ muni nopalimpati yadidaṃ diṭṭhasutaṃ mutesu vā.

— Sn.v.812

Illustration

limpati

cleave to

Whoever does not cleave to sensuous pleasures as water does not cleave to a lotus leaf, or as a mustard seed does not cleave to the tip of an arrow, he is what I call a Brahman.

Vāri pokkharapatte va āraggeriva sāsapo

Yo na limpati kāmesu tamahaṃ brūmi brāhmaṇaṃ.

— Sn.v.625

Illustration

limpati

cleave to

A wise person does not cleave to what is seen or heard.

Na limpasi diṭṭhasutesu dhīro.

— Sn.v.778

Illustration

limpasi

cleave to; upalimpati, cleave to

As a beautiful white lotus does not cleave to water, so you do not cleave to merit and demerit.

Puṇḍarikaṃ yathā vaggu toyē na upalimpati

Evaṃ puñña ca pāpe ca ubhaye tvaṃ na limpasi.

— Sn.v.547

Illustrations: lippati

Illustration

nupalippati

untarnished

He is untarnished by [attachment to] the world [of phenomena], like the lotus is untarnished by [contact with] water.

Nūpalippati lokena toyena padumaṃ yathā.

— A.3.347

Illustration

nūpalippati

untarnished; nūpalitto, untarnished

Just as a beautiful white lotus is untarnished by [contact with] water, I am untarnished by [attachment to] the world. Therefore, brahman, I am a Buddha.

Puṇḍarīkaṃ yathā vaggu toyena nūpalippi
Nūpalittomhi lokena tasmā buddhosmi brāhmaṇā ti.

— A.2.39

Illustration

alippamāno

untarnished

Clad in robes, I live the religious life without a home, with a shaven head, with ego completely extinguished, untarnished in the world by [attachment to] human beings.

Saṅghāṭivāsī agaho carāmi nivuttakeso abhinibbutatto
Alippamāno idha māṇavehi.

— Sn.v.456

Illustration

upalippi

untarnished

[He is] like the fragrant and charming lotus born in water: it grows in water but is untarnished by [contact with] water. Likewise, the Buddha born into the world dwells in the world yet is untarnished by [attachment to] the world, just as the lotus is untarnished by [contact with] water.

Yathāpi udake jātaṃ puṇḍarīkaṃ pavaḍḍhati
Nopalippi toyena sucigandhaṃ manoramaṃ.
Tatheva ca loke jāto buddho loke viharati
Nopalippi lokena toyena padumaṃ yathā.

— Th.v.700-1, A.3.347

Illustrations: litto

Illustration

upalitto

untarnished

As the prickly water lotus is untarnished by [contact with] water and mud, so the sage, professing peace, and free of greed, is untarnished by [attachment to] sensuous pleasure and the world [of phenomena].

Elambujaṃ kaṇṭakaṃ vārijaṃ yathā jalena paṇkena canupalittaṃ

Evaṃ muni santivādo agiddho kāme ca loka ca anupalitto.

— Sn.v.845

Illustration

upalitto

cleaving

Not cleaving to merit and demerit

Puñṇe ca pāpe ca anupalitto.

— Sn.v.790

Illustration

upalitto

cleaving

The sage, not cleaving to possessions.

pariggaḥesu muni nopalitto.

— Sn.v.779

Loka

Renderings

- *loka*: world
- *loka*: worldly
- *loka*: physical world
- *loka*: man
- *loka*: mankind
- *loka*: world [of beings]
- *loka*: world [of sensuous pleasure]
- *loka*: world [of phenomena]
- *loka*: [religious] world
- *loka*: plane of existence
- *loka*: universe
- *loka*: multi-universe system
- *lokadhātu*: multi-universe system
- *imaṃ lokaṃ*: this world
- *paraṃ lokaṃ*: the world beyond
- *imaṃ lokaṃ*: this [low] plane of existence
- *paraṃ lokaṃ*: the planes of existence beyond it

Introduction

World: profusion of meanings

Loka can occasionally be rendered as simply 'world,' meaning 'physical world.' But usually this is not the meaning, and *loka* is often used in a symbolic sense. Even in English 'world' has such a profusion of meanings, that in translation it is helpful to indicate which of these meanings is meant.

World [of phenomena]

The world [of phenomena] is defined in the following quote as:

1. whatever is destined to decay, and
2. the elements of sensation.

Whatever is destined to decay is called 'the world [of phenomena]' in the [terminology of the] Noble One's training system. And what is destined to decay? The visual sense is destined to decay. Visible objects are destined to decay. Advertence to the visual field is destined to decay. Visual sensation is destined to decay. Whatever sense impression that arises due to visual sensation—whether pleasant, unpleasant, or neutral—it is destined to decay... Whatever sense impression that arises due to mental sensation—whether pleasant, unpleasant, or neutral—it is destined to decay.

Yaṃ kho ānanda palokadhammaṃ ayaṃ vuccati ariyassa vinaye loko. Kiñca ānanda palokadhammaṃ? Cakkhuṃ kho ānanda palokadhammaṃ rūpā palokadhammā cakkhuvīññāṇaṃ palokadhammaṃ cakkhusamphasso palokadhammo yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi palokadhammaṃ... yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi palokadhammaṃ.

— S.4.53

Pervading [unlimited, all-encompassing] goodwill: world [of beings]

The potential for confusion between meanings of 'world' is obvious, for example, when one abides pervading the whole world with a mind of [unlimited, all-encompassing] goodwill (*sabbāvaṃtaṃ lokaṃ mettāsaḥagatena cetasā... pharitvā*). The issue is easily resolved by studying other suttas, and by using clues in the sutta itself: *mettā* should be pervaded to the 'world [of beings],' a practice which would therefore include devas.

Disgust for the whole world: world [of phenomena]

Further potential confusion can be found, for example, if one strives to develop the perception of 'disgust for the whole world' (*sabbaloke anabhiratasaññā*). Does this mean disgust for worldly affairs? The sutta itself, quoted next, makes it clear that the disgust concerns objects of attachment. Therefore 'whole world' means 'whole world [of phenomena]':

And what Ānanda, is the perception of disgust for the whole world [of phenomena]?

sabbaloke anabhiratasaññā

In this regard, Ānanda, for whatever in the world [of phenomena] there is clinging, grasping, obstinate adherence, stubborn attachment, and identification, a bhikkhu abides abandoning, not grasping.

ye loka upayupādānā cetaso adhiṭṭhānābhinivesānusayā te pajahanto viharati na upādiyanto.

— A.5.111

Brahmajāla Sutta: world [of beings]

The *Brahmajāla Sutta* explains different views of ascetics and Brahmanists concerning the world, the shape and size of it, and whether it is eternal or not. For most of them, 'world' means 'the world [of beings].' But for the Extensionists (*antānantikā*), it means 'the physical world.'

(1) The ascetics and Brahmanists who are Eternalists proclaim the eternity of the [absolute] Selfhood and the world [of beings] in four ways:

ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ lokaṇcapaññāpentī catūhi vatthūhi

Eternal are the [absolute] Selfhood and the world [of beings]

sassato attā ca loka ca

(2) The ascetics and Brahmanists who are Partial-Eternalists proclaim the partial eternity and partial non-eternity of the [absolute] Selfhood and the world [of beings] in four ways

samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānaṃ lokaṇca paññāpentī catūhi vatthūhi

That illustrious Brahmā is everlasting, but we who were formed by him are unlasting

brahmā nicco mayaṃ aniccā

Those devas who are not spiritually defiled by merriment are everlasting, but we are unlasting

te devā niccā mayaṃ aniccā

Those devas who do not spend an excessive amount of time gazing at each other, their minds do not become defiled, because of which they do not become weary in body and mind. Therefore they are everlasting, but we are unlasting

te devā niccā mayaṃ aniccā

This which is called the visual sense and the auditory sense and the olfactory sense and the gustatory sense and the tactile sense is an [absolute] Selfhood that is unlasting, but this which is called 'mind' or 'cognition' or 'consciousness' (*idaṃvuccati cittaṃ ti vā mano ti vā viññāṇaṃ ti*) is an [absolute] Selfhood that is everlasting

ayaṃ attā anicco ayaṃ attā nicco

(3) The ascetics and Brahmanists who are Extensionists proclaim the finitude and infinitude in extent of the physical world on four grounds:

eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññāpentī catūhi vatthūhi

Finite in extent is the physical world, and spherical

antavā ayaṃ loko parivaṭṭumo

Infinite in extent is the physical world, and limitless

ananto ayaṃ loko अपariyanto

The physical world is both finite and infinite in extent (finite in the upward and downward directions, but infinite across)

antavā ca ayaṃ loko ananto ca

The physical world is neither finite nor infinite in extent

nevāyaṃ loko antavā na panānanto ti.

— D.1.22-25

'World [of beings]': from the view of personal identity

The *Brahmajāla Sutta*'s views of 'the world' arise from the view of personal identity. See next quote. This confirms that 'world' means 'world [of beings].' But it is not so clear how the Extensionists' views concerning the finitude and infinitude in extent of the physical world could arise from the view of personal identity.

'As to the various dogmatic views that arise in the world, householder, "The world [of beings] is eternal.." these as well as the sixty-two dogmatic views mentioned in the *Brahmajāla*: when there is the view of personal identity (*sakkāyadiṭṭhi*), these views come to be. Without the view of personal identity, these views do not come to be.'

Yā imā gahapati anekavihitā diṭṭhiyo loke uppajjanti: sassato lokoti vā... yānicimāni dvāsaṭṭhi diṭṭhigatāni brahmajāle bhaṇitāni. Imā kho gahapati diṭṭhiyo sakkāya diṭṭhiyā sati honti sakkāya diṭṭhiyā asati na hontī ti.

— S.4.287

Lokāyatika Brāhmaṇa Sutta: two meanings of loka

In the *Lokāyatika Brāhmaṇa Sutta* (A.4.431) *loka* has two meanings, namely

1. world [of phenomena]
2. world [of sensuous pleasure]

A bhikkhu may be free of one world but not the other. For example, if a bhikkhu attains first jhāna, the Buddha says:

This, brahman, is called a bhikkhu who, having arrived at the end of the world [of sensuous pleasure], abides at the end of the world [of sensuous pleasure].

Ayaṃ vuccati brāhmaṇā bhikkhu lokassa antaṃ āgamma lokassa ante viharati.

(...) But some people say that he is nonetheless included in the world [of phenomena], that he is nonetheless unliberated from the world [of phenomena]

Tamaññe evamāhaṃsu ayampi lokapariyāpanno ayampi anissaṭo lokamhā ti.

(...) I, too, say that he is nonetheless included in the world [of phenomena], that he is nonetheless unliberated from the world [of phenomena]

Ahampi brāhmaṇā evaṃ vadāmi ayampi lokapariyāpanno ayampi anissaṭo lokamhā ti

By translating *loka* in these two ways, the meanings are clearly distinguished, and the sutta makes sense. Although Bodhi recognises that *loka* has two meanings (NDB n.1936), he translates it like this:

- This is called a bhikkhu who, having come to the end of the world, dwells at the end of the world. Others say thus of him: 'He, too, is included in the world; he, too, is not yet released from the world. I also say thus: 'He, too, is included in the world; he, too, is not yet released from the world' (Bodhi, NDB p.1304).

Rendering 'world [of beings]' as 'world'

We have seen that in pervading the whole world with a mind of [unlimited, all-encompassing] goodwill, 'world' means 'world [of beings].' But sometimes no parenthesis is necessary. For example, consider these quotes where we use rounded brackets where we consider the parenthesis is unnecessary:

these beings are the foremost in the world (of beings), these are the best, namely the arahants.

ete aggā ete setṭhā lokasmim yadidaṃ arahanto ti.

— S.3.83

those in the world (of beings) who have reached the Far Shore

te ca pāragatā loka.

— It.50

PED: profusion acknowledged

Loka's profusion and complexity of meanings is acknowledged in PED, which renders it as:

- 'world, primarily "visible world," then in general as "space or sphere of creation" with various degrees of substantiality. Often (unspecified) in the comprehensive sense of "universe." Sometimes the term is applied collectively to the creatures inhabiting this or various other worlds, thus, "man, mankind, people, beings."'

Imaṃ lokam, paraṃ lokam: two meanings

Imaṃ lokam, paraṃ lokam has two potential meanings:

1. this world, and the world beyond
2. this [low] plane of existence, and the other planes beyond it

For example:

1. Having passed on from this world to the world beyond, how does one not grieve?

Asmā lokā paraṃ lokam katham pecca na socati (Sn.v.185).

2. Beings roaming and wandering the round of birth and death [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving, now go from this [low] plane of existence to the planes of existence beyond it, now come from the planes of existence beyond it to this [low] plane of existence.

*avijjānīvaraṇā sattā taṇhāsaṃyojanā sandhāvantā saṃsarantā sakimpi asmā lokā paraṃ lokam
gacchanti sakimpi parasmā lokā imaṃ lokam āgacchanti* (S.2.184-5).

Multi-universe system and planes of existence:

In the *Abhibhu Sutta* (A.1.227) the Buddha calls himself immeasurable (*appameyyā tathāgatā ti*), and says he can make his voice heard through the billionfold multi-universe system (*tisahassī mahāsahassī lokadhātu*). This implies that 1,000,000,000 is the number of universes in a multi-universe system,

though this is variable, as we will see.

Each universe has its own group of heavens, for example, one realm of the Four Great Kings, one Tāvatiṃsā heaven etc.: *tasmiṃ saḥassadhā loke... cātummahārājikānaṃ saḥassaṃ tāvatiṃsānaṃ saḥassaṃ yāmānaṃ saḥassaṃ tusitānaṃ saḥassaṃ nimmānaratīnaṃ saḥassaṃ paranimmitavasavattīnaṃ saḥassaṃ brahmalokānaṃ* (A.5.59).

There is apparently only one Buddha in a multi-universe system, because he and his teachings are welcomed by 10,000 of them, and he is visited by devas from the same number. This further suggests that 10,000 is the total number of universes at present:

And when the Blessed One had set rolling the Wheel of the Teaching... the ten thousandfold multi-universe system trembled, quaked, and shook

Pavattite ca pana bhagavatā dhammacakke... dasasahassī lokadhātu saṅkampi sampakampi sampavedhi.

— Vin.1.12

'Bhikkhus, most of the gods from the ten thousandfold multi-universe system have assembled...'

yebhuyyena bhikkhave dasasu lokadhātūsu devatā sannipatitā honti....

— D.2.259

Each universe has only one earth, one sun, and one moon. Therefore seekers of extra-terrestrial life will need to search outside our universe, not within it: *tasmiṃ saḥassadhā loke saḥassaṃ candānaṃ saḥassaṃ suriyānaṃ saḥassaṃ* (A.5.59).

In each thousandfold multi-universe system Mahābrahmā ranks as foremost: *yāvatā bhikkhave saḥassīlokaḍḍhātu mahābrahmā tattha aggamakkhāyati* (A.5.59). The prefix Mahā- is insignificant, because Mahābrahmā and Brahmā are interchangeable. Therefore at present there is apparently space for just ten Brahmās. Paccekabrahmās (e.g. S.1.146) are perhaps Brahmās without multi-universe system sovereignty.

Each universe is comprised of three planes of existence (*dhātu*), which are named according to two systems:

1. the low plane of existence, the middle plane of existence, and the high plane of existence

hīnadhātu majjhimadhātu paṇītadhātu (D.3.215), or,

2. the sensuous plane of existence, the refined material plane of existence, and the immaterial plane of existence

kāmadhātu... rūpadhātu... arūpadhātu (A.1.224).

Each universe has periods of contraction and expansion. This gives rise to two sets of terms, either:

1. the universe contracts.

loko saṃvaṭṭati.

2. the universe expands

loko vivaṭṭati (D.1.17).

or:

1. the universal cycle is in its contracting phase

kappo saṃvaṭṭati

2. the universal cycle is in its expanding phase

kappo vivaṭṭati (A.2.142).

For further discussion see IGPT sv *Kappa*.

Illustrations

Illustration

lokaṃ

world

The wise are reborn in a world of happiness that is free of affliction.

Avyābajjhaṃ sukhaṃ lokaṃ paṇḍito upapajjatī tī.

— It.14-16

Illustration

loke

world

I am no one's servant. I travel the whole world through my own gains.

Nāhaṃ bhatakosmi kassac nibbiṭṭhena carāmi sabbaloke.

— Sn.v.25

Illustration

loko

universe

The universe contracts.... the universe expands

loko saṃvaṭṭati... loko vivaṭṭati.

— D.1.17

Illustration

loko

multi-universe system

With purified divine vision surpassing that of men I survey the thousandfold multi-universe system

Evāhaṃ dibbena cakkhunā visuddhena atikkantamānusakena sahaṣsaṃ lokaṃ olokemī ti.

— A.1.282

Illustration

loko

multi-universe system

The one by whom the thousandfold multi-universe system is known in an instant, he is like a brahmā deity.

Yassa muhuttēna saḥassadhā loka saṃvidito sabrahmakappo.

— Th.v.1181

Illustration

loko

man

Man is subject to torment, and afflicted by sensation. He calls an illness 'endowed with personal qualities.'

ayaṃ loka santāpajāto phassaṃpareto rogaṃ vadati attato.

— Ud.32

Illustration

loko

man

Man is bound to individual existence, is afflicted by individual existence, yet takes delight in individual existence.

bhavasatto loka bhavaṃpareto bhavamevābhinandati.

— Ud.33

Illustration

loko

mankind

Most of mankind, Kaccāna, are attached to one of two views:

dvayaṃ nissito kho'yaṃ kaccāna loko yebhuyyena

The view that everything exists

atthitañceva

The view that nothing exists

natthitañca.

— S.2.17

Illustration

loko

mankind

Most of mankind is fastened by clinging, grasping, and stubborn attachment.

Upayupādānābhinivesavinibaddho khvāyaṃ kaccāna loko yebhuyyena.

— S.2.17

Illustration

parañca lokaṃ

the world beyond

He ends up in a womb in the world beyond

upeti gabbhañca parañca lokaṃ.

— Th.v.784-5, M.2.73

Illustration

asmā lokā

this [low] plane of existence; *paraṃ lokaṃ*, the planes of existence beyond it

Beings roaming and wandering the round of birth and death [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving, now go from this [low] plane of existence to the planes of existence beyond it, now come from the planes of existence beyond it to this [low] plane of existence.

avijjānīvaraṇā sattā taṇhāsaṃyojanā sandhāvantaṃ saṃsarantaṃ sakimpī asmā lokā paraṃ lokaṃ gacchanti sakimpī parasmā lokā imaṃ lokaṃ āgacchanti.

— S.2.184-5

Illustration

paraṃ lokaṃ

world beyond

Since there is indeed a world beyond, one who has the dogmatic view 'There is no world beyond' has a wrong view [of reality].

Santaṃyeva kho pana paraṃ lokaṃ natthi paro lokotissa diṭṭhi hoti sāssa hoti micchādiṭṭhi.

— M.1.402

Illustration

lokaṃ

world [of beings]

See the world [of beings] with its devas entrenched in [attachment to] denomination-and-bodily-form.

passa lokaṃ sadevakaṃ niviṭṭhaṃ nāmarūpasmiṃ.

— Sn.v.755

Illustration

lokaṃ

world [of beings]

We shall abide pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] goodwill, vast, exalted, unlimited, free of unfriendliness and hostility.

sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharissāmāti.

— M.1.126

Illustration

loko

world [of beings]

The world [of beings] with its devas does not despise the sage living the religious life, free of craving.

*Taṃ taṃ nittañhaṃ muniṃ carantaṃ
Nāvajānāti sadevako pi loko ti.*

— Ud.77

Illustration

loka

world [of beings]; loka, worldly

Life in the world [of beings] is of such a nature, and the acquiring of states of individuality is of such a nature, that eight worldly conditions whirl around the world [of beings], and the world [of beings] whirls around eight worldly conditions

tathābhūto kho ayaṃ lokasannivāso tathābhūto attabhāvapaṭilābho yathābhūte lokasannivāse yathābhūte attabhāvapaṭilābhe aṭṭha lokadhammā lokaṃ anuparivattanti loko ca aṭṭha lokadhamme anuparivattati

(...) namely: acquisition and loss, imprestige and prestige, criticism and praise, pleasure and pain.

lābho ca alābho ca ayaso ca yaso ca nindā ca pasaṃsā ca sukhaṇca dukkhaṇca ti.

— A.2.188

Illustration

loko

world [of beings]

The world [of beings], fettered by undiscernment of reality, appears truly fit-for-purpose. For the fool tethered by attachment and blanketed in darkness it indeed seems eternal, but for one who sees [the nature of reality], there is [nowhere] anything at all.

Mohasambandhano loko bhabbarūpo va dissati

Upadhisambandhano bālo tamasā parivārīto

Sassato-r-iva khāyati passato natthi kiñcanaṃ ti.

— Ud.79

Illustration

loko

world [of beings]

Some proclaim the view:

The [absolute] Selfhood and the world [of beings] are eternal. This alone is true; all else is false

Sassato attā ca loko ca idameva saccaṃ moghamaññaṇ ti ittheke abhivadanti.

— M.2.233

Illustration

lokasmiṃ

world (of beings)

Those beings are hard to find in the world who can claim to be free of mental illness even for a moment except those whose āsavas are destroyed.

Te bhikkhave sattā dullabhā lokasmiṃ ye cetasikena rogena muhuttampi ārogyaṃ paṭijānanti aññaṭṭha khīṇāsavahi.

— A.2.143

Illustration

lokassā

world (of beings)

This is the community of the Blessed One's disciples. They are worthy of offerings, hospitality, gifts, and honouring with joined palms. They are the unsurpassed field of merit for the world.

esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñṇakkhettaṃ lokassā ti.

— A.3.286

Illustration

loke

world (of beings)

A person develops dogmatic opinions from seeing the cessation and continuance of bodily forms in the world.

Rūpesu disvā vibhavaṃ bhavaṇca vinicchayaṃ kurute jantu loke.

— Sn.v.867

Illustration

lokasmīṃ

world (of beings)

Set rolling the unsurpassed Wheel of the Teaching, which cannot be reversed by any ascetic, Brahmanist, deva, māra, or brahmā, or by anyone in the world.

anuttaraṃ dhammacakkaṃ pavattitaṃ appavattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmīṃ.

— M.3.248

Illustration

lokasmiṃ

world (of beings)

Just as a mother would protect with her life her own son, her only son, so would he cultivate an attitude toward all beings unlimited [by attachment, hatred, and undiscernment of reality], and unlimited, [all-encompassing] goodwill for all the world.

*Mātā yathā niyaṃ puttaṃ āyusā ekaputtamanurakkhe
Evampi sabbabhūtesū mānaṃ bhāvaye aparimāṇaṃ
Mettaṇca sabbalokasmiṃ mānaṃ bhāvaye aparimāṇaṃ.*

— Sn.v.148-9

Illustration

loko

[religious] world

—Do all ascetics and Brahmanists, dear sir, have the same doctrine, the same standard of discipline, the same aspiration, and pursue the same goal?

sabbeva nu kho mārisa samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantājjhosānā ti.

—No, Lord of the Devas, they do not.

—'But why, sir, do they not do so?

—The [religious] world is made up of many and various elements, and whatever of these elements that beings stubbornly adhere to, then dogmatically grasping and stubbornly adhering they assert 'This alone is true, all else is false.' Therefore they do not have the same doctrine, the same standard of discipline, the same aspiration, nor pursue the same goal.

Anekadhātunādhātu kho devānaminda loko. Tasmiṃ anekadhātunādhātusmiṃ loke yaṃ yadeva sattā dhātuṃ abhinivisanti taṃ tadeva thāmasā parāmassa abhinivissa voharanti idameva saccaṃ moghamaññaṇ ti. Tasmā na sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosānā ti.

— D.2.282

Illustration

loko

world [of sensuous pleasure]: loka, world [of phenomena]

The *Lokāyatika Brāhmaṇa Sutta*. See Introduction.

In the [terminology of the] Noble One's training system these five varieties of sensuous pleasure are called 'the world [of sensuous pleasure].' Which five?

Pañcime brāhmaṇā kāmagaṇā ariyassa vinaye loko ti vuccati katame pañca?

Visible objects known via the visual sense, likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. Audible objects known via the auditory sense... smellable objects known via the olfactory sense... Tasteable objects known via the gustatory sense... Tangible objects known via the tactile sense, likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming.

Cakkhu viññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā... kāya viññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho brāhmaṇā pañcakāmagaṇā ariyassa vinaye loko ti vuccati.

In this regard, brahman, a bhikkhu, secluded from sensuous pleasures and spiritually unwholesome factors enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

Idha brāhmaṇā bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

This, brahman, is called a bhikkhu who

Ayaṃ vuccati brāhmaṇā bhikkhu

(...) having arrived at the end of the world [of sensuous pleasure]

lokassa antaṃ āgama

(...) abides at the end of the world [of sensuous pleasure]

lokassa ante viharati.

But some people say that he is nonetheless included in the world [of phenomena], that he is nonetheless unliberated from the world [of phenomena]

Tamaññe evamāhaṃsu ayampi lokapariyāpanno ayampi anissaṭo lokamhā ti.

I, too, say that he is nonetheless included in the world [of phenomena], that he is nonetheless unliberated from the world [of phenomena]

Ahampi brāhmaṇā evaṃ vadāmi ayampi lokapariyāpanno ayampi anissaṭo lokamhā ti.

(...)

Then again the bhikkhu, by completely transcending the state of awareness neither having nor lacking perception, enters and abides in the ending of perception and sense impression. And, by seeing [reality] with penetrative discernment, his perceptually obscuring states are destroyed.

Puna ca param brāhmaṇā bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.

This is called a bhikkhu who,

Ayam vuccati brāhmaṇā bhikkhu

(...) having arrived at the end of the world [of sensuous pleasure],

lokassa antam āgama

(...) abides at the end of the world [of sensuous pleasure],

lokassa ante viharati

(...) one who has overcome attachment to the world [of phenomena].

tiṇṇo loka visattikaṇ ti.

— A.4.431

Illustration

lokassa

world [of phenomena]

Venerable Ānanda said this:

Friends, when the Blessed One rose from his seat and entered his dwelling after reciting a brief synopsis without explaining the meaning in detail, that is:

Āyasmā ānando etadavoca yaṃ kho vo āvuso bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyasanā vihāraṃ pavitṭho

'I declare that the end of the world [of phenomena] cannot be known, seen, or reached by travelling.

nāhaṃ bhikkhave gamanena lokassa antaṃ nāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmi

'And further I declare that without having reached the end of the world [of phenomena] there is no putting an end to suffering'

na ca panāhaṃ bhikkhave appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi ti.

This brief synopsis recited by the Blessed One, where the meaning was not explained in detail, thus do I understand the meaning in detail.

Imassa khvāhaṃ āvuso bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi

In the [terminology of the] Noble One's training system, that in the world [of phenomena] via which one is a perceiver and conceiver of the world [of phenomena] is called the world [of phenomena]

Yena kho āvuso lokasmiṃ lokasaññī hoti lokamānī ayaṃ vuccati ariyassa vinaye loko.

Via what in the world [of phenomena] is one a perceiver and conceiver of the world [of phenomena]?

Kena cāvuso lokasmiṃ lokasaññī hoti lokamānī?

Via the visual sense in the world [of phenomena], is one a perceiver and conceiver of the world [of phenomena]...

cakkhunā kho āvuso lokasmiṃ lokasaññī hoti lokamānī...

Via the mental sense in the world [of phenomena], is one a perceiver and conceiver of the world [of phenomena].

manena kho āvuso lokasmiṃ lokasaññī hoti lokamānī.

Illustration

lokaṃ

world [of phenomena]

The Perfect One discerns according to reality the world [of phenomena] with its many and various constituent elements.

anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāti.

— M.1.69-71

Illustration

loka

world [of phenomena]

He is indeed the Blessed One... one who knows the world [of phenomena] [according to reality]...

iti pi so bhagavā.. lokavidū...

— A.3.313

Illustration

loke

world [of phenomena]

Knowing attachment in the world [of phenomena] as bondage [to individual existence], a person should train for its elimination.

Upadhiṃ viditvā saṅgo ti loke tasseva jantu vinayāya sikkheti.

— S.1.117

Illustration

loka

world [of phenomena]

For one who sees the origination of the world [of phenomena] according to reality with perfect penetrative discernment

lokasamudayañca kho kaccāna yathābhūtaṃ sammappaññāya passato

there is no view of nonexistence in regards to the world [of phenomena]

yā loke natthitā sā na hoti.

And for one who sees the ending of the world [of phenomena] according to reality with perfect penetrative discernment

lokanirodhaṃ kho kaccāna yathābhūtaṃ sammappaññāya passato

there is no view of existence in regards to the world [of phenomena]

yā loke atthitā sā na hoti.

— S.2.17

Illustration

loke

world [of phenomena]

Having eliminated greed and dejection in regard to the world [of phenomena]

vineyya loke abhijjhādomanassaṃ.

— M.3.83-4

Illustration

lokassa

world [of phenomena]

Standing at a respectful distance, Rohitassa, the young deva, said to the Blessed One:

—Is it possible, bhante, by travelling to know or to see or to reach the end of the world [of phenomena], where one is not born, does not age, does not die, does not pass away, and is not reborn?

Yattha nu kho bhante na jāyati na jīyati na mīyati na cavati na uppajjati sakkā nu kho so bhante gamanena lokassa anto ñātum vā daṭṭhum vā pāpuṇitum vā ti.

—As to that end of the world [of phenomena], friend, where one is not born, does not age, does not die, does not pass away, and is not reborn: I declare that it cannot be known, seen, or reached by travelling.

Yattha kho āvuso na jāyati na jīyati na mīyati na cavati na uppajjati nāhaṃ taṃ gamanena lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ patteyyanti vadāmi ti.

(...) However, friend, I declare that without having reached the end of the world [of phenomena] there is no putting an end to suffering.

na kho panāhaṃ āvuso appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi

(...) It is, friend, in just this fathom-high carcass endowed with perception and mind that I make known the world [of phenomena], the origination of the world [of phenomena], the ending of the world [of phenomena], and the practice leading to the ending of the world [of phenomena].

Api cāhaṃ āvuso imasmiññeva vyāmamatte kaḷevare sasaññimhi samanake lokañca paññāpemi lokasamudayañca lokanirodhañca lokanirodhagāminiñca paṭipadanti.

The end of the world [of phenomena] can never be reached by means of travelling.

Yet without reaching the end of the world [of phenomena] there is no freedom from suffering.

Gamanena na pattaḃbo lokassanto kudācanaṃ

Na ca appatvā lokantaṃ dukkhā atthi pamocanaṃ.

Therefore, truly, one who knows the world [of phenomena] [according to reality], one of great wisdom, one who has reached the end of the world [of phenomena], fulfiller of the religious life, knowing the end of the world [of phenomena] [according to reality], inwardly at peace, longs not for this world or another.

Tasmā have lokavidū sumedho lokantagū vusitabrahmacariyo

Lokassa antaṃ samitāvī ñatvā nāsiṃsati lokamimaṃ parañcā ti.

— S.1.62

loko

world [of phenomena]

— 'Void [of personal qualities] is the world [of phenomena]': on what grounds, bhante, is this said?

suñño loko suñño loko ti bhante vuccati kittāvatā nu kho bhante suñño loko ti vuccatī ti?

— Because, Ānanda, it is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood, therefore it is said that the world [of phenomena] is void [of personal qualities].

Yasmā ca kho ānanda suññaṃ attena vā attaniyena vā tasmā suñño loko ti vuccati.

And what, Ānanda, is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood?

Kiñca ānanda suññaṃ attena vā attaniyena vā:

The visual sense is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood

Cakkhuṃ kho ānanda suññaṃ attena vā attaniyena vā

Visible objects are void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood

rūpā suññā attena vā attaniyena vā

Advertence to the visual field is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood

cakkhuviññāṇaṃ suññaṃ attena vā attaniyena vā

Visual sensation is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood

cakkhusamphasso suñño attena vā attaniyena vā

Whatever sense impression that arises due to visual sensation — whether pleasant, unpleasant, or neutral — is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood...

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi suññaṃ attena vā attaniyena vā...

(...) whatever sense impression that arises due to mental sensation — whether pleasant, unpleasant, or neutral — is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood

*yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
tampi suññaṃ attena va attaniyena vā.*

— S.4.54

Illustration

lokassa

world [of phenomena]

I will explain the origination and vanishing of the world [of phenomena]. Listen, pay careful attention, and I will speak.

*Lokassa bhikkhave samudayañca atthaṅgamañca desissāmi taṃ suṇātha sādhukaṃ manasikarotha
bhāsissāmī ti.*

And what is the origination of the world [of phenomena]?

Katamo ca bhikkhave lokassa samudayo?

Dependent on the visual sense and visible objects, advertence to the visual field arises

cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ

The association of the three is sensation

tiṇṇaṃ saṅgati phasso

Sense impression arises dependent on sensation

phassapaccayā vedanā

Craving arises dependent on sense impression

vedanāpaccayā taṇhā

Grasping arises dependent on craving.

Taṇhāpaccayā upādānaṃ

Individual existence arises dependent on grasping;

Upādānapaccayā bhavo

Birth arises dependent on individual existence;

Bhavapaccayā jāti

Dependent on birth, there arises old-age-and-death, grief, lamentation, physical pain, psychological pain, and vexation.

Jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

This is the origination of the world [of phenomena].

Ayaṃ kho bhikkhave lokassa samudayo

And what is the vanishing of the world [of phenomena]

Katamo ca bhikkhave lokassa atthaṅgamo?

Dependent on the visual sense and visible objects, advertence to the visual field arises.

Cakkhuñca paṭicca rūpe uppajjati cakkhuviññāṇaṃ

The association of the three is sensation.

tiṇṇaṃ saṅgati phasso

Sense impression arises dependent on sensation.

phassapaccayā vedanā

Craving arises dependent on sense impression.

vedanāpaccayā taṇhā

But with the complete fading away and ending of this craving comes the ending of grasping.

tassāyeva taṇhāya asesavirāganirodhā upādānanirodho

With the ending of grasping comes the ending of individual existence.

upādānanirodhā bhavanirodho

With the ending of individual existence comes the ending of birth.

bhavanirodhā jātinirodho

With the ending of birth, old-age-and-death, grief, lamentation, physical pain, psychological pain,

and vexation cease.

jātinirodhā jarāmaraññaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti

Such is the ending of this whole mass of suffering.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

This is the vanishing of the world [of phenomena]

Ayaṃ kho bhikkhave lokassa atthaṅgamo.

— S.2.73, S.4.87

Illustration

loko

world [of phenomena]

Where there is the visual sense, Samiddhi, where there are visible objects, advertence to the visual field, things known through advertence to the visual field, there the world [of phenomena] exists or the evidence of the world [of phenomena].

Yattha kho samiddhi atthi cakkhu atthi rūpā atthi cakkhuvīññāṇaṃ atthi cakkhuvīññāṇa vīññātabbā dhammā atthi tattha loko vā lokapaññatti vā

Where there is no visual sense, Samiddhi, where there are no visible objects, no advertence to the visual field, no things known through advertence to the visual field, there the world [of phenomena] does not exist or the evidence of the world [of phenomena].

Yattha ca kho samiddhi natthi cakkhu natthi rūpā natthi cakkhuvīññāṇaṃ natthi cakkhuvīññāṇa vīññātabbā dhammā. Natthi tattha loko vā lokapaññatti vā.

— S.4.39

Illustration

loke

world [of phenomena]

I will be free of the perception that "It is endowed with personal qualities" regarding the whole world [of phenomena]

Sabbaloke ca atammayo bhavissāmi.

— A.3.444

Illustration

loke

world [of phenomena]

And what Ānanda, is the perception of disgust for the whole world [of phenomena]?

sabbaloke anabhiratasaññā

In this regard, Ānanda, for whatever in the world [of phenomena] there is clinging, grasping, obstinate adherence, stubborn attachment, and identification, a bhikkhu abides abandoning, not grasping.

ye loke upayupādānā cetaso adhiṭṭhānābhinivesānusayā te pajahanto viharati na upādiyanto.

— A.5.111

Illustration

lokasmim

world [of phenomena]

Whatever they grasp in the world [of phenomena], by that very thing Māra follows a man. Therefore, knowing this, the bhikkhu, being mindful, should not grasp anything in the whole world [of phenomena].

Yaṃ yaṃ hi lokasmim upādiyanti teneva māro anveti janatuṃ. Tasmā pajānaṃ na upādiyetha bhikkhu sato kiñcanaṃ sabbaloke.

— Sn.v.1103-4

Illustration

lokā

plane of existence

Those bhikkhus who have abandoned the five ties to individual existence in the low plane of existence (*pañcorambhāgiyāni saṃyojanāni*) will all arise spontaneously [in the higher planes of existence], there to attain nibbāna-without-residue, never to return from those worlds (*anāvattidhammā tasmā lokā*).

yesaṃ bhikkhūnaṃ pañcorambhāgiyāni saṃyojanāni pahīnāni sabbe te opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.

— M.1.141

Illustration

imaṃ lokaṃ

this [low] plane of existence

Those bhikkhus who have abandoned three ties to individual existence and have reduced attachment, hatred, and undiscernment of reality, are all once-returners, and, returning only once to this [low] plane of existence, will then put an end to suffering.

yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni rāgadosamohā tanubhūtā sabbe te sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.

— M.1.141-2

Illustration

lokaṃ

multi-universe system

With purified divine vision surpassing that of men, I survey the thousandfold multi-universe system.

evāhaṃ dibbena cakkhunā visuddhena atikkantamānusakena sahaṣsaṃ lokaṃ olokemī ti.

— A.1.282

Illustration

lokadhātu

multi-universe system

The ten thousandfold multi-universe system trembled, quaked, and shook.

dasasahassī lokadhātu saṅkampi sampakampi sampavedhi.

— Vin.1.12

V

Va jhayati

Renderings

- *Va jhayati*: he meditates [mindfully] indeed
- *Va jhayati*: he meditates [happily] indeed

Introduction

Va: three meanings

Va is a shortened form occurring only in verse, says PED, as follows:

1. the shortened form of *iva*: 'like, like, as, as if'.
2. the shortened form for *eva*, which emphasises the word it follows, says DOP, for example: 'that very..., the same..., exactly that..., only, merely, just, indeed, really, certainly, absolutely, even, still'.
3. the shortened form of *vā*: 'or'.

Neither PED nor DOP say *va* is ever redundant.

Va jhayati: he meditates mindfully or happily

The words *va jhayati* occur 16 times in the suttas, 14 of which in the *Theragāthā*. Often it is linked to another word. From the following three examples we see that meditation in nature is done 'happily indeed.' Otherwise it is done 'mindfully indeed.'

sato va jhāyati: he meditates mindfully indeed (Th.v.518-520).

When the wise man [sees that] old age and death, to which the ignorant Everyman is attached, are existentially void, having profoundly understood existential voidness, he meditates mindfully indeed. One does not find greater delight than this.

*Yadā dukkhaṃ jarāmaraṇaṃ ti paṇḍito aviddasū yattha sitā puthujjanā
Dukkhaṃ pariññāya sato va jhāyati tato ratiṃ paramataraṃ na vindati.*

— Th.v.518

sumano va jhāyati: he meditates happily indeed (Th.v.524).

When, seated on the banks of rivers full of flowers and beautifully garlanded woodland plants, he meditates happily indeed, one does not find greater delight than this.

*Yadā nadīnaṃ kusumākulānaṃ vicittavāneyyavaṭaṃsakānaṃ
Tīre nisinno sumano va jhāyati tato ratiṃ paramataraṃ na vindati.*

— Th.v.524

bhaddova jhāyati: he meditates happily indeed (Th.v.466).

In a woodland grove on the far side of Hog-plum Monastery, Bhaddiya, having removed [the arrow of] craving together with its origin, meditates there happily indeed.

*Pare ambāṭakārāme vanasaṇḍamhi bhaddiyo
Samūlaṃ taṇhaṃ abbuyha tattha bhaddova jhāyati.*

— Th.v.466

Va = ca: and

On one occasion we follow Norman in treating *va* as *ca* i.e. 'and free of remissness...' Norman likewise says 'and': 'rid of distress and rid of barrenness of mind he meditates.'

When, having ended his own thinking and resorted to a cleft in the middle of the mountains, he meditates free of suffering (*vītaddaro*) and (*va*) free of remissness in practising the teaching (*vigatakhilo*), one does not find greater delight than this.

*Yadā vitakke uparundhiyattano nagantare nagavivaraṃ samassito
Vītaddaro vigatakhilo va jhāyati tato ratiṃ paramataraṃ na vindati.*

— Th.v.525

Va = iva: mopes like

On one occasion, *va jhāyati* stands for *iva jhāyati*, i.e. 'he mopes like':

So the fool, having left the teaching to follow a way opposed to the teaching, mopes like [the carter] with a broken axle when he falls into the mouth of Death.

*Evaṃ dhammā apakkamma adhammamanuvattiya
Mando maccumukhaṃ patto akkhacchinno va jhāyati ti.*

— S.1.57

For meanings of *jhāyati* see Glossary sv *Jhāyati*.

The problematic forms

In the remaining cases, where *va* emphasises *jhāyati*, it is not clear how it should be emphasised. Norman uses the phrase 'meditates indeed,' which deals with the problem without solving it. We choose to parenthesise and to follow the context. As noted above, when meditation is in nature, we parenthesise '[happily]'. For example:

When the thundercloud peals in the heavens, and the sky all around is full of rain, and the bhikkhu meditates [happily] indeed in his mountain cave, one does not find greater delight than this.

*Yadā nabhe gajjati meghadundubhi dhārākulā vihagapathe samantato
Bhikkhū ca pabbhāragato va jhāyati tato ratim paramataraṃ na vindati.*

— Th.v.522

Where the meditation is not in nature, we parenthesise 'mindfully':

Having abandoned mother, father, sisters, brothers, and relatives; having abandoned the five varieties of sensuous pleasure; Anuruddha meditates [mindfully] indeed.

*Pahāya mātāpitara bhaginī ñātibhātaro
Pañcakāmaguṇe hitvā anuruddho va jhāyati.*

— Th.v.892

Illustrations

Illustration

va jhayati

mopes [mournfully] indeed; *va jhayati*, mopes like [the carter]

As the carter who abandoned the highway, a road with an even surface, and entered upon a rugged bypath, mopes [mournfully] indeed with a broken axle

*Yathā sākaṭiko patthaṃ samaṃ hitvā mahāpathaṃ
Visamaṃ maggamāruya akkhacchinno va jhāyati.*

So the fool, having left the teaching to follow a way opposed to the teaching, mopes like [the carter] with a broken axle when he falls into the mouth of Death.

*Evaṃ dhammā apakkamma adhammamanuvattiya
Mando maccumukhaṃ patto akkhacchinno va jhāyatī ti.*

— S.1.57

Comment:

The context of the first verse suggests *eva jhāyati* and demands the parenthesis of a word like 'mournfully': mopes [mournfully] indeed. As noted above, the second suggests *iva jhāyati*: 'mopes like [the carter]'.

Vadhati; Vadha

Renderings

- *vadha*: killing
- *vadha*: destruction
- *vadha*: execution
- *vadha*: punishment
- *vadhaka*: murderer
- *vadhati*: to destroy
- *vadhati*: to punish
- *vadhati*: to crush
- *vadhati*: to slaughter
- *vadhati*: to kill
- *vadhati*: to murder
- *vadhati*: to strike

Introduction

Understanding the First Brahman Truth

Understanding the First Brahman Truth is challenged by the different meanings of *vadhati* which range from punish to destroy. This uncertainty is reflected in translations of this Truth:

- Bodhi: All living beings are to be spared.
- Woodward: All living beings are not to be harmed.

We say 'destroyed':

All beings ought not to be destroyed... In fully understanding the truth of this saying one is applied to the practice of sympathy and tender concern for beings.

sabbe pāṇā avajjhā ti... Api ca yadeva tattha saccaṃ tadabhiññāya pāṇānaṃ yeva anuddayāya anukampāya paṭipanno hoti.

— A.2.176

Harming does not fit

One cannot say 'All beings ought not to be harmed,' because firstly, *vadhati* does not mean 'to harm,' and secondly, harming is sometimes for beings' benefit. For example:

If a young infant through the negligence of the nurse puts a stick or stone into its mouth, the nurse would quickly pay attention, and quickly remove it. If she could not immediately remove it, then taking hold of the head with the left hand, and crooking the finger of the right, would fetch it out even if she drew blood. Why is this?

salohitampi āhareyya taṃ kissa hetu

(...) There would be some injury to the boy, I do not deny it. But, really, this is what should be done by the nurse wishing for the child's well-being, seeking its welfare, from tender concern, out of tender concern.

atthesā bhikkhave kumārassa vihesā nesā natthīti vadāmi. Karaṇīyaṃ kho etaṃ bhikkhave dhātīyā atthakāmāya hitesīniyā anukampikāya anukampaṃ upādāya.

— A.3.6

Striking does not fit

One cannot say 'All beings ought not to be struck,' for three reasons:

1. Firstly, although it is a *pācittiya* offence for a *bhikkhu* to strike a *bhikkhu* in anger (*Yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ dadeyya pācittiyā ti*, Vin.4.146), and a *dukkata* offence to strike a layperson, it no offence at all to strike an animal, and also no offence if, being trapped in a difficult situation, a *bhikkhu* strikes a *bhikkhu* in order to escape (*Anāpatti kenaci viheṭhiyamāno mokkhādhippāyo pahāraṃ deti*, Vin.4.146).

2. Secondly, the Buddha, faced with a weak disciple, raised the possibility of physical punishment:

'Don't go nodding, Ragamuffin, lest I strike you on the ear.'

Mā kho tvaṃ kappāṭa pacalāyi mā tvaṃ upakaṇṇamhi tālessaṃ.

— Th.v.200

3. Thirdly, the Buddha battled with the fire-serpent in Kassapa's fire-chamber, mastering his heat with heat, but without injuring his skin (*anupahacca chaviṇca*, Vin.1.25).

Striking is not necessarily unvirtuous.

Gerundives

The gerundive is passive in sense, and expresses suitability, fitness, propriety, and may be translated by 'fit to be,' 'must be,' 'ought to be,' 'to be' (PGPL, para.466).

Illustrations: vadha

Illustration

vadha

killing

He abstains from wounding, killing, imprisoning, brigandage, plunder, and violence.

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

— M.1.345-6

Illustration

vadho

destruction

For this, Kesi, is 'destruction' in the [terminology of the] Noble One's training system, when the Perfect One and one's knowledgeable companions in the religious life think one should not be spoken to and instructed.

Vadho hesa kesi ariyassa vinaye yaṃ na tathāgato vattabbaṃ anusāsitaḃbaṃ maññati napi viññū sabrahmacārī vattabbaṃ anusāsitaḃbaṃ maññantī ti.

— A.2.112

Illustration

vadho

destruction

Devadatta is intent upon the destruction of the Blessed One.

devadattena kira bhagavato vadho payutto ti.

— Vin.2.194

Illustration

vadhāya

destruction

Just as a plantain tree yields fruit to its own destruction and spiritual ruination, so Devadatta's gains, honour, and renown arose to his own destruction and spiritual ruination.

Seyyathā pi bhikkhave kadali attavadhāya phalaṃ deti parābhavāya phalaṃ deti evameva kho bhikkhave attavadhāya devadattassa lābhasakkārasiloko udapādi parābhavāya devadattassa lābhasakkārasiloko udapādi.

— S.2.241

Illustration

vadhāya

destruction

Like bait thrown out for the destruction of fish

Āmiṣaṃva macchānaṃ vadhāya khittā ti.

— S.1.67

Illustration

vadhāya

execution

Those who were caught were led off to execution.

ye te gahitā te vadhāya onīyanti.

— Vin.1.88

Illustration

vadho

punishment

He who has mastered the thorn of sensuous pleasure,

Yassa jito kāmakaṇṭako

Abuse, punishment, and imprisonment,

Akkoso ca vadho ca bandhanañca

Is as inwardly stable as a mountain, imperturbable,

pabbato viya so ṭhito anejo.

— Ud.27

Illustrations: vadhaka

Illustration

vadhaka

murderer

With the attitude of a murderer, drew the Perfect One's blood.

vadhakacittena tathāgatassa ruhiram uppāditanti.

— Vin.2.193

Illustration

vadhakam

murderous

He does not discern according to reality murderous bodily form as murderous bodily form.

Vadhakam rūpam vadhakam rūpanti yathābhūtam nappajānāti.

— S.3.114

Illustrations: vadhati

Illustration

vadhitvā

destroyed

This is called a bhikkhu who has blindfolded Māra, who is trackless having destroyed Māra's vision, and goes unseen by the Maleficent One.

Ayam vuccati bhikkhave bhikkhu andhamakāsi maram apadam vadhitvā maracakkhum adassanam gato pāpimato.

— M.1.159

Illustration

vadhitvā

punished

Suppose a brahman, for some reason, has had his head shaved by the brahmins, and been punished with a bag of ashes, and banished from the country or the city.

Idha brāhmaṇā brāhmaṇaṃ kismicideva pakaraṇe khuramuṇḍaṃ karitvā assapuṭena vadhitvā raṭṭhā vā nagarā vā pabbājeyyuṃ.

— D.1.98

Illustration

avajjhā

unpunishable

Brahmins were unpunishable, unimpeachable, protected by law.

Avajjhā brāhmaṇā āsuṃ ajeyyo dhammarakkhitā.

— Sn.v.288

Norman: Brahmins were inviolable, unconquerable, protected by the law.

Illustration

vadhito

crushed

The fool lies prostrate as if crushed by his folly.

Bālo hi bālyā vadhitova seti.

— Th.v.783, M.2.73

Illustration

vadhitvā

slaughter

A proficient butcher or his apprentice having slaughtered a cow.

dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā.

— D.2.294

Illustration

vadhitvā

kill

Lion... having killed the very best of the herd

so varaṃ varaṃ migasaṅghe vadhitvā.

— D.3.23

Illustration

vadhitvā

kill

Some foolish person takes pleasure and delight in killing beings.

ekacco bālo pāṇe vadhitvā vadhitvā attānaṃ sukheti pīṇeti.

— D.3.130

Illustration

vadhitvā

murder

Having murdered many people, he wears a necklace of their fingers.

So manusse vadhivā vadhivā aṅgulīnaṃ mālaṃ dhāreti.

— M.2.98

Illustration

vadhivā

struck

The bhikkhunī Caṇḍakālī, having quarrelled with the bhikkhunīs, wept having struck herself again and again.

caṇḍakālī bhikkhunī bhikkhunīhi saddhiṃ bhaṇḍitvā attānaṃ vadhivā vadhivā rodati.

— Vin.4.277

Vanatha; Vana

Renderings

- *vanatha*: craving
- *vana*: craving
- *nibbanatha*: freedom from craving
- *nibbana*: freedom from craving

Introduction

Vana and vanatha: the negatives

The negatives of *vana* and *vanatha* are *nibbana* and *nibbanatha*. See quotes below.

Vanatha: controversy

The meaning of *vanatha* [*vana+tha*] is unsettled. The primary meaning is 'underwood, brushwood, thicket.' In its figurative sense PED says 'lust, desire.' Buddhaghosa says *kilesa*. Dhammapāla says *taṇhā*. For example:

- *Vanathō jāto* (S.2.158). Commentary: *kilesavanaṃ jātaṃ* (Buddhaghosa).
- *Vanathaṃ na kareyya kuhiñci* (Th.v.1214). Commentary: *taṇhaṃ na kareyyaṃ* (Dhammapāla).

Vanatha means taṇhā

Vanatha should be called *taṇhā*, not attachment, for two reasons:

1. the words *nibbanatho visallo* occur together on two occasions, indicating synonymity, (Th.v.525-6; S.1.180) where *visallo* means 'free of the arrow of *taṇhā*.' And if *nibbanatho* (*nis+vanatha*) and *visallo* are synonyms, then so are *vanatha* and *taṇhā*. See illustrations below.
2. In Sn.v.16 *vanatha* is the basis of grasping. This again fits well with calling it *taṇhā* not attachment. See illustrations below.

Vana: controversy

Vana has two meanings, *vana1* (=Vedic *vana*) and *vana2* (= *van*). The former means 'jungle,' the latter means 'desire'. The two words are confused in exegetical literature, says sharply critical PED:

- 'The Pāli (edifying) etymology clearly takes *vana1* as belonging to *vana2*, and dogmatically equals it with *vana2* as an allegorical expression ('jungle') to *taṇhā*.'

What we said about *vanatha* we can repeat with *vana* (i.e. *vana2*). PED repeats its position on *vanatha* (i.e. 'lust, desire'), but the commentators now switch. Dhammapāla says *kilesa*, and Buddhaghosa says *taṇhā*:

- *Nibbano* (Sn.v.1131): *kilesavanavirahito taṇhāvirahito eva vā* (Buddhaghosa).
- *Vanādhimutto* (Dh.v.344): *taṇhāvanā mutto* (Buddhaghosa).
- *Vanā* (Th.v.691): *kilesavanato* (Dhammapāla).

Vana and vanatha: synonyms

The following quotes treat *vana* and *vanatha* (= *banatha*) as synonyms:

Having cut down all forms of craving, be free of craving, bhikkhus.

Chetvā vanañca vanathañca nibbanā hotha bhikkhavo.

— Dh.v.283

He, [wanting to be] free of craving, was intent upon [life in] the forest. [Wanting to be] free of craving he ran to the forest.

Yo nibbanatho vanādhimutto vanamutto vanameva dhāvati.

— Dh.v.344

My craving is chopped down at the root... I am free of craving.

ucchinnamūlaṃ me vanaṃ... nibbanatho.

— S.1.180

Illustrations

Illustration

vanatho

craving

By consorting [with householders and ascetics] craving is born. By remaining aloof [from householders and ascetics] it is cut.

Saṃsaggā vanatho jāto asaṃsaggena chijjati.

— S.2.158

Commentary (Buddhaghosa): *Vanatho jāto ti kilesavanaṃ jātaṃ*

Illustration

vanathaṃ kareyya

cultivate craving

One should not cultivate craving for anything. One who is free of craving, being without craving, he is a bhikkhu.

Vanathaṃ na kareyya kuhiñci nibbanatho avanatho sa bhikkhu.

— Th.v.1214

Commentary (Dhammapāla): *Vanathaṃ na kareyya kuhiñcīti ajjhattikabāhirappabhede sabbasmiṃ vatthusmiṃ taṇhaṃ na kareyyaṃ. Nibbanatho avanatho sa bhikkhū ti yo hi sabbena sabbaṃ nittaṇho.*

Illustration

vanatho

craving

He in whom there is nothing born of craving acting as a cause for emotional bondage [to individual existence]

Yassa vanathajā na santi keci vinibandhāya bhavāya hetukappā.

— Sn.v.16

Comment:

Vanathajā na santi keci vinibandhāya bhavāya hetukappā: 'nothing born of craving acting as a cause for emotional bondage [to individual existence].' This 'nothing' would be grasping, because:

Without grasping what is unlasting, existentially void, destined to change, could there arise psychological bondage, stubborn attachment, emotional bondage, and cleaving?

Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ api nu taṃ anupādāya uppajjeyyūṃ saṃyojanābhinivesa-vinibandhājhosānā ti. No hetam bhante.

— S.3.187

Commentary (Buddhaghosa): *Vanathā jātāti vanathajā ti. Keci panāhu sabbepi kilesā gahanaṭṭhena vanatho ti vuccanti, aparāparuppannā pana vanathajā ti.*

Illustration

vanatho

craving

So long as even the slightest craving of a man for women is not obliterated, so long is he emotionally bound to them, like a suckling calf to its mother.

*Yāva hi vanatho na chijjati aṇumatto pi narassa nārisu
Paṭibaddhamano va tāva so vaccho khīrapako va mātari.*

— Dh.v.284

Commentary (Buddhaghosa): *Yāva hi vanatho ti yāva esa aṇumattopi kilesavanatho narassa nārisu na chijjati.*

Illustration

nibbanatho

free of craving

Free of craving, with the arrow [of craving] removed I find delight alone in the woods.

Svāhaṃ vane nibbanatho visallo eko rame.

— S.1.180

Commentary (Buddhaghosa): *Nibbanatho ti nikkilesavano*

Illustration

vanaṃ

craving

There is nothing in the woods I need to do. My craving is chopped down at the root. It is dried up. Free of craving, with the arrow [of craving] removed, and with disgruntlement [with the celibate life] cast off, I find delight alone in the woods.

*Na me vanasmiṃ karaṇīyamatthi ucchinnamūlaṃ me vanaṃ visūkaṃ
Svāhaṃ vane nibbanatho visallo eko rame aratiṃ vipphāyāti.*

— S.1.180

Commentary (Buddhaghosa): *Ucchinnamūlaṃ me vanan ti mayhaṃ kilesavanaṃ ucchinnamūlaṃ. Nibbanathoti nikkilesavano*

Illustration

nibbano

free of craving

Free of sensuous yearning, free of craving

Nikkāmo nibbano.

— Sn.v.1131

Commentary (Buddhaghosa): *Nibbano ti kilesavanavirahito taṇhāvirahito eva vā*

Illustration

vanā

craving; nibbano, freedom from craving

Gone from craving to freedom from craving.

Vanā nibbanamāgataṃ.

— Th.v.691

Commentary (Dhammapāla): *Vanā nibbanamāgatan ti kilesavanato tabbiraḥitaṃ nibbanam upagataṃ*

Vavakaṭṭha; Vūpakaṭṭha

Renderings

- *vūpakaṭṭha*: withdrawn
- *kāyavūpakāsenā vūpakaṭṭho*: physically withdrawn [from human fellowship]
- *gaṇasmā vūpakaṭṭho*: withdrawn from human fellowship
- *cittavūpakāsenā vūpakaṭṭho*: psychologically withdrawn [from sensuous pleasures and spiritually unwholesome factors]
- *vūpakaṭṭha*: withdrawn [from human fellowship, sensuous pleasures, and spiritually unwholesome factors]
- *vavakaṭṭhaṃ cittaṃ hoti*: psychologically withdrawn [from sensuous pleasures and spiritually unwholesome factors]

Introduction

Vavakaṭṭha and vūpakaṭṭha

Vavakaṭṭha and *vūpakaṭṭha* are past participles from *vavakassati*. *Vūpakaṭṭha* is possibly a 're-translation' of *vavakaṭṭha*, says PED. The words are identical in meaning, and interchangeable:

- *cittena vivekaṇena vivekapabbhārena vavakaṭṭhena* (A.4.233).
- *cittena vivekaṇena vivekapabbhārena vūpakaṭṭhena* (M.3.111).

But there is a difference: *Vavakaṭṭha* is rare, occurring just 5 times in the suttas, always with *citta*.

Vūpakatṭha occurs 133 times in a variety of contexts.

Vivekakatṭha: error

We follow Bodhi in reading *vavakatṭha* for *vivekakatṭha* (NDB n.1687; n.1694, re passages at A.4.224 and A.4.233). He says that 'since compounds with *viveka* precede this word, it is easy to see how the original word could have undergone mutation.' The sequence at A.4.224 is: *vivekaninnaṃ cittaṃ hoti vivekaṇaṃ vivekapabbhāraṃ vavakatṭhaṃ*.

Vapakassati: error

PED says *vapakassati* (A.3.393-4) should read *vavakassati*.

Vavakassati and vavakāsituṃ: their objects

Vavakassati and its infinitive *vavakāsituṃ* either have an explicit object, or an object that can be easily identified from context:

1. When he lives apart from the Teacher or a companion in the religious life of the standing of a teacher

Yato ca kho so vavakassateva satthārā vavakassati garuṭṭhānīyehi sabrahmacārihi... (A.3.393).

2. Bhikkhus, possessed of five factors a bhikkhu is not fit to live apart from the monastic community.

Pañcahi bhikkhave dhammehi samannāgato bhikkhu nālaṃ saṅghamhā vavakāsituṃ (A.3.145).

3. On what grounds is there schism in the community of bhikkhus? Bhikkhus proclaim what is not the teaching to be the teaching, and visa versa... On these ten grounds they [legalistically] withdraw and separate [from the resident community of bhikkhus]. They perform legal acts separately and recite the Pātimokkha separately. It is in this way, Upāli, that there is schism in the community of bhikkhus.

Kittāvatā nu kho bhante saṅgho bhinno hotī ti? Idhūpāli bhikkhu adhammaṃ dhammo ti dipenti dhammaṃ adhammo ti dīpenti... Te imehi dasahi vatthūhi avakassanti vavakassanti āveni kammāni karonti āveni pātimokkhaṃ uddisanti. Ettāvatā kho upāli saṅgho bhinno hotī ti (A.5.74; Vin.2.204).

4. Now at that time the bhikkhunī Thullanandā, having ordained her pupil neither withdrew her [from her husband's whereabouts] nor had her withdrawn. Her husband seized her.

tena kho pana samayena thullanandā bhikkhunī sahaḥjīvinīṃ vuṭṭhāpetvā neva vūpakāsesi na vūpakāsāpesi. Sāmiko aggahesi (Vin.4.326).

Vūpakatṭho: its objects

The two kinds of 'withdrawal' are 1) of body and 2) of mind, as the following quote shows:

When one has heard the teaching from [excellent] bhikkhus one dwells withdrawn in two ways: physically withdrawn [from human fellowship], and psychologically withdrawn [from sensuous pleasures and spiritually unwholesome factors].

tathārūpānaṃ bhikkhave bhikkhūnaṃ dhammaṃ sutvā dvayena vūpakatṭho viharati kāyavūpakāsenā ca cittavūpakāsenā ca.

— S.5.67

Kāyavūpakāsa: source of its parenthesis

Where necessary, we parenthesise *kāyavūpakāsa* ('physically withdrawn [from human fellowship]') in accordance with the following quote:

A bhikkhu dwells alone, withdrawn from human fellowship.

bhikkhu eko gaṇasmā vūpakatṭho viharati.

— M.3.110

Cittavūpakāsa: source of its parenthesis

We parenthesise *cittavūpakāsa* ('psychologically withdrawn [from sensuous pleasures and spiritually unwholesome factors]') in accordance with the following quotes:

1. A certain bhikkhu who had gone for his daytime abiding in a woodland grove 'kept thinking unvirtuous, spiritually unwholesome thoughts associated with the household life.'

so bhikkhu divāvihāragato pāpake akusale vitakke vitakketi gehanissite (S.1.197).

2. Those ascetics and Brahmanists who live physically withdrawn from sensuous pleasures but whose hankering, love, infatuation, thirst, and passion for sensuous pleasures has not been fully abandoned and quelled internally... are incapable of knowledge and vision [of things according to reality], and supreme enlightenment.

ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva kāmehi vūpakaṭṭhā viharanti yo ca nesaṃ kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇḍā kāmapiṇḍāho so ca ajjhataṃ na suppaṇḍo hoti na suppaṭippassaddho... abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya (M.1.241).

3. Secluded from sensuous pleasures and spiritually unwholesome factors, a bhikkhu enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

Idhāvuso visākha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati (M.1.301).

Vūpakaṭṭha: with no object

When *vūpakaṭṭha* has no explicit object, the considerations above show that it is a combination of *kāyavūpākāsa* and *cittavūpākāsa*, therefore needs a combination of their parentheses:

Bhante, it would be good if the Blessed One would explain the teaching to me in brief, so that, having heard the teaching from the Blessed One, I might abide alone, withdrawn [from human fellowship, sensuous pleasures, and spiritually unwholesome factors], diligently, vigorously, and resolutely applied [to the practice].

sādhu me bhante bhagavā saṅkhittena dhammaṃ desetu yamaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyanti.

— S.4.145

Vūpakaṭṭha, viveka, and paviveka: a comparison

Viveka applies to the mind, and means seclusion [from sensuous pleasures and spiritually unwholesome factors]. *Paviveka* means physical seclusion. *Vūpakaṭṭha*, if unqualified, means *viveka* plus *paviveka*. See Glossary sv *Viveka* and sv *Paviveka*.

Physical seclusion implies the striving for mental seclusion

That the Buddha regarded living secludedly (*pavivitta*) to be inseparably linked to the development of seclusion [from sensuous pleasures and spiritually unwholesome factors] (*viveka*) is discussed sv *Paviveka*.

Vavakaṭṭha: assigning its object

Vavakaṭṭha always has the same explicit object. So, in its five occurrences it has only one meaning:

- *Vavakaṭṭhaṃ cittaṃ hoti*: psychologically withdrawn [from sensuous pleasures and spiritually unwholesome factors]

Illustrations

Illustration

gaṇasmā vūpakaṭṭho

withdrawn from human fellowship

'At present I am living crowded by bhikkhus and bhikkhunīs, by male and female lay followers, by kings and royal ministers, by non-Buddhist ascetics and their disciples.

ahaṃ kho etarahi ākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rañṇā rājamahāmattehi titthiyehi titthiyasāvakehi.

How about if I lived alone, withdrawn from human fellowship?

Yannūnāhaṃ eko gaṇasmā vūpakaṭṭho vihareyyanti.

He resorts to a secluded abode: the forest, the root of a tree, a mountain, a grotto, a hillside cave, a charnel ground, a quiet grove, the open air, a heap of straw.

So vivittaṃ senāsanaṃ bhajati araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuṇjaṃ.

— A.4.436

Illustration

cittena... vavakaṭṭhena

psychologically withdrawn [from sensuous pleasures and spiritually unwholesome factors]

On the slightest pretext this wretched woman spouts praise of that shaveling ascetic!

evamevaṃ panāyaṃ vasali yasmiṃ vā tasmīṃ vā tassa muṇḍakassa samaṇassa vaṇṇaṃ bhāsati.

— S.1.160

On insulting one's own posterior

Brahmans used it to insult their own bodies:

Now at that time a certain bhikkhu who had been born a brahman, having defaecated, did not want to rinse himself, thinking: 'Who would touch this wretched, stinking thing?' A worm remained in his anus.

Tena kho pana samayena aññataro bhikkhu brāhmaṇa jātiko vaccaṃ katvā na icchatī ācametuṃ ko imaṃ vasalaṃ duggandhaṃ āmasissatīti. Tassa vaccamagge kimi saṇṭhāsī.

— Vin.2.221

No castes, no outcastes

Caste is 'one of the hereditary social classes in Hinduism that restrict the occupation of their members and the association with the members of other castes' (Webster's).

The four classes of the Buddha's time were therefore not technically castes because intermarriage was still possible (D.1.97). Marriage to even low-class women was common amongst brahmans (A.3.229). Queen Mallika was King Pasenadi's wife, though her father was a garland-maker.

So *vasala* cannot mean 'outcaste'.

Vicakkhaṇa

Renderings

- *vicakkhaṇa*: prudent
- *vicakkhaṇa*: wise

Illustrations

Illustration

vicakkhaṇā

wise

By this means, those who were intelligent and wise said that this person would have much happiness.

*Tenāhu naṃ atinipuṇā vicakkhaṇā
Ayaṃ naro sukhabahulo bhavissati.*

— D.3.167

Illustration

vicakkhaṇo

prudent

One who is prudent would not stay in an abode that was uncondusive to his spiritual well-being.

Na tvevānatthasaṃhitaṃ vase vāsaṃ vicakkhaṇo ti.

— Th.v.105

Illustration

vicakkhaṇo

prudent

When interrogated by the assembly he neither broods nor is embarrassed. His timely, prudent words, fitting as an explanation, delight the learned assembly.

*Tatheva pañhaṃ parisāsu pucchito na ceva pajjhāyati na maṅku hoti
So kālāgataṃ vyākaraṇārahaṃ vaco rañjeti viññūparisaṃ vicakkhaṇo.*

— Vin.1.359

vicakkhaṇo

prudent

If by lamenting and vexing himself, one who is undiscerning of reality elicited some advantage, then one who is prudent would do likewise.

*Paridevayamāno ce kiñcidatthaṃ udabbahe
Sammūlho hiṃsamattānaṃ kayirā ce naṃ vicakkhaṇo.*

— Sn.v.583

Vicikicchā

Renderings

- *vicikicchā*: doubt [about the significance of the teaching]
- *vicikicchati*: to be doubtful [about the perfection of the Perfect One's transcendent insight]
- *vicikicchati*: to be doubtful [about the perfection of the Blessed One's body]
- *satthari vicikicchati*: to be doubtful about the [perfection of the] Teacher's [transcendent insight]
- *dhamme vicikicchati*: to be doubtful about the [significance of the] teaching
- *saṅghe vicikicchati*: to be doubtful about the [praiseworthiness of the] community of disciples' [application to the practice]
- *sikkhāya vicikicchati*: to be doubtful about the [significance of the] training
- *vicikicchākathaṅkathāsallaṃ*: the arrow of doubt and uncertainty
- *vicikicchākathaṅkathāsallaṃ*: the arrow of doubt and uncertainty

Introduction

The four words for doubt

There are four words for doubt:

1. *vicikicchā*: doubt
2. *kaṅkhā*: unsureness
3. *kathaṅkathā*: uncertainty

4. *vimati*: uncertainty

Classical objects of doubt

The classical objects of doubt are the Buddha, Dhamma, Saṅgha, and the training. Our renderings for these are as follows, with explanations to follow:

- Buddha: doubt about the [perfection of the] Perfect One's [transcendent insight]
- Dhamma: doubt about the [significance of the] teaching
- Saṅgha: doubt about the [praiseworthiness of the] community of disciples'
- The training: doubt about the [significance of the] training

Doubt about the [perfection of the] Buddha's [transcendent insight]

A noble disciple who has unshakeable faith in the Buddha (*ariyasāvako buddhe aveccappasādena samannāgato hoti*) has come to the conclusion that:

He is indeed the Blessed One, the Arahant, the Perfectly Enlightened One, perfect in insightfulness into reality and in conduct, the Sublime One, one who knows the world [of phenomena] [according to reality], the unexcelled trainer of men to be tamed, the teacher of devas and men, the Enlightened One, the Blessed One.

iti pi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā ti.

— S.5.390

According to this, the noble disciple's faith is not in the person of the Buddha, but in the perfection of his transcendent insight. This is in accordance with the definition of *saddhindriyaṃ* which is linked to *tathāgatassa bodhiṃ*:

And what is the faculty of faith? In this regard, the noble disciple has faith. He has faith in the [perfection of the] Perfect One's transcendent insight: 'He is indeed the Blessed One, the Arahant, the Perfectly Enlightened One, perfect in insightfulness into reality and in conduct, the Sublime One, one who knows the world [of phenomena] [according to reality], the unexcelled trainer of men to be tamed, the teacher of devas and men, the Enlightened One, the Blessed One.'

Katamañca bhikkhave saddhindriyaṃ idha bhikkhave ariyasāvako saddho hoti saddahati tathāgatassa bodhiṃ iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā ti. Idaṃ vuccati bhikkhave saddhindriyaṃ.

— S.5.196

Therefore doubt about the Buddha would mean 'doubt about the [perfection of the] Buddha's [transcendent insight].'

Doubt about the [significance of the] teaching

A noble disciple who has unshakeable faith in the teaching (*ariyasāvako dhamme aveccappasādena samannāgato hoti*) has come to the conclusion that:

The teaching is well explained by the Blessed One, fathomable in this lifetime, realisable in the here and now, intriguing, personally applicable, to be realised by the wise for themselves.

svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī ti

— S.5.390

In the light of these qualities, the teaching's excellence and effectiveness, doubt about the Dhamma means 'doubt about the [significance of the] teaching.'

Doubt about the [praiseworthiness of the] community of disciples' [application to the practice]

A noble disciple who has unshakeable faith in the community of disciples (*ariyasāvako saṅghe aveccappasādena samannāgato hoti*) has come to the conclusion that:

The community of the Blessed One's disciples is applied to an excellent practice, is applied to the correct practice, is applied to the noble practice, is applied to a proper practice; that is, the four pairs of persons, the eight types of individuals. This community of the Blessed One's disciples is worthy of offerings, hospitality, gifts, and honouring with joined palms. They are the unsurpassed field of merit for the world.

supaṭipanno bhagavato sāvakaśaṅgho ujupaṭipanno bhagato sāvakaśaṅgho ñāyapaṭipanno bhagavato sāvakaśaṅgho sāmīcipaṭipanno bhagavato sāvakaśaṅgho yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhaṅgavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassāti.

— S.5.390

'Unshakeable faith in the community of disciples' is therefore not primarily faith in the members of the community, but in the praiseworthiness of their application to the practice. Therefore doubt about the Saṅgha would mean 'doubt about the [praiseworthiness of the] community of disciples' [application to the practice].'

Doubt about the [significance of the] training

The fourth area of doubt concerns 'the training' (*sikkhāya kaṅkhati vicikicchati* (A.3.249). But what is doubtful about the training? The scriptures say:

This religious life is lived for the sake of a benefit from the training... to inspire faith in those without faith, and to increase the faith of those with faith... for the complete destruction of suffering.

Sikkhānisaṃsamiḍaṃ bhikkhave brahmacariyaṃ vussati... appasannānaṃ pasādāya pasannānaṃ bhiyyobhāvāya... sabbaso sammā dukkhakkhayāya.

— A.2.243

Therefore, in relation to the training, doubt would mean 'doubt about the [significance of the] training.'

Doubt about the [significance of the] Path and the practice

With the Path (*magga*) and practice (*paṭipadā*), we also render them in terms of 'significance':

The Perfect One, Ānanda, has the actual knowledge that there is not one bhikkhu in this assembly of bhikkhus who is unsure or uncertain about the [perfection of the] Buddha's [transcendent insight], or about the [significance of the] teaching, or about the [praiseworthiness of the] community of disciples' [application to the practice], or about the [significance of the] Path and the practice.

ñāṇameva hettha ānanda tathāgatassa natthi imasmiṃ bhikkhu saṅghe ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā.

— D.2.155

Unspecified doubt in the scriptures

Often the scriptures do not specify the object of doubt, whether it means doubt about the Buddha, or the teachings, or the community of disciples, or the training. However, most contexts suggest that unspecified doubt refers to the teachings, and there is definite evidence for this, too, as follows:

1. The second of the five ties to individual existence in the low plane of existence (*pañcorambhāgiyāni saṃyojanāni*) is usually called unspecified *vicikicchā* (D.3.234). But in the *Mahāmālunkya Sutta*, this unspecified doubt is plainly linked to the teachings:

A young infant does not have the notion 'teachings' (*dhammā ti pi na hoti*), so how could doubt about the [significance of the] teachings arise in him? Yet the proclivity to it lurks within him

dhammā ti pi na hoti. Kuto panassa uppajjissati dhammesu vicikicchā anusetitvevassa vicikicchānusayo.

— M.1.433

2. The fifth of the five hindrances is usually called unspecified *vicikicchā*, but when the bhikkhu in the

Upajjhāya Sutta experienced doubt, he linked it to the teachings, *dhammesu vicikicchā*:

Bhante, my body now seems as if drugged. I have lost my bearings. The teachings do not occur to my mind. Lethargy and torpor plague my mind. I live the celibate life disgruntled. I am doubtful about the [significance of the] teaching (*dhammesu vicikicchā*)

etarahi me bhante madhurakajāto ceva kāyo. Disā ca me na pakkhāyanti. Dhammā ca maṃ nappaṭibhanti. Thīnamiddhañca me cittaṃ pariyādāya tiṭṭhati. Anabhirato ca brahmacariyaṃ carāmi. Atthi ca me dhammesu vicikicchā ti.

— A.3.69

3. In several suttas doubt is openly linked to *saddhamma*:

The ignorant Everyman... is unsure, doubtful, undecided about the [significance of the] true teaching (*saddhamme*).

assutavā puthujjano... kaṅkhī hoti vicikicchī aniṭṭhaṅgato saddhamme.

— S.3.99

Some person here is unsure, doubtful, undecided about the [significance of the] true teaching (*saddhamme*).

Puna ca paraṃ brāhmaṇa idhekacco kaṅkhī hoti vicikicchī aniṭṭhaṅgato saddhamme.

— A.2.174

4. Because all aspects of faith stem from faith in the teachings (see following quotes), doubt in the teachings necessarily implies doubt in all objects of faith. Therefore doubt in the teachings is effectively the all-embracing term, and can be used as such when the object of doubt is unspecified. That faith in the teachings is the basis of other aspects of faith is shown in these quotes:

On hearing the teaching he acquires faith in the [perfection of the] Perfect One's [transcendent insight]

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

— M.1.179

As the Blessed One explained the teaching to me with its increasingly higher and more sublime levels, concerning what is inwardly dark and bright with their correlative combinations, thus through transcendent insight into a certain one of those teachings, I came to a conclusion about the teachings. I gained faith in the Teacher thus: "The Blessed One is perfectly enlightened. The teaching is well explained by the Blessed One. The community of disciples is applied to an excellent practice."

Yathā yathā me āvuso bhagavā dhammaṃ deseti uttaruttariṃ paṇītapañītaṃ kaṇhasukkasappaṭibhāgaṃ tathā tathāhaṃ tasmīṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhamagamaṃ satthari pasīdiṃ sammā sambuddho bhagavā svākkhāto bhagavatā dhammo supaṭipanno saṅgho ti.

— M.1.320

Faith [in the perfection of the Perfect One's transcendent insight] has a nourishing condition, I declare, not no nourishing condition. And what is the condition that nourishes it? Listening to the true teaching, one should reply.

Saddhampahaṃ bhikkhave sāhāraṃ vadāmi saddhammasavanantissa vacanīyaṃ.

— A.5.115

Two areas of doubt [about the significance of the teaching]: internal things and external things

The hindrance of doubt is twofold:

1. Doubt [about the significance of the teaching] in relation to internal things is a spiritual hindrance.

Yadapi bhikkhave ajjhataṃ dhammesu vicikicchā tadapi nīvaraṇaṃ

2. Doubt [about the significance of the teaching] in relation to external things is also a spiritual hindrance.

Yadapi bahiddhā dhammesu vicikicchā tadapi nīvaraṇaṃ

Thus what is concisely called the hindrance of doubt [about the significance of the teaching] becomes twofold by this method of exposition.

Vicikicchā nīvaraṇanti itihidaṃ uddesaṃ gacchati tadamināpetam pariyāyena dvayaṃ hoti.

— S.5.110

Vicikicchā saṃyojana and nīvaraṇa: what is the difference?

Vicikicchā saṃyojana is abandoned at stream-entry. *Vicikicchā nīvaraṇa* is abandoned at arahantship. We call both terms 'doubt [about the significance of the teaching].' What is the difference?

1. *Vicikicchā saṃyojana* is a powerful form of doubt that is a tie to individual existence in the low plane of existence:

The ignorant Everyman abides with a mind absorbed in and overcome by doubt [about the significance of the teaching]. He does not discern according to reality the deliverance from the arisen doubt [about the significance of the teaching]. When that doubt [about the significance of the teaching] is powerful and unsubdued in him, it is a tie to individual existence in the low plane of existence.

vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena. Uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa sā vicikicchā thāmagatā appaṭivinitā orambhāgiyaṃ saṃyojanaṃ.

— M.1.434

2. *Vicikicchā nīvaraṇa* is a less powerful form of doubt that lingers till arahantship. Whereas arahants have abandoned the five hindrances so that they are chopped down at the root, completely and irreversibly destroyed, never to arise again in future (*pahīnā ucchinnamūlā tālavatthukatā anabhāvakatā āyatiṃ anuppādadhammā* S.5.327), disciples in training are still in the process of abandoning them (*nīvaraṇe pahāya viharanti*, S.5.327).

Purification of doubt and perfection of faith

The purification of doubt corresponds to an increasing faith which reaches perfection at arahantship. At levels below arahantship, the faculties, including the faculty of faith, are weaker, implying that doubt is stronger:

One who has completed and fulfilled the five spiritual faculties is an arahant. If they are weaker than that, one is a non-returner; if still weaker, a once-returner; if still weaker, a stream-enterer.

Imesaṃ kho bhikkhave pañcannaṃ indriyānaṃ samattā paripūrattā arahaṃ hoti. Tato mudutarehi anāgāmī hoti. Tato mudutarehi sakadāgāmī hoti. Tato mudutarehi sotāpanno hoti.

— S.5.200

Although *aveccappasāda* is associated with stream-entry, and with the phrase 'The Blessed One is perfectly enlightened,' the *Cūḷahatthipadopama Sutta* says one cannot in fact conclude that the Blessed One is perfectly enlightened until arahantship:

And it is not until this point that a noble disciple can come to the conclusion: 'The Blessed One is perfectly enlightened; the teaching is well explained by the Blessed One; the community of the Blessed One's disciples is applied to an excellent practice.'

Ettāvatā kho brāhmaṇa ariyasāvako niṭṭhaṃ gato hoti sammāsambuddho bhagavā svākkhāto bhagavatā dhammo supaṭipanno bhagavato sāvakasaṅgho ti.

— M.1.184

Doubt: what are the consequences?

The scriptures say that if one is unsure, doubtful, undecided about, and has no faith in

- the [perfection of the] Teacher's [transcendent insight]
- the [significance of the] teaching
- the [praiseworthiness of the] community of disciples' [application to the practice]
- the [significance of the] training

then one's mind does not incline to vigour, application, perseverance, and inward striving.

idhāvuso bhikkhu satthari... dhamme... saṅghe... sikkhāya... kaṅkhati vicikicchati nādhimuccati na sampasīdati... tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccayā padhānāya.

— D.3.237

In contrast, Venerable Sāriputta said a noble disciple who has faith [in the perfection of the Perfect One's transcendent insight] will dwell energetically applied to the abandoning of spiritually unwholesome factors and the undertaking of spiritually wholesome factors; that he will be steadfast, unwavering in application [to the practice], not shirking the responsibility of [undertaking] spiritually wholesome factors.

Saddhassa hi bhante ariyasāvakassa etaṃ pāṭikaṅkhaṃ: yaṃ āradhaviṛiyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ dāḷhaparakkamo anikkhattadhuro kusalesu dhammesu.

— S.5.410

Sometimes a noble disciple might abide negligently applied [to the practice] (*ariyasāvako pamādavihārī hoti*). Although he has unshakeable faith in the Buddha and the teaching, he is content with that faith, and does not make further effort for physical seclusion by day nor for solitary retreat at night.

aveccappasādena santuṭṭho na uttariṃ vāyamati divā pavivekāya rattiṃ paṭisallānāya.

— S.5.398

According to Venerable Sāriputta's statement, this negligence is due to a relative lack of faith, or in other words, the fifth hindrance, doubt [about the significance of the teaching]. Thus, even amongst stream-enterers, some have stronger faith than others, which can be seen in their levels of diligence.

Cause of doubt about the significance of the teaching: craving

Doubt about the significance of the teaching comes from craving (*taṇhā*):

The ignorant Everyman... is unsure, doubtful, undecided about the [significance of the] true teaching.

assutavā puthujjano... kaṅkhī hoti vicikicchī aniṭṭhaṅgato saddhamme

(...) That unsureness, doubt, and undecidedness about the [significance of the] true teaching is an originated phenomenon.

yā kho pana sā bhikkhave kaṅkhitā vicikicchitā aniṭṭhaṅgatatā saddhamme saṅkhāro so.

(...) What is the basis, origin, object of genesis and production of that originated phenomenon?

So pana saṅkhāro kinnidāno kiṃsamudayo kiṇṇātiko kimpabhavoti

(...) When the ignorant Everyman is affected by sense impression born of sensation and uninsightfulness into reality, craving arises.

avijjāsamphassajena bhikkhave vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā

(...) That originated phenomenon is born from that

tatojo so saṅkhāro.

— S.3.99

Cause of doubt about the significance of the teaching: improper contemplation

I do not see any one thing on account of which unarisen doubt [about the significance of the teaching] arises, and arisen doubt [about the significance of the teaching] increases and expands, as improper contemplation.

Nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi yena anuppannā vā vicikicchā uppajjati uppannā vā vicikicchā bhiyyobhāvāya vepullāya saṃvattati yathayidaṃ bhikkhave ayoniso manasikāro

For one of improper contemplation, unarisen doubt [about the significance of the teaching] arises, and arisen doubt [about the significance of the teaching] increases and expands.

Ayoniso bhikkhave manasikaroto anuppannā ceva vicikicchā uppajjati uppannā ca vicikicchā bhiyyobhāvāya vepullāya saṃvattatī ti.

— A.1.4

I do not see any one thing on account of which unarisen doubt [about the significance of the teaching] does not arise, and arisen doubt [about the significance of the teaching] is abandoned, as proper contemplation.

Nāhaṃ bhikkhave aññaṃ ekadhammampi samanupassāmi yena anuppannā vā vicikicchā nupajjati uppannā vā vicikicchā pahīyati yathayidaṃ bhikkhave yoniso manasikāro

For one of proper contemplation unarisen doubt [about the significance of the teaching], and arisen doubt [about the significance of the teaching] is abandoned.

Yoniso bhikkhave manasikaroto anuppannā ceva vicikicchā nupajjati uppannā ca vicikicchā pahīyatī ti.

— A.1.4-5

Overcoming doubt about the significance of the teaching by meditation

Any unsureness [about the significance of the teaching] in relation to what is experienced by oneself or by others, either here or in the world beyond, is completely abandoned by those who meditate, by those who are vigorously applied [to the practice], by those who live the religious life

*Yā kāci kaṅkhā idha vā huraṃ vā sakavediyā vā paravediyā vā
Jhāyino tā pajahanti sabbā ātāpino brahmacariyaṃ carantā ti.*

— Ud.60

Overcoming doubt about the significance of the teaching by overcoming self-centredness

The *Nissāraṇiya Sutta* (A.3.291-2) says doubt [about the significance of the teaching] persists as long as the notion "I am" has not vanished, which happens at arahantship (S.3.131). So, although the scriptures say that to enter first jhāna the five hindrances must first be suppressed (M.3.136; D.1.204), this can be

only relatively true. According to the *Nissāraṇīya Sutta*, the hindrance of doubt is not properly suppressed before arahantship. Of course, this relative impurity of jhāna is maybe true for all five hindrances.

If the notion "I am" has vanished, and one does not regard anything as "[in reality] what I am," it is impossible, out of the question, that the arrow of doubt and uncertainty [about the significance of the teaching] would plague your mind.

aṭṭhānametaṃ āvuso anavakāso yaṃ asmī ti vigate ayamahamasmī ti asamanupassato atha ca paṇassa vicikicchākathāṅkathāsallaṃ cittaṃ pariyādāya ṭhassatī ti.

— D.3.250

However, according to the *Cūḷasaccaka Sutta*, doubt about the significance of the teaching can be suppressed before arahantship by contemplating the voidness of personal qualities [in the five aggregates], as follows:

— On what grounds is a disciple of Master Gotama one who practises his training system, who responds to his advice, who has overcome doubt [about the significance of the teaching] (*tiṇṇavicikiccho*), one who is free of uncertainty [about the significance of the teaching] (*vigatakathaṅkatho*), who has gained confidence [in the teaching], and abides no longer dependent on others regarding the [understanding of the] Teacher's training system?

Kittāvatā nu kho bhoto gotamassa sāvako sāsanaṅkaro hoti ovādapatikaro tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane viharatī ti

— A disciple of mine sees each of the five aggregates according to reality with perfect penetrative discernment: This is "not [in reality] mine," this is "not [in reality] what I am," this is "not my [absolute] Selfhood"

Idha aggivessana mama sāvako yaṃ kiñci rūpaṃ... viññāṇaṃ atītānāgata paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ viññāṇaṃ n'etaṃ mama n'eso'hamasmi na me so attā ti evameva yathābhūtaṃ sammappaññāya passati

— On what grounds is a bhikkhu an arahant with perceptually obscuring states destroyed, one who has fulfilled [the religious life], done what had to be done, laid down the burden, achieved his objective, destroyed the ties to individual existence, and is liberated [from perceptually obscuring states] through the complete knowledge [of things according to reality]?

Kittāvatā pana bho gotama bhikkhu arahantaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anupattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto ti?

— In this regard, having seen any kind of bodily form... advertence according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood," a bhikkhu is liberated [from perceptually obscuring states] through being without grasping.

Idha aggivessana bhikkhu yaṃ kiñci rūpaṃ atītānāgata paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre sannike vā sabbaṃ rūpaṃ n'etaṃ mama n'eso'hamasmi na me so attā ti evameva yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti.

Yā kāci vedanā... saññā... saṅkhārā... viññāṇaṃ... (M.1.235).

Overcoming doubt about the significance of the teaching: seeing with penetrative discernment

— Bhikkhus, is doubt [about the significance of the teaching] abandoned in one who perceives according to reality with perfect penetrative discernment: 'This is brought about'?

Bhūtamidan ti bhikkhave yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī ti

— Yes, bhante.

—Bhikkhus, is doubt [about the significance of the teaching] abandoned in one who perceives according to reality with perfect penetrative discernment: 'It is arisen with that as its nourishing condition'?

Tadāhārasambhavan ti bhikkhave yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī ti

— Yes, bhante.

—Bhikkhus, is doubt [about the significance of the teaching] abandoned in one who perceives according to reality with perfect penetrative discernment: 'With the ending of that nourishing condition, what is brought about is destined to cease'?

Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhamman ti bhikkhave yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī ti

— Yes, bhante (M.1.260).

Doubt about the significance of the teaching, the unexplained issues, and dogmatism

— Bhante, what is the cause and reason that doubt [about the significance of the teaching] does not arise in the learned noble disciple on account of the unexplained issues?

Ko nu kho bhante hetu ko paccayo yena sutavato ariyasāvakassa vicikicchā nūppajjati avyākatavattūsu

— To the learned noble disciple, through the ending of dogmatism, doubt [about the significance of the teaching] does not arise on account of the unexplained issues

diṭṭhinirodhā kho bhikkhu sutavato ariyasāvakassa vicikicchā nūppajjati avyākatavattūsu.

Asserting that the Perfect One exists after death: this is acquiescence in dogmatism.

Hoti tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam

Asserting that the Perfect One does not exist after death: this is acquiescence in dogmatism,

na hoti tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam

Asserting that the Perfect One both exists and does not exist after death: this is acquiescence in dogmatism,

hoti ca na hoti ca tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam

Asserting that the Perfect One neither exists nor does not exist after death: this is acquiescence in dogmatism.

neva hoti na na hoti tathāgato parammaraṇā ti kho bhikkhu diṭṭhigatametam

The ignorant Everyman (*assutavā puthujjano*) does not discern

dogmatism

diṭṭhiṃ nappajānāti

the origin of dogmatism

diṭṭhisamudayaṃ nappajānāti

the ending of dogmatism

diṭṭhinirodhaṃ nappajānāti

the practice leading to the ending of dogmatism

diṭṭhinirodhagāminiṃ paṭipadaṃ nappajānāti

For him dogmatism grows

tassa sā diṭṭhi pavaḍḍhati

He is not freed from birth, old age, and death, from grief, lamentation, physical pain, psychological pain, and vexation. He is not freed, I declare, from suffering.

So na parimuccati jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccati dukkhasmāti vadāmi.

The learned noble disciple discerns

sutavā ca kho bhikkhu ariyasāvako

dogmatism

diṭṭhiṃ pajānāti

the origin of dogmatism

diṭṭhisamudayaṃ pajānāti

the ending of dogmatism

diṭṭhinirodhaṃ pajānāti

the practice leading to the ending of dogmatism

diṭṭhinirodhagāminiṃ paṭipadaṃ pajānāti

For him, dogmatism ceases

tassa sā diṭṭhi nirujjhati

He is freed from birth, old age, and death, from grief, lamentation, physical pain, psychological pain, and vexation. He is freed, I declare, from suffering.

So parimuccati jātiyā jarāmarāṇe sokehi paridevehi dukkhehi domanassehi upāyāyehe parimuccati dukkhasmāti vadāmi.

— A.4.69-70

Doubt regarding the periods of the past, future, and present

The scriptures speak of 'doubt about the periods of the past, future, and present,' which makes better sense if taken as 'doubt about the [nature of reality in the] periods of the past, future, and present,' thus:

Three states of unsureness: one is unsure, doubtful, undecided, unsettled, about the [nature of reality in the] periods of the past, the future, and the present

Tisso kaṅkhā. Atītaṃ vā addhānaṃ... anāgataṃ vā addhānaṃ... etarahi vā paccuppannaṃ addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati.

— D.3.217

This interpretation is illustrated in the following conversation:

If, headman, I were to teach you about the origination and vanishing of suffering with reference to the past, saying, 'So it was in the past,' unsureness about the [nature of reality in the] past might arise in you.

Ahañce te gāmaṇi atītaṃ addhānaṃ ārabba dukkhassa samudayaṇca atthaṅgamaṇca deseyyaṃ: evaṃ ahosi atītamaddhānaṃ ti tatra te siyā kaṅkhā siyā vimati.

(...) And if I were to teach you about the origination and vanishing of suffering with reference to the future, saying, 'So it will be in the future,' unsureness about the [nature of reality in the] future might arise in you.

Ahañce te gāmaṇi anāgatamaddhānaṃ ārabba dukkhassa samudayaṇca atthaṅgamaṇca deseyyaṃ. Evaṃ bhavissati anāgatamaddhānaṃ ti tatrāpi te siyā kaṅkhā siyā vimati.

(...) Instead, headman, while I am sitting right here, and you are sitting right there, I will teach you about the origination and vanishing of suffering. Listen, pay careful attention, and I will speak.

Api cāhaṃ gāmaṇi idheva nisinno ettha ca te nisinnassa dukkhassa samudayaṇca atthaṅgamaṇca desissāmi. Taṃ suṇāhi sādhu kaṃ manasikarohi bhāsissāmi ti

Having shown the headman that suffering in the present stems from fondness and attachment in the present, the Buddha then extends the discussion to the past and future:

Through this profound truth that is seen, understood, realised in the here and now, penetrated, you can deduce about the past and the future thus:

Iminā tvaṃ gāmaṇi dhammena diṭṭhena viditena akālikena pattaṇa pariyogāḷhena atītānāgate nayaṃ nehi

(...) Whatever suffering arose in the past, all of it stemmed from fondness, with fondness as its basis; for fondness is the origin of suffering.

yaṃ kho kiñci atītamaddhānaṃ dukkhaṃ uppajjamānaṃ uppajjati sabbantaṃ chandamūlakaṃ chandanidānaṃ chando hi mūlaṃ dukkhassa

(...) Whatever suffering will arise in the future, all of it will stem from fondness, with fondness as its basis; for fondness is the origin of suffering.

yaṃ hi kiñci anāgatamaddhānaṃ dukkhaṃ uppajjamānaṃ uppajjissati sabbantaṃ chandamūlakaṃ chandanidānaṃ chando hi mūlaṃ dukkhassā ti.

— S.4.327

Doubt [about the perfection of the Blessed One's body]

Brahmans who searched the Buddha's body for the thirty-two marks of a Great Man, which, for them, were signs of perfect enlightenment, of a Great Man, were always 'doubtful' about the two marks which were not immediately obvious. To make any sense, this unspecified doubt is best understood as 'doubt [about the perfection of the Blessed One's body],' as these three examples show:

All thirty two of the marks that you have heard are the marks of a Great Man are to be found on my body. So, brahman, do not be unsure [about the perfection of the Blessed One's body].

*Ye te dvattiṃsāti sutā mahāpurisalakkhaṇā
Sabbe te mama kāyasmiṃ. Mā te kaṅkhāhu brāhmaṇa.*

— M.2.143

Then Ambaṭṭha, the young brahman, while pacing back and forth with the Blessed One, looked for the thirty-two marks of a Great Man on the Blessed One's body, and could see all but two of them.

Atha kho ambaṭṭho māṇavo bhagavantaṃ caṅkamantaṃ anucaṅkamamāno kāye dvattiṃsamahāpurisalakkhaṇāni samannesi. Addasa kho ambaṭṭho māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve

(...) He was unsure, doubtful, undecided, unsettled [about the perfection of the Blessed One's body] in respect of two of these marks: the sheathed genitals and the large tongue.

Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati kosohite ca vatthaguyhe pahūtajivhatāya ca

(...) And so, being aware of this, the Blessed One arranged by psychic power that Ambaṭṭha could see his sheathed genitals, and then, sticking out his tongue, he licked both ears and both nostrils backwards and forwards, and covered the whole width of his forehead with his tongue.

Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkāsi yathā addasa ambaṭṭho māṇavo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubho pi kaṇṇasotāni anumasi parimasi. Ubho pi nāsikāsotāni anumasi parimasi. Kevālampi naḷāṭamaṇḍalaṃ jivhāya chādesi.

(...) Then Ambaṭṭha thought: 'The ascetic Gotama is possessed of all thirty-two marks of a Great Man, with all present and none missing.

Atha kho ambaṭṭhassa māṇavassa etadahosi samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi no aparipuṇṇehi ti.

— D.1.105-6

Ajita's quest: doubt [about the perfection of the Perfect One's transcendent insight]

The brahman Ajita was sent by his teacher to examine the Buddha as to whether he was perfectly enlightened or not, and to put him through a series of tests:

- 'If he is the Enlightened One, one of unobstructed vision, he will answer in speech the questions you ask in your mind.' (Sn.v.1005).

In this quest, Ajita used the word *kaṅkhā* and *kaṅkhati* which should be parenthesised as follows:

Give a detailed account of Bāvari's marks, best of men, the destroyer of unsureness. Let there be no unsureness in us [about the perfection of the Perfect One's transcendent insight].

*Lakkhaṇānaṃ pavicayaṃ, bāvarissa naruttama;
Kaṅkhacchida pakāsehi, mā no kaṅkhāyitaṃ ahu.*

— Sn.v.1021

Sakka's Questions: doubt about the way of spiritual fulfilment, and of unfulfilment

The Buddha removed the arrow of doubt and uncertainty long lurking in Sakka, Lord of the Devas, through answering his four main questions plus six subsidiary questions (D.2.283). But doubt and uncertainty about what? The answer is found at the end of the conversation in the *Sakkapañha Sutta*, when Sakka explained the history of his inquiry:

Thinking that ascetics living secludedly were enlightened, and that I should go and follow them, I had asked them, 'What is the way of spiritual fulfilment? What is the way of spiritual unfulfilment?' But when asked, they were unable to explain the relevant path and practices.

*Yassu maññāmi samaṇe pavivittavihārino;
Sambuddhā iti maññāno gacchāmi te upāsituṃ.
Kathaṃ ārāḍhanā hoti kathaṃ hoti virāḍhanā;
Iti puṭṭhā na sampāyanti magge paṭipadāsu ca.*

— D.2.287

This shows that the doubt and uncertainty long lurking in Sakka concerned the way of spiritual fulfilment (*ārāḍhanā*), and of unfulfilment (*virāḍhanā*). This qualification can therefore be parenthesised in translation. For example, after the Buddha answered each question, Sakka exclaimed:

'So it is, Blessed One, so it is, Sublime One. Having heard the Blessed One's answer to my question, unsureness [about the way of spiritual fulfilment, and of unfulfilment] is overcome in me; uncertainty [about the way of spiritual fulfilment, and of unfulfilment] has disappeared!'

*Evametaṃ bhagavā evametaṃ sugata tiṇṇā me'ttha kaṅkhā vigatā kathaṅkathā bhagavato
pañhaveyyākaraṇaṃ sutvā ti.*

Likewise, Sakka's exclamation at the end of the conversation can be rendered:

Long I wandered, objective unfulfilled, doubtful and uncertain [about the way of spiritual fulfilment, and of unfulfilment], in quest of the Perfect One.

Apariyositasāṅkappo vicikicchō kathaṅkathī.

Vicariṇ dīghamaddhānaṃ anvesanto tathāgataṃ.

— D.2.287

Sakka's four main questions are all consistent with an inquiry about the way of spiritual fulfilment, and of unfulfilment. They are as follows:

1. Because of what bond is it, that devas, humans, asuras, magical serpents, heavenly musicians and whatever other kinds there may be, although they wish to abide free of unfriendliness, violence, enmity, hostility, and uncordiality, why do they in fact abide with all these things?

kiṃsaṃyojanā nu kho mārisa devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā te averā adaṇḍā asapattā avyāpajjhā viharemu averino ti iti ce nesaṃ hoti. Atha ca pana saverā sadaṇḍā sasapattā savyāpajjā viharanti saverino ti

2. How does he conduct himself, the bhikkhu who practises within the constraints of the rules of discipline?

kathaṃ paṭipanno pana mārisa bhikkhu pātimokkhasaṃvarāya paṭipanno hoti ti

3. How does he conduct himself, the bhikkhu who applies himself to the restraint of the sense faculties [from attraction and repulsion, through mindfulness]?

kathaṃ paṭipanno pana mārisa bhikkhu indriyasaṃvarāya paṭipanno hoti ti

4. Do all ascetics and Brahmanists have the same doctrine, the same standard of discipline, the same aspiration, and pursue the same goal?

sabbeva nu kho mārisa samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosaṇā ti
(D.2.276-83).

Māra's seventh army: doubt [about the significance of abandoning spiritually unwholesome factors and undertaking spiritually wholesome factors]

Before his enlightenment, the Buddha was tempted by Māra to abandon his struggle. It was here that the Buddha said that Māra's seventh army is doubt (*Sattamī vicikicchā te*, Sn.v.437). Usually we would call *vicikicchā* 'doubt [about the significance of the teaching]'. See IGPT sv *Vicikicchā*. But here, as yet, there is no Buddha or teaching. We therefore take the object of *vicikicchā* to be *kusalesu dhammesu* from this quote:

Abandoning doubt [about the significance of the teaching], he abides having overcome doubt [about the significance of the teaching], with no uncertainty about [the significance of abandoning spiritually unwholesome factors and undertaking] spiritually wholesome factors.

Vicikiccham pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu.

— M.3.136, D.1.204

Accordingly, Māra's seventh army is 'doubt [about the significance of abandoning spiritually unwholesome factors and undertaking spiritually wholesome factors]'. This also accords with the nature of the Buddha's search at that time:

Having gone forth [into the ascetic life] in search of what is spiritually wholesome, seeking the supreme state of sublime peace, I approached Āḷāra Kālāma.'

So evaṃ pabbajito samāno kiṃkusalagavesī anuttaram santivarapadam pariyesamāno yena āḷāro kālāmo tenupasaṅkamim.

— M.1.163

Uncertainty about [the significance of abandoning spiritually unwholesome factors and undertaking] spiritually wholesome factors

We used this quote in the section above:

Abandoning doubt [about the significance of the teaching], he abides having overcome doubt [about the significance of the teaching], with no uncertainty about [the significance of abandoning spiritually unwholesome factors and undertaking] spiritually wholesome factors. He cleanses his mind of doubt [about the significance of the teaching].

Vicikiccham pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu. Vicikicchāya cittaṃ parisodheti.

— M.3.136, D.1.204

We make two points:

1. Applying the same parentheses, i.e. '[significance of],' would only be justified if 'the teaching' concerns 'the abandoning of spiritually unwholesome factors and undertaking of spiritually wholesome factors.' Which it does, says this quote:

The refraining from everything unvirtuous; the undertaking of what is spiritually wholesome; the purification of one's mind: this is the training system of the Buddhas.

*Sabbapāpassa akaraṇaṃ kusalassa upasampadā
Sacittapariyodapaṇaṃ etaṃ buddhānaṃ sāsanaṃ.*

— Dh.v.183

2. According to our parenthesis, spiritually unwholesome factors are 'abandoned' and spiritually wholesome factors are 'undertaken'. The parentheses come from these two quotes:

The Blessed One praises the abandonment of spiritually unwholesome factors.

bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeti.

— S.3.8

The Blessed One praises the undertaking of spiritually wholesome factors.

bhagavā kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇetī ti.

— S.3.9

Illustrations

Illustration

vicikicchā

doubt [about the significance of the teaching]

The man ignorant of the path would ask the knowledgeable man a question about the path, and the latter would say: 'Come, good man, this is the path. Go along it a little way and you will see a fork in the road. Avoid the left-hand branch and take the right-hand branch...

'The man ignorant of the path' represents the common man.

puriso amaggakusalo ti kho tissa puthujjanassetam adhivacanam

'The man knowledgeable about the path' represents the Perfect One, the Arahant, the Perfectly Enlightened One.

Puriso maggakusalo ti kho tissa tathāgatassetam adhivacanam arahato sammāsambuddhassa

'The forked road' represents doubt [about the significance of the teaching].

Dvidhāpatho ti kho tissa vicikicchāyetam adhivacanam

'The left-hand branch' represents the wrong eightfold path; that is, wrong view [of reality]... wrong inward collectedness.

Vāmomaggo ti kho tissa aṭṭhaṅgikassetam micchāmaggassa adhivacanam seyyathīdam micchādiṭṭhiyā... micchāsamādhissa.

'The right-hand branch' represents the noble eightfold path; that is, right perception [of reality]... right inward collectedness.

Dakkhiṇo maggo ti kho tissa ariyassetam aṭṭhaṅgikassa maggassa adhivacanam seyyathīdam sammādiṭṭhiyā... sammāsamādhissa.

— S.3.108-9

Illustration

vicikicchā

doubt [about the significance of the teaching]

The hindrance of doubt [about the significance of the teaching] produces spiritual blindness, unsightfulness, ignorance [of things according to reality], is destructive of penetrative discernment, vexatious, and not conducive to the Untroubled.

Vicikicchānīvaraṇam bhikkhave andhakaraṇam acakkhukaraṇam aññānakaraṇam paññānirodhiyaṇ vighātapakkhiyaṇ anibbānaṣaṇvattanikaṇ.

— S.5.97

Illustration

vicikicchā

doubt [about the significance of the teaching]

Again, brahman, when one dwells with a mind absorbed in and overcome by doubt [about the significance of the teaching], and one does not discern according to reality the escape from the arisen doubt [about the significance of the teaching], on that occasion one neither knows nor sees [according to reality] one's own good, nor the good of others, nor the good of both.

Puna ca paraṃ brāhmaṇa yasmiṃ samaye vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena. Uppannassa ca vicikicchāya nissaraṇaṃ yathābhūtaṃ na jānāti. Attatthampi tasmīṃ samaye yathābhūtaṃ na jānāti na passati. Paratthampi tasmīṃ samaye yathābhūtaṃ na jānāti na passati. Ubhayatthampi tasmīṃ samaye yathābhūtaṃ na jānāti na passati.

— S.5.123-4

Illustration

vicikicchā

doubt [about the significance of the teaching]

This quote shows that doubt [about the significance of the teaching] comes from clinging when one is assailed by entrenched perception and conception:

For whatever the reason that entrenched perception and conception assail a man

yatonidānaṃ purisaṃ papañcasaññāsāṅkhā samudācaranti

(...) if there is found nothing there to be delighted in, welcomed, or clung to

ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ

... this is the end of the proclivity to doubt [about the significance of the teaching]

esevanto vicikicchānusayānaṃ.

— M.1.109

Illustration

kañkhī vecikicchī

unsure and doubtful [about the perfection of the Perfect One's transcendent insight]

[Sabhiya:]

'Unsure and doubtful [about the perfection of the Perfect One's transcendent insight], I have come longing to ask [these] questions. Put an end to them for me. Being asked, answer my questions truthfully one by one.'

Kaṅkhī vecikicchī āgamaṃ pañhe pucchituṃ abhikaṅkhamāno

Tes'antakaro bhavāhi pañhe me puṭṭho

Anupubbaṃ anudhammaṃ vyākaroḥi me.

— Sn.v.510

COMMENT

Kaṅkhī vecikicchī: 'Unsure and doubtful [about the perfection of the Perfect One's transcendent insight].'
The object of Sabhiya's unsureness and doubt is unspecified, but there are two reasons we can say that his doubt is not 'doubt about the questions' (an expression which anyway is meaningless), but about the perfection of the Perfect One's transcendent insight.

1. The original purpose of the questions was not to discover their answers, but to find out under whom he should live the religious life.
2. It is indicated by the second sentence in this quote, beginning with 'Certainly' (*addhā*):

The unsureness I formerly had [about the perfection of the Perfect One's transcendent insight], that you have dealt with, O Seer. Certainly you are a perfectly enlightened sage. There are no hindrances in you.

Yā me kaṅkhā pure āsi taṃ me vyākāsi cakkhumā

Addhā munīsi sambuddho natthi nīvaraṇā tava.

— Sn.v.541

Illustration

kaṅkho

unsureness [about the significance of the teaching]

Having crossed to the Far Shore he is free of remissness in practising the teaching, and free of unsureness [about the significance of the teaching].

tiṇṇo ca pāraṃ akhilo akaṅkho.

— Sn.v.1059

Illustration

kaṅkhī

unsure about the [significance of the] true teaching; vicikicchī, doubtful about the [significance of the] true teaching

Again, some person here is unsure, doubtful, undecided about the [significance of the] true teaching.

Puna ca paraṃ brāhmaṇa idhekacco kaṅkhī hoti vicikicchī aniṭṭhaṅgato saddhamme.

When he incurs a severe disease or illness, he thinks: 'Alas, I am unsure, doubtful, undecided about the [significance of the] true teaching.

Tamenaññataro gāḷho rogātāṅko phusati. Tassaññatarena gāḷhena rogātāṅkena phuṭṭhassa evaṃ hoti: kaṅkhī vatamhi vicikicchī aniṭṭhaṅgato saddhammo ti.

He grieves, suffers, and laments, weeps beating his chest, and falls into bewilderment. This, too, is one subject to death who is frightened and terrified of death.

So socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Ayampi kho brāhmaṇa maraṇadhammo samāno bhāyati santāsaṃ āpajjati maraṇassa.

— A.2.174

Illustration

kaṅkhā

unsureness about the [perfection of the] Perfect One's [transcendent insight]; vimati, uncertainty about the [perfection of the] Perfect One's [transcendent insight]

In the *Sampasādaniya Sutta* Venerable Sāriputta recounts, in sixteen ways, the Buddha's unsurpassed ability to explain the teaching (*etadānuttariyaṃ yathā bhagavā dhammaṃ deseti*). Then the Buddha said:

And therefore you, Sāriputta, should frequently repeat this systematic exposition of the teaching to the bhikkhus and bhikkhunīs, and to male and female lay-followers. And, by listening to such talk, any worthless persons' unsureness or uncertainty about the [perfection of the] Perfect One's [transcendent insight] will be abandoned.

tasmātiha tvaṃ sāriputta imaṃ dhammapariyāyaṃ abhikkhaṇaṃ bhāseyyāsi bhikkhunaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Yesampi hi sāriputta moghapurisānaṃ bhavissati tathāgate kaṅkhā vā vimati vā tesamimaṃ dhammapariyāyaṃ sutvā yā tathāgate kaṅkhā vā vimati vā sā pahīyissatī ti.

— D.3.116

Illustration

kaṅkhā

unsureness; vimati, uncertainty [about what I have said]

This will be a discourse by way of questions. Those who understand, should say 'We understand.' Those who do not understand, should say 'We do not understand.' Anyone who is unsure or uncertain [about what I have said] should ask me, 'How is this, bhante? What is the meaning of this?.'

paṭipucchakathā kho bhaginiyo bhavissati. Tattha ājānantīhi ājānāmātissa vacanīyaṃ na ājānantīhi na ājānāmātissa vacanīyaṃ. Yassā vā panassa kaṅkhā vā vimati vā ahameva tattha paṭipucchitabbo: idaṃ bhante kathaṃ imassa kvattho ti.

— M.3.271

Illustration

kaṅkhā

unsureness; vimati, uncertainty

On an Observance Day, a fourteenth, there is neither unsureness nor uncertainty among the general public as to whether the moon is not full or full, for the moon is then not full.

tadahuposathe cātuddase na hoti bahuno janassa kaṅkhā vā vimati vā ūno nu kho cando puṇṇo nu kho cando ti atha kho ūno cando tveva hoti.

— M.3.276

Illustration

kaṅkhā

unsureness; vimati, uncertainty

Suppose a man were knowledgeable about the sound of a conch. While walking along the highway he might hear the sound of a conch. He would not be at all unsure or uncertain about [the source of the sound]; rather, he would conclude: 'That is indeed the sound of a conch.'

Seyyathā pi bhikkhave puriso kusalo bherisaddassa. So addhānamagga paṭipanno bherisaddaṃ suṇeyya tassa na heva kho assa kaṅkhā vā vimati vā bherisaddo nu kho na nu kho bherisaddoti. Atha kho bherisaddotveva niṭṭhaṃ gaccheyya.

— A.2.185

Illustration

kaṅkhā

unsureness; vimati, uncertainty

I am one of the Blessed One's white-robed female lay disciples who maintains perfect virtue. If anyone has any unsureness or uncertainty about [the truth of] this, the Blessed One, the Arahant, the Perfectly Enlightened One is dwelling among the Bhaggas at Sumsumaragira, in the deer park at Bhesakala Grove. They can go and ask him.

Yāvatā kho gahapati tassa bhagavato sāvikā gihī odātavaśanā silesu paripūrakāriṇiyo ahaṃ tāsāṃ aññatarā. Yassa kho pañassa kaṅkhā vā vimati vā ayaṃ so bhagavā arahāṃ sammāsambuddho bhaggesu viharati suṃsumāragire bhesakalāvane migadāye taṃ bhagavantaṃ upasaṅkamitvā pucchatu.

— A.3.296

Illustration

kaṅkhā

unsureness [about the significance of the teaching]

Spiritual purification through [the purification of] one's perception [of reality] is for the sake of spiritual purification through overcoming one's unsureness [about the significance of the teaching].

Diṭṭhivisuddhi yāvadeva kaṅkhāvitaraṇavisuddhatthā.

Spiritual purification through overcoming one's unsureness [about the significance of the teaching] is for the sake of spiritual purification through knowledge and vision of what is the Path and what is not the Path.

Kaṅkhāvitaraṇavisuddhi yāvadeva maggāmaggañāṇadassanavisuddhatthā.

— M.1.149-150

Illustration

kaṅkhā

unsureness [about the significance of the teaching]

When profound truths become manifest to the vigorous, meditative Brahman, then all his unsureness [about the significance of the teaching] disappears, for he discerns the conditioned nature of reality.

*Yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
Athassa kaṅkhā vapayanti sabbā yato pajānāti sahetudhamman ti.*

— Ud.1

Vijānata

Renderings

- *vijānata*: one who knows
- *vijānata*: one who understands [the teaching]

Introduction

Vijānata plus object

Vijānata associated with an object means 'one who knows' or 'one who understands':

He mindfully conducts himself in such a way that when knowing a mentally known object or encountering a sense impression [within himself], [attachment] is exhausted not built up.

*Yathāssa vijānato dhammaṃ sevato vāpi vedanaṃ
Khīyati no pacīyati evaṃ so caratī sato.*

— S.4.76

Often it is linked to 'the teaching,' where it means 'one who understands':

Long is the round of birth and death for the fool who does not understand the true teaching.

Dīgho bālānaṃ saṃsāro saddhammaṃ avijānataṃ.

— Dh.v.60

Vijānata minus object: parenthesising an object

Without an object, various passages show that *vijānata*'s object is 'the teaching':

He listens but does not understand [the teaching], he looks but does not see [the nature of reality].
Though the teaching is being spoken, the fool does not understand the meaning.

*Suṇāti na vijānāti āloketi na passati
Dhammasmiṃ bhañṇamānasmiṃ atthaṃ bālo na bujjhati.*

— S.1.198

When the teaching has been so well explained, how can one who understands [it] be negligent [in practising it]?

Evaṃ sudesite dhamme ko pamādo vijānataṃ.

— S.1.193

Illustrations

Illustration

vijānataṃ

one who understands [the teaching]

For one who understands [the teaching], there is no bondage [to individual existence].

natthi saṅgo vijānatan ti.

— Th.v.14

Illustration

vijānata

one who understands [the teaching]

One who understands [the teaching] is worthy of a gift from those desiring merit.

Puñṇamākaṅkhamānena deyyaṃ hoti vijānatāti.

— S.1.20

Illustration

vijānato

one who understands [the teaching]

For one who is imperturbable, for one who understands [the teaching], there is no accumulated merit or demerit.

Anejassa vijānato natthi kāci nisaṅkhiti.

— Sn.v.953

Illustration

vijānataṃ

one who understands [the teaching]

'One who is endowed with the three final knowledges, who is inwardly at peace, who has destroyed renewed states of individual existence, thus know, Vāseṭṭha, he is Brahmā. For one who understands [the teaching], he is Sakka [Lord of the Devas].'

*Tīhi vijjāhi sampanno santo khīṇapunabbhavo
Evaṃ vāseṭṭha jānāhi brahmā sakko vijānatan ti.*

— Sn.v.656

Illustration

vijānataṃ

understands [the teaching]

Perfect Ones, great Heroes, lead [others] by means of the true teaching. How could one who understands [the teaching] be jealous of those who lead [others] by the [true] teaching?

*Nayanti ve mahāvīrā saddhammena tathāgatā
Dhammena nayamānānaṃ kā usūyā vijānatan ti.*

— S.1.127

Illustration

vijānato

understands [the teaching]

The fool thinks victory is through speech, and speaks harshly. One who understands [the teaching knows that] victory is for the one who endures [his foe's anger].

*Jayaṃ ve maññati bālo vācāya pharusam bhaṇam
Jayaṃ ve cassa taṃ hoti yā titikkhā vijānato.*

— S.1.163

Illustration

vijānatā

understand [the teaching]

For one who understands [the teaching], the night is for staying awake.

Paṭijaggitumevesā ratti hoti vijānatā.

— Th.v.193

Viññāṇa

Renderings

- *viññāṇa*: advertence
- *viññāṇa*: stream of sense consciousness
- *viññāṇasota*: stream of sense consciousness
- *viññāṇa*: mind
- *viññāṇa*: mental consciousness
- *viññāṇa*: thought
- *viññāṇa*: insight
- *viññāṇa*: 'personal *viññāṇa*' (Bhikkhu Sāti)

Introduction

Viññāṇa: the mental component of sensation

As a component of *phassa*, *viññāṇa* is the mental component of sensation. It arises dependent on the association of the internal and external sense bases. For example:

Dependent on the visual sense and visible objects, advertence to the visual field arises

cakkhuñcāvuso paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ.

— M.1.111

We call it 'advertence.' We regard it as equivalent to attention, but without its false connotations. 'Advertence' is clearly conditional, whereas 'attention' seems to imply an independent entity which hovers over objects, and which is under the control of intention. Attention is represented by the term *manasikāra*. For example:

With the origination of attention comes the origination of objects of the systematic teachings.
With the ending of attention comes the vanishing of objects of the systematic teachings.

Manasikārasamudayā dhammānaṃ samudayo. Manasikāranirodhā dhammānaṃ atthaṅgamo ti.

— S.5.184

There are six varieties of advertence corresponding to the six senses. We call these: advertence to the visual field, advertence to the auditory field, advertence to the olfactory field, advertence to the gustatory field, advertence to the tactile field, and advertence to the mental field (*cakkhaviññāṇaṃ sotaviññāṇaṃ ghānaviññāṇaṃ jivhāviññāṇaṃ kāyaviññāṇaṃ manoviññāṇaṃ*, M.3.281).

Viññāṇakkhandha: advertence

The phenomenon of *viññāṇakkhandha* is also 'advertence,' and is defined as that by which one discerns objects and sense impression, for instance different flavours (Quote 1, S.3.87) or pleasure and pain (Quote 2, M.1.292-3):

Quote 1)

And why do you call it advertence? One knows therefore it is called advertence. And what does one know? One knows sour, one knows bitter, one knows pungent, one knows sweet, one knows sharp, one knows mild, one knows salty, one knows bland. 'One knows,' bhikkhus, therefore it is called advertence.

Vijānāti ti kho bhikkhave tasmā viññāṇan ti vuccati. Kiñca vijānāti: ambulampi vijānāti tittakampi vijānāti kaṭukampi vijānāti madhurakampi vijānāti khārikampi vijānāti akhārikampi vijānāti loṇikampi vijānāti aloṇikampi vijānāti. Vijānāti ti kho bhikkhave tasmā viññāṇan ti vuccati.

— S.3.87

Quote 2)

One knows, one knows. Therefore advertence is said. What does one know? One knows what is pleasant, one knows what is unpleasant, one knows what is neutral.

Vijānāti vijānāti ti kho āvuso tasmā viññāṇan ti vuccati. Kiñca vijānāti sukhan ti pi vijānāti dukkhan ti pi vijānāti adukkhamasukhan ti pi vijānāti.

— M.1.292-3

Viññāṇa: the instrument of knowledge, not a knowing phenomenon

The instrumental case in the following quote (*tena ca viññāṇena*) shows that *viññāṇa* is the instrument through which one knows sensation.

What does one know with that *viññāṇa*? One knows what is pleasant, one knows what is unpleasant, one knows what is neutral.

Tena ca viññāṇena kiṃ vijānāti: sukhan ti pi vijānāti dukkhan ti pi vijānāti adukkhamasukhan ti pi vijānāti.

— M.3.242

This suggests that *viññāṇa* is a knowing phenomenon, which is how Bodhi understands it. He says 'Usually in the suttas *viññāṇa* is presented simply as the basic awareness of an object via one of the sense bases, i.e. as bare "consciousness of" rather than as a discriminative capacity' (CDB p.1072 n.114). But this presupposes that awareness of an object produces sensation, whereas awareness of an object is surely equivalent to sensation, and it would lead to the following translation:

Dependent on the visual sense and visible objects, basic awareness of an object arises. The association of the three is sensation.

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

— M.3.281

But the suttas say that for sensation there needs to be all three elements:

That they should experience anything without sensation could not be

te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.

— D.1.43

Viññāṇakkhandha = viññāṇa of phassa: Mahāhatthipadopama Sutta

The *viññāṇa* of the fifth aggregate is the *viññāṇa* of *phassa*. This can be demonstrated in three ways:

1. The *Mahāhatthipadopama Sutta* says:

If the visual sense is operational and visible objects come into its range, and there is an operative interaction between them, then the appropriate class of *viññāṇa* is manifested... The *viññāṇa* in whatever is thus brought about comprises *viññāṇūpādānakkhandha*.'

ajjhattikañce cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti tajjo ca samannāhāro hoti evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti... yaṃ tathābhūtaṃ viññāṇaṃ taṃ viññāṇūpādānakkhandhe saṅgahaṃ gacchati.

— M.1.190

2. If the fifth aggregate was different from the *viññāṇa* of *phassa*, then the *viññāṇa* of *phassa* would have no aggregate to belong to. It is not material, so it could not belong to the first aggregate of bodily form. Nor could it belong to the three immaterial aggregates, because they depend on *phassa*:

Sensation is the indispensable and necessary condition by which the aggregates of sense impression, perception, and intentional activities are to be discerned.

phasso hetu phasso paccayo vedanakkhandhassa... saññākkhandhassa... saṅkhārakkhandhassa paññāpanāya.

— M.3.17

3. *Viññāṇakkhandha* and *phasso* have the same source, i.e. *nāmarūpaṃ*:

Denomination-and-bodily-form is the indispensable and necessary condition by which the aggregate of advertence is to be discerned.

nāmarūpaṃ hetu nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāyā ti.

— S.3.102

Sensation arises dependent on denomination-and-bodily-form.

Nāmañca rūpañca paṭicca phasso.

— Sn.v.872

Viññāṇakkhandha = viññāṇa of phassa: puzzling relationship to nāmarūpa

If the *viññāṇa* of the fifth aggregate is identical with the *viññāṇa* of *phassa*, then it must also arise from the six senses and their objects. But the quotes above say it arises from *nāmarūpa*. To explain this, we will now show that '*nāmarūpa*' can mean the six senses and their objects because of the expression 'external *nāmarūpa*' which we now discuss.

External nāmarūpa + internal nāmarūpa = senses + objects

Our explanation is based on the following quote:

There is this [wretched human] body and the external *nāmarūpa*. Thus is this dyad. Because of the dyad there is sensation.

Iti ayañceva kāyo bahiddhā ca nāmarūpaṃ. Itthetaṃ dvayaṃ. Dvayaṃ paṭicca phasso.

— S.2.24

In this quote, 'this [wretched human] body' seems to stand for 'internal *nāmarūpa*.' The quote corresponds to the more common explanation:

Dependent on the visual sense and visible objects, advertence to the visual field arises. The association of the three is sensation.

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso.

— M.3.281

'The visual sense' is the first of the six senses (*ajjhakkāni āyatanāni*, D.3.243), and 'visible objects' is the first of the six sense objects (*bāhirāni āyatanāni*, D.3.243).

By comparison of quotes, internal *nāmarūpa* corresponds to the six senses, and external *nāmarūpa* corresponds to the six sense objects. So when the scriptures say that '*nāmarūpa* is the indispensable and necessary condition by which the aggregate of advertence is to be discerned' it is likely that *nāmarūpa* corresponds to the six senses and their objects.

Viññāṇa of paṭiccasamuppāda: stream of sense consciousness

In the context of *paṭiccasamuppāda*, we call *viññāṇa* the 'stream of sense consciousness.' Bodhi calls this 'the underlying stream of consciousness which sustains personal continuity through a single life and threads together successive lives' (CDB p.769 n.154). This *viññāṇa* arises in the mother's womb and supports the development of *nāmarūpa*:

If a stream of sense consciousness did not arise in the womb, would denomination-and-bodily-form develop there? No, bhante.

viññāṇaṅca hi ānanda mātukucchismiṃ na okkamissatha api nu kho nāmarūpaṃ mātukucchismiṃ samuccissathā ti? No hevaṃ bhante.

— D.2.63

If the stream of sense consciousness of a young boy or girl were eradicated, would denomination-and-bodily-form grow, mature, and develop? No, bhante.

viññāṇaṅca hi ānanda daharasseva sato vocchijjissatha kumārakassa vā kumārikāya vā api nu kho nāmarūpaṃ vuddhiṃ virūhiṃ vepullaṃ āpajjissathā ti? No hevaṃ bhante.

— D.2.63

At death, this same *viññāṇa* finds a new place to establish itself (*viññāṇaṃ patiṭṭhitan ti*, S.1.122), and can be named after the individual it used to be, for example:

The stream of sense consciousness of the noble young man Godhika

godhikassa kulaputtassa viññāṇaṃ.

— S.1.122

In arahants, because there is no rebirth, their *viññāṇa* is not established anywhere (*appatiṭṭhitena viññāṇena parinibbuto ti*). Other suttas say the *viññāṇa* is demolished (*viññāṇaṃ uparujjhatī ti* Sn.v.1111). The mysterious relationship between these two apparently equal events — 'not established *viññāṇa*' and 'demolished *viññāṇa*' — is presumably no more to be resolved than the question as to whether an arahant continues to exist after death, or not.

The stream of sense consciousness depends on perception

Although there are nine realms of beings (*nava sattāvāsā* A.4.401), there are only seven stations for *viññāṇa* (*satta viññāṇaṭṭhitiyo* D.2.69), which implies that in two realms there is no *viññāṇa*. These two realms are:

the group of beings without perception

asaññasattāyatanaṃ

the group of beings neither having nor lacking perception

nevasaññānāsaññāyatanaṃ eva.

— D.2.69

Thus in the context of the nine realms of beings, *viññāṇa* depends on perception. Without perception a being has no *viññāṇa*. This is consistent with our calling this *viññāṇa* the 'stream of sense consciousness.'

Stream of sense consciousness: six streams

This *viññāṇa* is comprised of six streams (M.1.53; S.2.44). These streams are named in Pāli in the same way as the *viññāṇa* of *phasso*. We call these:

the stream of visual consciousness

cakkhaviññāṇaṃ

the stream of auditory consciousness

sotaviññāṇaṃ

the stream of olfactory consciousness

ghānaviññāṇaṃ

the stream of gustatory consciousness

jivhāviññāṇaṃ

the stream of tactile consciousness

kāyaviññāṇaṃ

the stream of mental consciousness

manoviññāṇaṃ

The stream of sense consciousness plays an important role in rebirth.

The stream of sense consciousness and rebirth

The stream of sense consciousness plays a key role in rebirth:

For beings [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving

avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ

(...) the stream of sense consciousness is established in the low plane of existence

hīnāya dhātuyā viññāṇaṃ paṭiṭṭhitaṃ

(...) the stream of sense consciousness is established in the middle plane of existence

majjhimāya dhātuyā viññāṇaṃ paṭiṭṭhitaṃ

(...) the stream of sense consciousness is established in the high plane of existence

paṇītāya dhātuyā viññāṇaṃ paṭiṭṭhitaṃ

In this way renewed states of individual existence and rebirth occur in the future

evaṃ āyatiṃ punabbhavābhiniḍḍatti hoti.

— A.1.223-4

The stream of sense consciousness and kamma

The effect of *kamma* on the stream of sense consciousness is explained in this quote:

Bhikkhus, if one who has acquiesced in uninsightfulness into reality undertakes a karmically consequential deed that is meritorious, his stream of sense consciousness is furnished with merit;

Avijjāgatoyaṃ bhikkhave purisapuggalo puññaṃ ce saṅkhāraṃ abhisāṅkharoti puññopagaṃ hoti viññāṇaṃ.

If he undertakes a karmically consequential deed that is demeritorious, his stream of sense consciousness is furnished with demerit;

Apuññaṃ ce saṅkhāraṃ abhisāṅkharoti apuññopagaṃ hoti viññāṇaṃ.

If he undertakes a karmically consequential deed that is karmically neutral, his stream of sense consciousness is furnished with what is karmically neutral.

Āneñjaṃ ce saṅkhāraṃ abhisāṅkharoti āneñjūpagaṃ hoti viññāṇaṃ.

(...) When a bhikkhu has abandoned uninsightfulness into reality and aroused insightfulness into reality, then, with the fading away of uninsightfulness into reality and the arising of insightfulness into reality, he does not undertake a karmically consequential deed that is meritorious, demeritorious, or karmically neutral.

Yato kho bhikkhave bhikkhuno avijjā pahīnā hoti vijjā uppannā so avijjāvirāgā vijjūppādā neva puññābhisaṅkhāraṃ abhisāṅkharoti na apuññābhisaṅkhāraṃ abhisāṅkharoti na āneñjābhisaṅkhāraṃ abhisāṅkharoti.

— S.2.82

The stream of sense consciousness is liberated [from perceptually obscuring states]

Some suttas say that at arahantship, the stream of sense consciousness is liberated [from perceptually obscuring states], like this:

Bhikkhus, if a bhikkhu has abandoned attachment to bodily form, with the abandonment of attachment the basis is removed: there is no establishment of his stream of sense consciousness.

Rūpadhātuyā ce bhikkhave bhikkhuno rāgo pahīno hoti rāgassa pahānā vocchijjatārammaṇaṃ patitṭhā viññāṇassa na hoti

(...) When the stream of sense consciousness is unestablished, not [egoistically] matured, without the performance of [karmically consequential deeds], it is liberated [from perceptually obscuring states].

tadappatitṭhitaṃ viññāṇaṃ avirūḷhaṃ anabhisaṅkhacca vimuttaṃ.

— S.3.53

Being thus liberated it is inwardly stable

Vimuttattā ṭhitam

Being inwardly stable it is inwardly at peace

Ṭhitattā santusitam

Being inwardly at peace, he is not apprehensive

Santusitattā na paritassati.

Being not apprehensive, he realises the Untroubled for himself.

Aparitassam paccattam yeva parinibbāyati.

— S.3.54

Vimuttam, *ṭhitam*, and *santusitam* are neuter singulars in agreement with *viññāṇam*. But *paritassati* seems to refer to the individual who is individually liberated.

In other suttas, the same process is described, but where the liberated entity is the *citta*, or the bhikkhu:

If a bhikkhu's mind is unattached to bodily form... advertence, it is liberated from perceptually obscuring states through being without grasping.

Rūpadhātuyā... viññāṇadhātuyā ce bhikkhave bhikkhuno cittaṃ virattaṃ vimuttaṃ hoti anupādāya āsavehi.

— S.3.45

When a bhikkhu sees it thus according to reality with perfect penetrative discernment, he is liberated [from perceptually obscuring states] through being without grasping.

bhikkhu... evametaṃ yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti.

— M.1.235

In the latter case, *vimutto* is masculine singular in agreement with *bhikkhu*.

The stream of sense consciousness ceases with arahantship

Arahants have no stream of sense consciousness because they are free of karmically consequential deeds:

—What do you think, bhikkhus: can a bhikkhu whose *āsavas* are destroyed, undertake a karmically

consequential deed that is meritorious, demeritorious, or karmically neutral?

— No, bhante.

When there are utterly no karmically consequential deeds, with the ending of karmically consequential deeds, would the stream of sense consciousness be discerned?

Sabbaso vā pana saṅkhāresu asati saṅkhāranirodhā api nu kho viññāṇaṃ paññāyethā ti?

— No, bhante.

— When there is utterly no stream of sense consciousness, with the ending of the stream of sense consciousness, would denomination-and-bodily-form be discerned?

Sabbaso vā pana viññāṇe asati viññāṇanirodhā api nu kho nāmarūpaṃ paññāyethā ti?

— No, bhante (S.2.83).

Viññāṇasota: stream of sense consciousness

The suttas say that *viññāṇasotaṃ* is a stream that is established in this world and the world beyond, which is indistinguishable from the stream of sense consciousness. *Viññāṇa* is apparently an abbreviation for *viññāṇasotaṃ*.

He comes to know man's stream of sense consciousness as an unbroken stream that is established in both this world and the world beyond. That is the third attainment of vision [of things according to reality].

purisassa ca viññāṇasotaṃ pajānāti ubhayato abbocchinnaṃ idha loke patiṭṭhitaṃca paraloke patiṭṭhitaṃ ca. Ayaṃ tatiyā dassanasamāpatti.

— D.3.105

He comes to know man's stream of sense consciousness as an unbroken stream that is established neither in this world nor in the world beyond. That is the fourth attainment of vision [of things according to reality].

purisassa ca viññāṇasotaṃ pajānāti ubhayato abbocchinnaṃ idha loke appatiṭṭhitaṃca paraloke appatiṭṭhitaṃca. Ayaṃ catutthā dassanasamāpatti.

— D.3.105

This is therefore an 'unestablished stream,' which we now discuss.

Stream of sense consciousness that is not established in arahants

The last paragraph presumably refers to arahants because the arahants *viññāṇa* is not established anywhere. For example, when the arahant Godhika died, the Buddha said that with the stream of sense consciousness unestablished, the noble young man Godhika had passed away to the Untroubled-without-residue' (*appatitṭhitena ca bhikkhave viññāṇena godhiko kulaputto parinibbutoti*) (S.1.122).

It is easily understandable how the *viññāṇa* of a living arahant could be called 'unestablished,' because the arahant still has a stream of sense impression but no sense of a personal identity. But after his death, the issue of an unestablished *viññāṇa* is inexplicable, because other suttas say the arahant's *viññāṇa* is demolished (*viññāṇaṃ uparujjhatī ti* Sn.v.1111). We have noted this problem above. It is one of the unexplained issues (*avyākata vatthū*, A.4.68-70).

Refining of mental consciousness means detaching the mind

Viññāṇa is sometimes used to mean 'mental consciousness'. This mental consciousness (*viññāṇaṃ*) becomes purified and refined when one detaches the mind (*cittaṃ*) from the material phenomena through seeing them as being void of personal qualities:

The internal Solidness Phenomenon and the external Solidness Phenomenon are simply the Solidness Phenomenon, which should be seen according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood."

Yā ceva kho pana ajjhattikā paṭhavīdhātu yā ca bāhirā paṭhavīdhātu paṭhavīdhātūvesā taṃ n'etaṃ mama n'eso'hamasmi na me so attā ti evametaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

(...) When one sees it thus according to reality with perfect penetrative discernment, one is disillusioned with the Solidness Phenomenon and one detaches the mind from the Solidness Phenomenon

Evametaṃ yathābhūtaṃ sammappaññāya disvā paṭhavīdhātuyā nibbindati paṭhavīdhātuyā cittaṃ virājeti

(...) and similarly for the Liquidness Phenomenon, Warmth Phenomenon, Gaseousness Phenomenon, Space Element.

(...) Then there remains only mental consciousness, purified and refined

Athāparam viññāṇaṃ yeva avasissati parisuddhaṃ pariyodātaṃ

What does one know with that mental consciousness? One knows what is pleasant, one knows what is unpleasant, one knows what is neutral.

Tena ca viññāṇena kiṃ vijānāti: sukhaṃ ti pi vijānāti dukkhaṃ ti pi vijānāti adukkhamasukhaṃ ti pi vijānāti.

— M.3.242

Boundless mental consciousness

Viññāṇa can be used as a *kaṣiṇa* object (*viññāṇakaṣiṇa*) and stands in contrast to the *kaṣiṇas* of earth, water, fire, wind, blue, yellow, red, white, space. Therefore we again call it mental consciousness. Thus one perceives the *kaṣiṇa* of mental consciousness extending above, below, and across from oneself, with no subject/object duality and without limitation (*viññāṇakaṣiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ* A.5.60).

Boundless mental consciousness: sphere of meditation

Boundless mental consciousness is a sphere of meditation, perhaps similar to the *viññāṇakaṣiṇa*. To enter the state of awareness of boundless mental consciousness a bhikkhu must completely transcend the state of awareness of boundless space, and enter and abide in the state of awareness of boundless mental consciousness, where one perceives that mental consciousness is boundless

sabbaso ākāśaṇāṇcāyatanaṃ samatikkamma anantaṃ viññāṇaṃ ti viññāṇaṇcākāśaṇāṇcāyatanaṃ samatikkamma anantaṃ viññāṇaṃ ti viññāṇaṇcāyatanaṃ upasampajja viharati.

— M.2.13

Boundless mental consciousness: station for the stream of sense consciousness

The state of awareness of boundless mental consciousness is the sixth station for the stream of sense consciousness.

There are beings, Ānanda, that, by completely transcending the state of awareness of boundless space, arise in the state of awareness of boundless mental consciousness, where one perceives that mental consciousness is boundless. This is the sixth station for the stream of sense consciousness.

Santānanda sattā sabbaso ākāśaṇāṇcāyatanaṃ samatikkamma anantaṃ viññāṇaṃ ti viññāṇaṇcāyatanūpagā. Ayaṃ chaṭṭhā viññāṇaṇcāyatanūpagā.

— D.2.69

Viññāṇa: Mind

Viññāṇa is used to mean mind:

The ignorant Everyman considers bodily form to be the [absolute] Selfhood, or the [absolute] Selfhood to be corporeal. If that bodily form changes and alters, his mind is preoccupied with the change.

Tassa taṃ rūpaṃ vipariṇamati aññathā hoti. Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṃ hoti.

— M.3.227

- If a bhikkhu sees a visible object via the visual sense, and his mind pursues the phantasm of the visible object (*rūpanimittānusāri viññāṇaṃ hoti*)... then his mind is called 'distracted and scattered externally' (*bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati* (M.3.225).

There are, Lord of the Devas, visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. If a bhikkhu takes delight in them, welcomes them, and persists in cleaving to them, then the mind is attached to them (*tannissitaṃ viññāṇaṃ hoti*). That is grasping.

Santi kho devānaminda cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṃ viññāṇaṃ hoti tadupādānaṃ.

— S.4.102

Viññāṇa: Thoughts

Viññāṇa is used in the plural to mean 'thoughts' (*viññāṇānaṃ*):

(The eightfold path) causes the thunderbolt of knowledge [of things according to reality] to fall on thoughts which have been taken hold of.

Viññāṇānaṃ pariggahe ñāṇavajīranipātino.

— Th.v.419

Viññāṇa: Insight

Viññāṇa can mean insight:

Wanting insight into the teaching, one should associate with a disciple of the Buddha who has great learning, who is an expert in the teaching, and who is wise.

Bahussutaṃ dhammadharaṃ sappaññaṃ buddhasāvakaṃ dhammaviññāṇamākaṅkhaṃ taṃ bhajetha tathāvidhaṃ.

— Th.v.1035

- I thought, 'By this practice of austerities, I have not attained any superhuman attainment of knowledge and vision worthy of the Noble Ones. Could there be another path to enlightenment? (*siyā nu kho añño maggo bodhāyā ti*).

- i. Then something occurred to me. Once, while my Sakyan father was working, while I was sitting in the cool shade of a roseapple tree, secluded from sensuous pleasures and spiritually unwholesome factors, and having entered and abided in the first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors], I recalled asking myself 'Could this be the way to enlightenment' (*siyā nu kho eso maggo bodhāyā ti*).

Tassa mayhaṃ aggivessana etadahosi abhijānāmi kho paṇāhaṃ pitusakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā. Siyā nu kho eso maggo bodhāyāti.

(...) Following that memory came the insight

tassa mayhaṃ aggivessana satānusāri viññāṇaṃ ahosi

(...) 'This indeed is the way to enlightenment'

esova maggo bodhāyā ti.

— M.1.246

Personal viññāṇa: the bhikkhu Sāti

The bhikkhu Sāti used the term *viññāṇa* to indicate his idea of a personal *viññāṇa*, calling it *tadevidaṃ viññāṇaṃ*. This stands opposed to what the Buddha called 'dependently arisen *viññāṇa*' (*paṭiccasamuppannaṃ viññāṇaṃ*) in the following conversation:

— Bhante, as I understand the teaching explained by the Blessed One, it is this personal *viññāṇa* that roams and wanders the round of birth and death, not another'

ahaṃ bhante bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ ti.

— What is that *viññāṇa*, Sāti?

Katamaṃ taṃ sāti viññāṇaṃ ti

— Bhante, it is that which speaks and experiences and feels here and there the karmic consequences of meritorious and demeritorious deeds

yvāyaṃ bhante vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedetī ti

— Worthless man, to whom indeed have you known me to explain the teaching that way? Worthless man, have I not in many ways stated that *viññāṇa* is dependently arisen; and that without necessary conditions there is no arising of *viññāṇa*.

anekapariyāyena paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ aññatra paccayā natthi viññāṇassa sambhavo ti.

— M.1.258

Illustrations

Illustration

advertence: mentally known objects

The sixfold body of advertence should be understood.

Dependent on the visual sense and visible objects advertence to the visual field arises

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ

Dependent on the auditory sense and audible objects, advertence to the auditory field arises

Sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ

Dependent on the olfactory sense and smellable objects, advertence to the olfactory field arises

Ghāṇañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ

Dependent on the gustatory sense and tasteable objects, advertence to the gustatory field arises

Jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ

Dependent on the tactile sense and tangible objects, advertence to the tactile field arises

Kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ

Dependent on the mental sense and mentally known objects, advertence to the mental field arises

Manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ.

— M.3.281

Illustration

stream of sense consciousness

And what is the stream of sense consciousness (*viññāṇaṃ*)?

Katamañca bhikkhave viññāṇaṃ?

There are these six streams of sense consciousness:

Chayime bhikkhave viññāṇakāyā

the stream of visual consciousness

cakkhuvīññāṇaṃ

the stream of auditory consciousness

sotavīññāṇaṃ

the stream of olfactory consciousness

ghānavīññāṇaṃ

the stream of gustatory consciousness

jivhāvīññāṇaṃ

the stream of tactile consciousness

kāyavīññāṇaṃ

the stream of mental consciousness

manovīññāṇaṃ.

— S.2.2-4

Illustration

stream of sense consciousness

"Then it occurred to me:

tassa mayhaṃ bhikkhave etadahosi

When there is what does denomination-and-bodily-form arise? What is denomination-and-bodily-form dependent on?

kimhi nu kho sati nāmarūpaṃ hoti. Kiṃ paccayā nāmarūpan ti.

Then through proper contemplation, there took place in me a realisation through penetrative discernment

Tassa mayhaṃ bhikkhave yoniso manasikārā ahu paññāya abhisamayo ti

When there is the stream of sense consciousness, denomination-and-bodily-form arises. Denomination-and-bodily-form arises dependent on the stream of sense consciousness.

viññāṇe kho sati nāmarūpaṃ hoti viññāṇapaccayā nāmarūpan ti

"Then it occurred to me:

tassa mayhaṃ bhikkhave etadahosi

When there is what, does the stream of sense consciousness arise? What is the stream of sense consciousness dependent on?

kimhi nu kho sati viññāṇaṃ hoti. Kiṃ paccayā viññāṇan ti.

Then through proper contemplation, there took place in me a realisation through penetrative discernment

Tassa mayhaṃ bhikkhave yoniso manasikārā ahu paññāya abhisamayo:

When there is denomination-and-bodily-form, the stream of sense consciousness arises. The stream of sense consciousness arises dependent on denomination-and-bodily-form.

nāmarūpe kho sati viññāṇaṃ hoti nāmarūpapaccayā viññāṇan ti

"Then it occurred to me:

tassa mayhaṃ bhikkhave etadahosi

The stream of sense consciousness turns back at denomination-and-bodily-form; it does not go further

paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā nāparaṃ gacchati

On account of this one can be born, age and die, pass away and be reborn

Ettāvatā jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā

Namely through the stream of sense consciousness being dependent on denomination-and-bodily-form; and denomination-and-bodily-form being dependent on the stream of sense consciousness.

yadidaṃ nāmarūpapaccayā viññāṇaṃ viññāṇapaccayā nāmarūpaṃ.

Illustration

stream of sense consciousness

With the ending of denomination-and-bodily-form comes the ending of the stream of sense consciousness.

nāmarūpanirodhā viññāṇanirodho.

— D.2.35

Illustration

stream of sense consciousness

"Bhikkhus one who is full of attachment is unliberated; one who is free of attachment is liberated.

Upayo bhikkhave avimutto anupayo vimutto.

The stream of sense consciousness (*viññāṇaṃ*) while standing, might stand clinging to bodily form (*rūpūpayam*); with bodily form as its basis (*rūpārammaṇaṃ*) established on bodily form (*rūpappatiṭṭhaṃ*) with a sprinkling of spiritually fettering delight, it might [egoistically] grow, mature, and develop.

rūpūpayam vā bhikkhave viññāṇaṃ tiṭṭhamānaṃ tiṭṭheyya rūpārammaṇaṃ rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷahiṃ vepullaṃ āpajjeyya

Bhikkhus, one who is full of attachment is unliberated; one who is free of attachment is liberated. The stream of sense consciousness, while standing, might stand

- clinging to sense impression (*vedanūpayam*)...
- clinging to perception (*saññūpayam*)...
- clinging to intentional activities (*saṅkhārūpayam*)...
- With them as its basis, established on them, with a sprinkling of spiritually fettering delight, the stream of sense consciousness might [egoistically] grow, mature, and develop (S.3.53).

Comment:

The first four aggregates are called *catasso viññāṇaṭṭhitiyo* (D.3.228).

Illustration

the stream of sense consciousness

Bhikkhus, though someone might say: 'Apart from bodily form, apart from sense impression, apart from conception, apart from intentional activities, I will make known the coming and going of the stream of sense consciousness, its transmigration, its [egoistic] growth, maturation, and development,' that would be impossible.

Yo bhikkhave evaṃ vadeyya: ahamaññaṭṭha rūpā aññaṭṭha vedanāya aññaṭṭha saññāya aññaṭṭha saṅkhārehi viññāṇassa āgatiṃ vā gatiṃ vā cutiṃ vā uppattiṃ vā vuddhiṃ vā virūhiṃ vā vepullaṃ vā paññāpessāmīti netaṃ tṭhānaṃ vijjati.

— S.3.53

Illustration

stream of sense consciousness and arahantship

Bhikkhus if a bhikkhu has abandoned attachment to bodily form, with the abandonment of attachment the basis is removed: there is no establishment of his stream of sense consciousness.

Rūpadhātuyā ce bhikkhave bhikkhuno rāgo pahīno hoti rāgassa pahānā vocchijjatārammaṇaṃ patitṭhā viññāṇassa na hoti

If he has abandoned attachment

- to the phenomenon of sense impression...
- to the phenomenon of perception...
- to the phenomenon of intentional activities...
- to the phenomenon of advertence,

with the abandonment of attachment the basis is removed: there is no establishment of his stream of sense consciousness.

vedanādhātuyā .. saññādhātuyā... saṅkhārādhātuyā... viññāḍadhātuyā ce bhikkhave bhikkhunā rāgo pahīno hoti. Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāḍassa na hoti

(...) When the stream of sense consciousness is unestablished, not [egoistically] matured, without the performance of [karmically consequential deeds], it is liberated [from perceptually obscuring states].

tadappatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ anabhisaṅkhacca vimuttaṃ.

— S.3.53

Illustration

stream of sense consciousness

How is the stream of sense consciousness destroyed for one who is mindful for one living the religious life? Having come to ask the Blessed One, let us hear that word of yours.

*Kathaṃ satassa carato viññāṇaṃ uparujjhati
Bhagavantaṃ puṭṭhumāgamaṃ taṃ suṇoma vaco tava*

For one who is mindful, for one living the religious life, if he does not take delight in sense impression either internally or externally, in this way his stream of sense consciousness is destroyed.

*Ajjhattaṅca bahiddhā ca vedanaṃ nābhinandito
Evaṃ satassa carato viññāṇaṃ uparujjhatī ti.*

— Sn.v.1110-11

Illustration

stream of sense consciousness

Bhikkhus, when the devas with Indra, Brahmā, and Pajāpati seek a bhikkhu who is liberated in mind, they do not find [anything of which they could say]: 'The stream of sense consciousness of the Perfect One is attached to this. For what reason? The Perfect One is untraceable even in this lifetime, I declare.

evaṃ vimuttacittaṃ kho bhikkhave bhikkhuṃ saindā devā sabrahmakā sapajāpatikā anvesaṃ nādhigacchanti idaṃ nissitaṃ tathāgatassa viññāṇaṃ ti. Taṃ kissa hetu? Diṭṭhevāhaṃ bhikkhave dhamme tathāgataṃ ananuvejjoti vadāmi.

— M.1.140

Illustration

mental consciousness

Not long, indeed, till it will rest, this [wretched human] body here, beneath the clod, discarded, void of mental consciousness, like a useless block of wood.

*Aciraṃ vatayaṃ kāyo paṭhaviṃ adhisessati
Chuddho apeta viññāṇo niraṭṭhaṃ va kaliṅgaraṃ.*

— Dh.v.41

Illustration

mental consciousness

This my body is material, made of the four great material phenomena, arisen from parents, and fed on rice and gruel. It is unlasting, and is liable to be injured, abraded, broken, and demolished. And this is my mental consciousness which is connected and bound to it.

ayaṃ kho me kāyo rūpī cātummahābhūtika mātāpettikasambhavo odanakummāsūpacayo aniccucchādana-parimaddana-bhedana-viddhaṃsanadhammo. Idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ ti.

— D.1.76

Illustration

mental consciousness

Six elements

cha dhātuyo

the Solidness Phenomenon

paṭhavīdhātu

the Liquidness Phenomenon

āpodhātu

the Warmth Phenomenon

tejodhātu

the Gaseousness Phenomenon

vāyodhātu

the Space Element

ākāśadhātu

the Mental Consciousness Element

viññāṇadhātu.

— D.3.247

Illustration

Mental Consciousness

Bhikkhus, fondness and attachment regarding the Solidness Phenomenon... the Liquidness Phenomenon... the Warmth Phenomenon... the Gaseousness Phenomenon... the Space Element... the Mental Consciousness Element is a spiritual defilement.

Yo bhikkhave paṭhavidhātuyā chandarāgo cittasse'so upakkilesa. Yo āpodhātuyā chandarāgo cittasse'so upakkilesa yo tejodhātuyā chandarāgo cittasse'so upakkilesa yo vāyodhātuyā chandarāgo cittasse 'so upakkilesa yo ākāsadhātuyā chandarāgo cittasse'so upakkilesa yo viññāṇadhātuyā chandarāgo cittasse'so upakkilesa.

— S.3.232

Illustration

mental consciousness

When this [wretched human] body is bereft of three states—vitality, warmth, and mental consciousness—it is then discarded and forsaken, left lying senseless like a log.

Yadā kho āvuso imaṃ kāyaṃ tayo dhammā jahanti āyu usmā ca viññāṇaṃ athāyaṃ kāyo ujjhito avakkhitto seti yathā kaṭṭhaṃ acetanan ti.

— M.1.296

Illustration

mental consciousness

When in his mother's womb the first thought has arisen, the first mental consciousness manifested, his birth is (to be reckoned) from that time.

Yaṃ bhikkhave mātukucchismiṃ paṭhamaṃ cittaṃ uppannaṃ paṭhamaṃ viññāṇaṃ pātubhūtaṃ tadupādāya sāvassa jāti.

— Vin.1.93

Viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ

Renderings

- *viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ*: the mind with no attribute, boundless, altogether free of defilement

Introduction

Viññāṇaṃ anidassanaṃ = saññāvedayitanirodha

Viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ occurs in the scriptures twice (D.1.223; M.1.329). Its meaning is unsettled. We will show here that it means the ending of perception and sense impression (*saññāvedayitanirodha*). Let us examine the phrase step by step.

1. The phrase cannot mean *nibbāna* because although *anidassanaṃ* is indeed a synonym for *nibbāna* (S.4.370), *nibbāna* is never elsewhere in the scriptures called *viññāṇaṃ*; and furthermore, *nibbāna* is never described as *sabbato pabhaṃ*. See synonyms of *nibbāna* at S.4.368-373.

2. In the scriptures *pabhassara* is commonly linked to *cittaṃ*. For example:

the mind is pliable and workable and radiant

cittaṃ mudu ca kammaniyaṅca pabhassaraṅca.

— A.3.16-17

That the related word *pabhaṃ* is linked in our verse to *viññāṇaṃ* suggests that *viññāṇaṃ* is the phenomenon more usually known as *cittaṃ*. This is not greatly surprising because the two words are already used as synonyms elsewhere in the scriptures. For example:

That which is called 'mind' or 'cognition' or 'consciousness' arises as one thing and ceases as another by day and by night.

Yaṅca kho etaṃ bhikkhave vuccati cittaṃ iti pi mano iti pi viññāṇaṃ iti pi taṃ rattiyaṃ ca divasassa ca aññadeva uppajjati aññaṃ nirujjhati.

— S.2.95

Therefore the *viññāṇaṃ* in our phrase might make more sense if understood as *cittaṃ*. Accordingly, we will call it 'mind.'

3. *Anidassanaṃ* can mean invisible. For example:

Because empty space is formless and invisible; it is not easy to draw pictures there

ākāso arūpī anidassano tattha na sukaraṃ rūpaṃ likhituṃ.

— M.1.127

However, PED gives nine meanings to *nidassana* including 'attribute.' Therefore we render *anidassana* as 'with no attribute.'

4. If *viññāṇaṃ* has no attribute, then *sabbato pabhaṃ* cannot rationally be rendered as 'altogether radiant.' We therefore adopt the *via negativa* approach. This is easily accomplished because in the scriptures *pabhassara* means liberation from defilement. For example:

The mind is intrinsically radiant: it is defiled by extrinsic defilements

Pabhassaramidaṃ bhikkhave cittaṃ taṅca kho āgantukehi upakkilesehi upakkiliṭṭhaṃ ti.

— A.1.10

Therefore *sabbato pabhaṃ* can be rendered as 'altogether free of defilement.' This is compatible with 'having no attribute.'

5. Our phrase is associated with the ending of all phenomena because it is linked in its two references to these two statements:

\a) Here denomination-and-bodily-form is completely ended

Ettha nāmañca rūpañca asesam uparujjhati.

— D.1.223

\b) It is not reached by the totality of everything

sabbassa sabbattena ananubhūtaṃ.

— M.1.329

These statements both suggest our phrase means the ending of perception and sense impression (*saññāvedayitanirodha*) because:

\a) *Nāma* includes sense impression and perception

Vedanā saññā cetanā phasso manasikāro idaṃ vuccatāvuso nāmaṃ.

— M.1.53

\b) 'Everything' (*sabba*) by definition includes 'whatever sense impression that arises due to mental sensation' (*yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ*, S.4.27).

Therefore our phrase implies a state 'not reached by' sense impression.

6. Our phrase is part of a five-line verse, which is quoted in full in the Illustrations below. The last line of that verse includes the term 'the ending of *viññāṇa*' (*viññāṇassa nirodhena*) (D.1.223). So whereas we are researching the meaning of 'viññāṇa with no attribute' (*viññāṇaṃ anidassanaṃ*), we are faced with the fact that it is equivalent to the ending of *viññāṇa*. This appears to be a combination of incompatible terms, unless the two *viññāṇas* have different meanings. Since we have already decided to call *viññāṇaṃ anidassanaṃ* 'mind with no attribute,' let us now quickly settle the meaning of the 'ending of *viññāṇa*.'
7. Since we have agreed that *viññāṇaṃ anidassanaṃ* concerns the ending of perception and sense impression (*saññāvedayitanirodha*), therefore *viññāṇassa nirodhena* means *saññāvedayitanirodhena*, the ending of perception and sense impression.

In conclusion, the mind with no attribute means the ending of perception and sense impression.

Not to be confused: tadāyatanaṃ

Viññāṇaṃ anidassanaṃ should not be confused with the following quote in which these three phrases show that *nibbāna* is meant:

1. supreme state of deliverance
2. no foundation
3. truly the end of suffering

The quote is this:

There is that supreme state of deliverance where there is neither solidness, liquidness, warmth, nor gaseousness; no state of awareness of boundless space, no state of awareness of boundless mental consciousness, no state of awareness of nonexistence, no state of awareness neither having nor lacking perception; neither this world, nor a world beyond, nor both; neither sun nor moon. There, I declare, there is no coming, no going, no staying, no passing away, no being reborn. It is neither fixed, nor moving, and has no foundation. This is truly the end of suffering.

Atthi bhikkhave tadāyatanaṃ yattha neva paṭhavī na āpo na tejo na vāyo na ākāśānañcāyatanaṃ na viññāṇaṃcāyatanaṃ na ākiñcaṇṇāyatanaṃ na nevasaññānāsaññāyatanaṃ nāyaṃ loka na paraloka na ubho candimasūriyā. Tatrāpāhaṃ bhikkhave neva āgatiṃ vadāmi na gatiṃ na ṭhitiṃ na cutiṃ na upapattiṃ; appatiṭṭhaṃ appavattaṃ anārammaṇamevetaṃ. Esevanto dukkhassā ti.

— Ud.80

Illustrations

Illustration

viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ

The mind with no attribute, boundless, altogether free of defilement: that is not reached by the solidness of earth, the liquidness of water, the warmth of fire, the gaseousness of wind... the totality of everything.

Viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ taṃ paṭhaviyā paṭhavattena ananubhūtaṃ āpassa āpattena ananubhūtaṃ tejassa tejattena ananubhūtaṃ vāyassa vāyattena ananubhūtaṃ... sabbassa sabbattena ananubhūtaṃ.

— M.1.329

viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ

The mind with no attribute, boundless, altogether free of defilement:

Viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ

Here liquidness, solidness, warmth, and gaseousness have no footing;

Ettha āpo ca paṭhavī tejo vāyo na gādhati

Here long and short, small and large, fair and foul, and denomination-and-bodily-form are completely ended.

Ettha dīghañca rassañca aṇuṃthūlaṃ subhāsubhaṃ;

Ettha nāmañca rūpañca asesam uparujjhati

Through the ending of perception and sense impression, these are thereby completely ended.

Viññāṇassa nirodhena etthaṃ uparujjhatī ti.

— D.1.223

Vinaya; Vineti

Renderings

- *vineti*: to dispel
- *vineti*: to eliminate
- *vineti*: to allay
- *vineti*: to instruct
- *vineti*: to train
- *vineti*: to discipline
- *vinaya*: acquittal
- *vinaya*: elimination
- *vinaya*: the discipline
- *vinaya*: training system

Introduction:

Vineyya: absolute and optative

Vineyya is both an absolute ('having eliminated') and an optative ('should dispel'):

having eliminated greed and dejection .

vineyya loke abhijjhādomanassaṃ.

— D.2.94

one should dispel lamentation

vineyya paridevitaṃ.

— Sn.v.590

Vinaya: training system

That *vinaya* can mean 'training system' is most obvious in relation to lay people. For example, when Sigālaka was venerating the six directions, the Buddha told him:

— But, young man, that is not how the six directions would be venerated in the Noble One's training system.

Na kho gahapatiputta ariyassa vinaye evaṃ chaddisā namassitabbā ti.

— D.3.180

It is also more obvious when it occurs without '*dhamma*':

So, too, whatever in the world [of phenomena] is agreeable and pleasing is called a thorn in the [terminology of the] Noble One's training system.

evaṃ kho bhikkhave yaṃ loke piyarūpaṃ sātārūpaṃ ayaṃ vuccati ariyassa vinaye kaṇṭako.

— S.4.189

Dhammavinaya occurring together can mean 'the teaching and discipline':

The teaching and discipline that I have explained and established will, after my passing, be your teacher.

Yo kho ānanda mayā dhammo ca vinayo ca desito paññatto so vo mamaccayena satthā ti.

— D.2.154

But *dhammavinaya* occurring together can also mean 'teaching and training system':

I am one of the Blessed One's white-robed female lay disciples who have attained a foothold... in this teaching and training system.

Yāvatā kho gahapati tassa bhagavato sāvikā gihī odātavasanā imasmiṃ dhammavinaye... ahaṃ tāsaṃ aññatarā.

— A.3.297

Illustrations

Illustration

vinayetha

eliminate

You must completely eliminate grasping and craving

Ādānataṇhaṃ vinayetha sabbam.

— Sn.v.1103

Illustration

vinayanti

eliminate

The world's attractive things remain as they are

Tiṭṭhanti citrāṇi tatheva loke

The wise eliminate their hankering for them

Athettha dhīrā vinayanti chandan ti.

— A.3.411

Illustration

vinayetha

eliminate

A bhikkhu should eliminate his attachment to sensuous pleasures, whether human or divine.

Rāgaṃ vinayetha mānusesu dibbesu kāmesu vāpi bhikkhu.

— Sn.v.361

Illustration

vinaya

eliminate

Eliminate greed for sensuous pleasure.

Kāmesu vinaya gedhaṃ.

— Sn.v.1098

Illustration

vinayassu

dispel

Dispel your unsureness about me, [about whether or not I am the Enlightened One]. Be decided about me, brahman.

vinayassu mayi kaṅkhaṃ. Adhimuccassu brāhmaṇa.

— Sn.v.559

Illustration

vinetuṃ

allay

I can allay my thirst with water, whey, porridge, or soup.

sakkā kho me ayaṃ surāpipāsītā pānīyena vā vinetuṃ dadhimaṇḍakena vā vinetuṃ matthalonikāya vā vinetuṃ loṇasovīrakena vā vinetuṃ.

— S.2.111

Illustration

avinīto

uninstructed

The ignorant Everyman, who has no regard for the Noble Ones or for spiritually outstanding people, and who is ignorant of and uninstructed in their teaching, considers bodily form to be the [absolute] Selfhood.

Idha gahapati assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto rūpaṃ attato samanupassati.

— S.4.286-7

Illustration

vinessatī

instruct

Today the Blessed One will instruct Venerable Rāhula further in the destruction of perceptually obscuring states

ajja bhagavā āyasmantaṃ rāhuḷaṃ uttariṃ āsavānaṃ khaye vinessatī ti.

— S.4.105

Illustration

vinesi

discipline

— Kesi, how do you discipline a horse-in-training?

Kathaṃ pana tvaṃ kesī assadammaṃ vinesī ti?

— Bhante, I discipline one horse mildly, another harshly, and another both mildly and harshly.

Ahaṃ kho bhante assadammaṃ saṇṇenapi vinemi pharusenapi vinemi saṇṇapharusenapi vinemī ti.

— But, Kesi, if a horse-in-training won't submit to mild discipline, nor harsh discipline, nor mild and harsh discipline, how do you deal with him?

Sace te kesī assadammo saṇṇenapi vinayaṃ na upeti pharusenapi vinayaṃ na upeti saṇṇapharusenapi vinayaṃ na upeti kinti naṃ karosī ti?.

— A.2.112

Illustration

vinītā

trained

Now, bhante, the Blessed One has female lay-follower disciples who are competent, trained, accomplished.

Santi kho pana bhante etarahi upāsikā bhagavato sāvikā viyattā vinītā visārādā.

— Ud.64

Illustration

vinetuṃ

train

They will offer others formal spiritual support but will not be able to train them in the higher virtue, the higher mental states, and the higher penetrative discernment.

Aññesaṃ nissayaṃ dassanti. Te na sakkhissanti vinetuṃ adhisīle adhicitte adhipaññāya.

— A.3.106

vinayo

acquittal

Bhikkhus, there are these seven procedures for quelling and settling disciplinary issues that have arisen. Which seven?

Sattime bhikkhave adhikaraṇasamatha dhammā uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya. Katame satta:

An acquittal "in the presence of" may be given.

Sammukhā vinayo dātabbo

An acquittal due to complete mindfulness may be given.

sativinayo dātabbo

An acquittal due to past insanity may be given.

amūḷhavinayo dātabbo

An act of acknowledgement may be applied.

paṭiññāta karaṇaṃ dātabbaṃ

A majority vote may be applied.

yebhūyyasikā dātabbā

The procedure for one of increasing wickedness may be applied.

tassapāpiyyasikā dātabbā

The covering over as with grass may be applied.

tiṇavatthārako dātabbā.

— A.4.144

Illustration

vinayo

elimination

This, bhikkhu, is a designation for the Untroubled: the elimination of attachment, hatred, and undiscernment of reality.

Nibbānadhātuyā kho etaṃ bhikkhu adhivacanaṃ rāgavinayo dosavinayo mohavinayo ti.

— S.5.8

Illustration

vinayo

elimination

The elimination of self-centredness is happiness supreme.

Asmimānassa vinayo etaṃ ve paramaṃ sukhaṃ ti.

— Ud.10

Illustration

vinayaṃ

the discipline

The Group-of-Six bhikkhus said:

Come on, friends, let us disparage the discipline.

handa mayaṃ āvuso vinayaṃ vivaṇṇemā ti

They did this by asking:

Why recite these lesser and minor training rules? They only lead to anxiety, vexation, and perplexity.

kiṃ panimehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi yāvadve kukkuccāya vibhesāya vilekhāya saṃvattanti ti.

The Buddha rebuked them:

How can you, worthless men, disparage the discipline?

kathaṃ hi nāma tumhe moghapurisā vinayaṃ vivaṇṇessatha

He established the rule:

Whatever bhikkhu, when the Pātimokkha is being recited, should speak thus: 'Why recite these lesser and minor training rules? They only lead to anxiety, vexation, and perplexity,' in disparaging a rule of training, there is an offence of pācittiya."

Yo pana bhikkhu pātimokkhe uddissamāne evaṃ vadeyya kiṃ panimehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi yāvadve kukkucāya vibhesāya vilekhāya saṃvattantīti sikkhāpadavivaṇṇake pācittiyaṃ ti.

— Vin.4.143

So 'discipline' means:

1. the Pātimokkha
2. training rules (*sikkhāpada*)

Illustration

vinayaṃ

the discipline

Venerable MahāKassapa said

'I could question Upāli on the discipline'

ahaṃ upāliṃ vinayaṃ puccheyyan ti

MahāKassapa questioned Upāli on the subject of the first pārājika rule and its provenance, on the individual, on what was laid down, on what was an offence, and on what was no offence.

Atha kho āyasmā mahākassapo āyasmantaṃ upāliṃ paṭhamassa pārājikassa vatthumpi pucchi nidānampi pucchi puggalampi pucchi paññattimpi pucchi anupaññattimpi pucchi āpattimpi pucchi anāpattimpi pucchi

(...) In this same way he questioned him about both divisions (i.e. both Pātimokkhas, bhikkhus' and bhikkhunīs')

eteneva upāyena ubhato vibhaṅge pucchi.

— Vin.2.286

Here 'the discipline' means the Pātimokkhas of bhikkhus and bhikkhunīs and associated details.

Illustration

vinayo

the discipline

Gotamī, things of which you might consider

ye ca kho tvaṃ gotamī dhamme jāneyyāsi

These things lead to non-attachment [to originated phenomena], not to attachment to originated phenomena

ime dhammā virāgāya saṃvattanti no sarāgāya

lead to emancipation [from individual existence], not bondage [to individual existence]

visaṃyogāya saṃvattanti no saṃyogāya

lead to a dwindling away of the five grasped aggregates, not to a proliferation of the five grasped aggregates

apacayāya saṃvattanti no ācayāya

lead to fewness of needs, not abundance of needs

appicchatāya saṃvattanti no mahicchatāya

lead to contentment, not to discontentment

santuṭṭhiyā saṃvattanti no asantuṭṭhiyā

lead to physical seclusion, not to gregariousness

pavivekāya saṃvattanti no saṅgaṇikāya

lead to right effort, not to indolence

viriyārambhāya saṃvattanti no kosajjāya

lead to being easy to support, not to being difficult to support

subharatāya saṃvattanti no dubbharatāyā

You can definitely consider

ekaṃsena gotami dhāreyyāsi

this is [in accordance with] the teaching

eso dhammo

this is [in accordance with] the discipline

eso vinayo

this is [in accordance with] the Teacher's training system

etaṃ satthusāsanā ti.

— A.4.280

Illustration

vinayo

the discipline

Rare in the world is a person able to understand when taught the teaching and discipline proclaimed by the Perfect One

tathāgatappaveditassa dhammavinayassa desitassa viññātā puggalo dullabho lokasmiṃ.

— A.3.169

Illustration

vinaya

the discipline

A forest bhikkhu should endeavour [to study and master] advanced aspects of the teaching and discipline.

Āraññakenāvuso bhikkhunā abhidhamme abhivinaye yogo karaṇīyo.

— M.1.472

Illustration

vinaya

the discipline

It is hard to find one who has gone forth [into the ascetic life] in old age (*buddhapabbajito*) ... who is an expert in the discipline.

dullabho vinayadharo.

— A.3.78

Illustration

vinaya

training system

— Sāriputta, friend, what is difficult to do in this teaching and training system?

Kinnu kho āvuso sāriputta imasmiṃ dhammavinaye dukkaran ti

— Going forth [into the ascetic life], friend, is difficult to do in this teaching and training system.

Pabbajjā kho āvuso imasmiṃ dhammavinaye dukkarā ti.

— S.4.260

Illustration

vinaya

training system

Bhikkhus, you have lost your way. Bhikkhus, you are conducting yourselves wrongly. Bhikkhus, how far you have strayed, you worthless men, from this teaching and training system.

Vipphaṇṇā'ttha bhikkhave. Micchāpaṭipannā'ttha bhikkhave. Kīvadūrevime bhikkhave moghapurisā apakkantā imasmā dhammavinayā.

— M.1.480

Illustration

vinaya

training system

Whoever was formerly a non-Buddhist ascetic and wishes to go forth [into the ascetic life] and receive ordination in this teaching and training system, he is granted probation for four months.

Yo kho kassapa aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ ākaṅkhati upasampadaṃ so cattāro māse parivasati.

— D.1.176

Illustration

vinaya

training system

Now on that occasion Sunakkhatta, the young Licchavi, had recently left this teaching and training system.

tena kho pana samayena sunakkhatto licchaviputto acirapakkanto hoti imasmā dhammavinayā.

— M.1.68

Illustration

vinaya

training system

— How many Emancipated Ones are there in this teaching and training system, Master Ānanda?

Kīva bahukā pana bho ānanda imasmiṃ dhammavinaye niyyātāroti.

— There are not only one hundred, Sandaka, or two hundred, three hundred, four hundred, or five hundred, but far more Emancipated Ones than that in this teaching and training system.

Na kho sandaka ekaṃ yeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni atha kho hiyyova ye imasmiṃ dhammavinaye niyyātāro ti.

— M.1.523

Illustration

vinaya

training system

In this teaching and training system there is a gradually advancing training, a gradually advancing application, a gradually advancing practice, and there is no sudden attainment of arahantship.

evameva kho bhikkhave imasmiṃ dhammavinaye anupubbasicchā anupubbakiriyā anupubbapaṭipadā nāyatakeneva aññāpaṭivedho.

— Ud.54

Illustration

vinaya

training system = sikkhaṃ

— Sāriputta, friend, the bhikkhu Moliyaphagguṇa has abandoned the training and returned to lay life.

Moliyaphagguṇo āvuso sāriputta bhikkhu sikkhaṃ paccakkhāya hīnāyāvattoti.

— Then surely that venerable did not find consolation in this teaching and training system.

Naha nūna so āyasmā imasmiṃ dhammavinaye assāsamatthāti.

— S.2.50

Illustration

vinaya

training system

Ānanda, friend, I wish to live the religious life in this teaching and training system.

icchāmaḥaṃ āvuso ānanda imasmiṃ dhammavinaye brahmacariyaṃ caritun ti.

— S.2.120

Illustration

vinaya

training system

Bhikkhus, if a bhikkhu does not discern according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to the six senses, then he has not lived the religious life; he is far from this teaching and training system.

Yo hi koci bhikkhave bhikkhu channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ nappajānāti; avusitaṃ tena brahmacariyaṃ ārakā so imamahā dhammavinayā ti.

— S.4.43

Illustration

vinaya

training system

In this regard, let your light shine forth so that you who have thus gone forth [into the ascetic life] in this teaching and training system which is so well explained may be respectful, deferential, and courteous towards teachers and preceptors, and those of the standing of teachers and preceptors.

Idha kho taṃ bhikkhave sobhetha yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu agāravā appatissā asabhāgavuttikā vihareyyātha?

— Vin.1.187

Illustration

vinaya

training system

It is considered growth in the Noble One's training system for one who sees a wrongdoing as such, to make amends for it in accordance with the teaching, and to show restraint in the future.

Vuddhi hesā bhikkhu ariyassa vinaye yo accayaṃ accayato disvā yathā dhammaṃ paṭikaroti āyatiṃ saṃvaram āpajjatī ti.

— M.3.246

Illustration

vinaya

training system

A master of the three final knowledges in the Noble One's training system, Master Gotama, is quite different from a master of threefold Vedic knowledge of the brahmins.

Aññathā bho gotama brāhmaṇānaṃ tevijjo. Aññathā ca pana ariyassa vinaye tevijjo hoti.

— A.1.168

Illustration

vinaya

training system

Whatever is destined to decay is called 'the world [of phenomena]' in the [terminology of the] Noble One's training system.

Yaṃ kho ānanda palokadhammaṃ ayaṃ vuccati ariyassa vinaye loko.

— S.4.53

Vinicchaya

Renderings

- *vinicchaya*: analysis
- *vinicchaya*: examination
- *vinicchaya*: dogmatic opinion
- *vinicchīnāti*: to divide
- *vinicchīnāti*: to investigate

Illustrations

Illustration

vinicchaya

analysis

'One should know the analysis of pleasure, and knowing that, one should devote oneself to inward pleasure.' So it was said. In reference to what was it said?

Sukhavinicchayaṃ jaññā sukhavinicchayaṃ ñatvā ajjhataṃ sukhamanuyuñjeyyā'ti iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ:

There are these five varieties of sensuous pleasure. What five? Visible objects known via the visual sense... tangible objects known via the tactile sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming. These are the five varieties of sensuous pleasure.

pañcime bhikkhave kāmagaṇā. Katame pañca: cakkhaviññeyyā rūpā... kāyaviññeyyā poṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho bhikkhave pañcakāmagaṇā.

The physical and psychological pleasure that arises from the five varieties of sensuous pleasure: this is called sensuous pleasure, a vile pleasure, the pleasure of the common man, an ignoble pleasure. This pleasure should not be pursued, developed, and cultivated, I declare. It should be feared.

Yaṃ kho bhikkhave ime pañcakāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ mīḷhasukhaṃ puthujjanasukhaṃ anariyasukhaṃ. Na āsevitabbaṃ na bhāvetabbaṃ na bahulikātabbaṃ bhāyitabbaṃ etassa sukhassāti vadāmi.

In this regard, secluded from sensuous pleasures and spiritually unwholesome factors, a bhikkhu enters and abides in first jhāna... a bhikkhu enters and abides in fourth jhāna.

Idha bhikkhave bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati... catutthaṃ jhānaṃ upasampajja viharati.

This is called the pleasure of the practice of unsensuousness, the pleasure of physical seclusion, the pleasure of inward peace, the pleasure of enlightenment. This pleasure should be pursued, developed, and cultivated, I declare. It should not be feared.

Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ āsevitabbaṃ bhāvetabbaṃ bahulikātabbaṃ. Na bhāyitabbaṃ etassa sukhassāti vadāmi.

'One should know the analysis of pleasure, and knowing that, one should devote oneself to inward pleasure.' So it was said. It was in reference to this that it was said.

Sukhavinicchayaṃ jaññā sukhavinicchayaṃ ñatvā ajjhataṃ sukhamanuyuñjeyyā'ti iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ

Illustration

vinicchayo

examination

Because of acquisition, examination

lābhaṃ paṭicca vinicchayo

Because of examination, fondness and attachment

vinicchayaṃ paṭicca chandarāgo.

— A.4.401

Illustration

vinicchayā

dogmatic opinions

[The Buddha:]

'In regards to dogmatic religious views, of none of them have I said "I proclaim this." But rather, in scrutinising views, without grasping, while searching, I realised inward peace.'

*Idaṃ vadāmi ti na tassa hoti dhammesu niccheyya samuggahītaṃ
Passaṇca diṭṭhīsu anuggahāya ajjhattasantiṃ pacinaṃ adassaṃ.*

— Sn.v.837

[Māgandiya:]

'About dogmatic opinions that have been conceived, you indeed speak without grasping.'

Vinicchayā yāni pakappitāni te ve munī brūsi anuggahāya.

— Sn.v.838

Comment:

Vinicchayā is obviously a synonym of *dhammesu niccheyya samuggahītaṃ*.

Illustration

vinicchayā

dogmatic opinions; vinicchayaṃ, dogmatic opinions

From where do dogmatic opinions come from, anger, lies, uncertainty [about the significance of the teaching], and other such things spoken of by the Ascetic?

vinicchayā cā pi kutopahūtā

Kodho mosavajjaṇca kathaṅkathā ca ye vāpi dhammā samaṇena vuttā.

— Sn.v.866

A person develops dogmatic opinions from seeing the cessation and continuance of bodily forms in the world.

Rūpesu disvā vibhavaṃ bhavaṇca vinicchayaṃ kubbatī jantu loke.

— Sn.v.867

Illustration

vinicchitāni

divided

Both Pātimokkhas have been properly transmitted to him in detail, properly classified, well mastered, properly divided by rule and phrase.

*ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni
suttaso anuvyañjanaso.*

— A.4.140-1, Vin.1.65

Illustration

vinicchiyamāne

investigating

While bhikkhus are investigating that legal matter endless brawls arise.

Tehi ce bhikkhave tasmīṃ adhikaraṇe vinicchīyamāne anaggāni ceva bhassāni jāyanti.

— Vin.2.95

Illustration

vinicchinitvā

investigate

If the community of bhikkhus, not having investigated that case, not having got to the root of it, achieves unanimity, that unanimity is unrighteous.

saṅgho taṃ vatthuṃ avinicchinitvā amūlā mūlaṃ gantvā saṅghasāmaggiṃ karoti adhammikā sā upāli saṅghasāmaggī ti

If the community of bhikkhus, having investigated the case, having got to the root of it, achieves unanimity in the community of bhikkhus, that unanimity is righteous

saṅgho taṃ vatthuṃ vinicchinitvā mūlā mūlaṃ gantvā saṅghasāmaggiṃ karoti, dhammikā sā upāli saṅghasāmaggī ti.

— Vin.1.358

Illustration

vinicchinī

investigates

Wisdom investigates what is heard

Paññā sutavinicchinī.

— Th.v.551

Vipāka

Renderings

- *vipāka*: consequence

- *vipāka*: karmic consequence

Illustrations

Illustration

vipāko

consequence

What is the consequence of sensuous yearnings?

Katamo ca bhikkhave kāmānaṃ vipāko

In one yearning for sensuous pleasure a corresponding personal disposition is manifested, either meritorious or demeritorious.

yaṃ kho bhikkhave kāmayaṃāno tassaṃ tassaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā ayaṃ vuccati bhikkhave kāmānaṃ vipāko.

— A.3.411

Illustration

vipāko

consequence

What is the consequence of sense impressions?

Katamo ca bhikkhave vedanānaṃ vipāko

In one experiencing [a sense impression] a corresponding personal disposition is manifested, either meritorious or demeritorious. This is called the consequence of sense impression.

yaṃ bhikkhave vediyamāno tassaṃ tassaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā ayaṃ vuccati bhikkhave vedanānaṃ vipāko.

— A.3.412

Illustration

vipāko

consequence

What is the consequence of perceptions?

Katamo ca bhikkhave saññānaṃ vipāko

Speech is the consequence of perception, I declare.

voḥāra vepakkāhaṃ bhikkhave saññaṃ vadāmi

In whatever way one perceives something, one speaks accordingly: 'I perceived thus.'

Yathā yathā naṃ sañjānāti tathā tathā voḥarati evaṃ saññi aho sin ti..

— A.3.413

Illustration

vipāko

consequence

And what is the consequence of perceptually obscuring states?

Katamo ca bhikkhave āsavānaṃ vipāko

In one who has acquiesced in uninsightfulness into reality a corresponding personal disposition is manifested, either meritorious or demeritorious.

yaṃ kho bhikkhave avijjāgato tajaṃ tajaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā.

— A.3.414

Illustration

vipāko

consequence

And what is the consequence of suffering?

Katamo ca bhikkhave dukkhassa vipāko

Consider one overpowered and overcome by suffering, he grieves, suffers, and laments, weeps beating his chest, and falls into bewilderment; or roams abroad in search of one who knows a spell or two to put an end to this suffering.

idha bhikkhave ekacco yena dukkhena abhibhūto pariyādinnacitto socati kilamati paridevati urattāḷiṃ kandati sammohaṃāpajjati. Yena vā pana dukkhena abhibhūto pariyādinna citto bahiddhā pariyetṭhiṃ ājjati ko ekapadaṃ dipadaṃ pajānāti imassa dukkhassa nirodhāyā ti.

Suffering yields either bewilderment or search, I declare.

Sammohavepakkaṃ vāhaṃ bhikkhave dukkhaṃ vadāmi pariyetṭhivepakkaṃ vā.

— A.3.416

Illustration

vipāko

karmic consequence

What is the karmic consequence of karmically consequential deeds?

Katamo ca bhikkhave kammānaṃ vipāko

The karmic consequence of karmically consequential deeds is threefold: that which arises in this life, or on rebirth, or in some other subsequent [existence].

Tividhāhaṃ bhikkhave kammānaṃ vipākaṃ vadāmi diṭṭheva dhamme upajje vā apare vā pariyāye.

— A.3.415

Illustration

vipākaṃ

karmic consequence

Previous demeritorious conduct whose karmic consequence has not yet ripened.

pubbe pāpakammaṃ kataṃ avipakkavipākaṃ.

— A.2.196

Vippasannāni indriyāni; Santindriyāni

Renderings

- *vippasannāni indriyāni*: serene [mental] faculties
- *indriyāni samathaṃ gatāni*: [mental] faculties calmed
- *santindriyāni*: peaceful [mental] faculties

Introduction

Which indriyāni?

The problem of assigning *indriyāni* a meaning is summarised in PED's comment:

- 'It is often to be guessed from the context only, which of the sets of 5 *indriyāni* is meant.'

The confusion over *vippasannāni indriyāni* is obvious in DOP's comment as follows, with which we disagree:

- 'The serenity of the senses is perceptible to others.'

In the present context we call *indriyāni* '[mental] faculties', a rendering unsupported by either of the dictionaries. In the suttas, the state of the mental faculties is visible through its effect on firstly the countenance (*mukhavaṇṇo*), and secondly, the complexion (*chavivaṇṇo*):

1. Moggallāna, friend, your [mental] faculties are serene, your countenance is pure and bright. Venerable MahāMoggallāna surely spent today in a peaceful abiding.

vippasannāni kho te āvuso moggallāna indriyāni parisuddho mukhavaṇṇo pariyodāto santena nūnāyasmā mahāmoggallāno ajja vihārena vihāsī ti (S.2.275).

2. King Mahāsudassana's [mental] faculties are serene, his complexion is pure and bright. May indeed he not be dead!

*vippasannāni kho rañño mahāsudassanassa indriyāni parisuddho chavivaṇṇo pariyodāto mā heva
kho rājā mahāsudassano kālamakāsī ti (D.2.190).*

Linking vippasannāni indriyāni to citta: the Kāmada Sutta

Although many suttas support our rendering, irrefutable support comes from the dialogue in the *Kāmada Sutta*, where *indriyūpasame* is linked to *citta*, as follows:

[The young deva Kāmada:]

'That is hard to compose, Blessed One, namely, the mind.'

Dussamādahaṃ bhagavā yadidaṃ cittaṃ ti.

[The Blessed One:]

'They compose even what is hard to compose, those who delight in calming the [mental] faculties.'

Dussamādahaṃ vāpi samādahanti indriyūpasame ratā.

— S.1.48

Illustrations

Illustration

vippasannāni indriyāni

serene [mental] faculties

It is astounding and extraordinary, Master Gotama, how serene are Master Gotama's [mental] faculties, and how pure and bright is his complexion. Just as in autumn a yellow jujube fruit is pure and bright, so Master Gotama's [mental] faculties are serene and his complexion is pure and bright.

*Acchariyaṃ bho gotama abbhutaṃ bho gotama yāvañcidaṃ bho gotamassa vippasannāni indriyāni
parisuddho chavivaṇṇo pariyodāto. Seyyathā pi bho gotama sāradaṃ badarapaṇḍu parisuddhaṃ hoti
pariyodātaṃ. Evameva bho gotamassa vippasannāni indriyāni parisuddho chavivaṇṇo pariyodāto.*

— A.1.181

Illustration

vippasannāni indriyāni

serene [mental] faculties

In one who is dead and passed away, his activities of body, speech, and mind have ceased and are quelled, his vitality is destroyed, his bodily warmth has dissipated, and his [mental] faculties are broken up.

Yvāyaṃ gahapati mato kālakato tassa kāyasaṅkhāro niruddho paṭippassaddho vacīsaṅkhāro niruddho paṭippassaddho cittasaṅkhāro niruddho paṭippassaddho āyu parikkhīṇaṃ usmā vūpasantā indriyāni viparibhinnāni

In one who has attained the ending of perception and sense impression his activities of body, speech, and mind have ceased and are quelled, his vitality is not destroyed, his bodily warmth has not dissipated, and his [mental] faculties are serene.

yo ca khvāyaṃ gahapati bhikkhu saññāvedayitanirodhaṃ samāpanno tassapi kāyasaṅkhāro niruddho paṭippassaddho vacīsaṅkhāro niruddho paṭippassaddho cittasaṅkhāro niruddho paṭippassaddho āyu aparikkhīṇaṃ usmā avūpasantā indriyāni vippasannāni.

— S.4.294

Illustration

indriyāni vippasidiṃsū

[mental] faculties were serene

Then Venerable approached the Blessed One, venerated him, and sat down at a respectful distance. Sitting there, he told the Blessed One:

'Shortly after the Blessed One's departure, Venerable Phagguṇa died. At the time of his death his [mental] faculties were serene.'

āyasmā bhante phagguṇo acirapakkantassa bhagavato kālamakāsi. Tamhi cassa samaye maraṇakāle indriyāni vipasidimsūti.

'Why, Ananda, shouldn't the bhikkhu Phagguṇa's [mental] faculties have been serene? Though his mind was not yet liberated from the five ties to individual existence in the low plane of existence, when he heard that religious discourse, his mind was liberated from them.'

Kiṃ hānanda phagguṇassa bhikkhuno indriyāni nappasīdissanti phagguṇassa ānanda bhikkhuno pañcahi orambhāgiyehi saṃyojanehi cittaṃ avimuttaṃ ahosi. Tassa taṃ dhammadesanaṃ sutvā pañcahi orambhāgiyehi saṃyojanehi cittaṃ vimuttaṃ.

— A.3.380-1

Illustration

santindriyaṃ

peaceful [mental] faculties

You will see the Blessed One

dakkhissasi tvaṃ soṇa taṃ bhagavantaṃ

who is beautifully behaved, faith inspiring,

pāsādikaṃ pasādaniyaṃ

who has peaceful [mental] faculties and a peaceful mind,

santindriyaṃ santamānasam.

— Ud.58

Illustration

santindriyānaṃ

peaceful [mental] faculties

When you have peaceful [mental] faculties and peaceful minds, your bodily conduct will be peaceful, your verbal conduct will be peaceful, and your mental conduct will be peaceful.

Santindriyānaṃ hi vo sārīputta santamānasānaṃ santaṃ yeva kāyakammaṃ bhavissati santaṃ vacīkammaṃ santaṃ manokammaṃ.

— A.1.65

Illustration

samāhitindriyo

[mental] faculties collected

One whose [mental] faculties are collected

samāhitindriyo.

— A.2.6

Illustration

indriyāni samathaṃ gatāni

[mental] faculties calmed

Mine are the [mental] faculties which have been calmed like horses well-tamed by a handler.

Mayhindriyāni samathaṃ gatāni assā yathā sārathinā sudantā.

— Th.v.206

Vimutta; Vimutti

Renderings

- *vimutta*: liberated
- *vimutta*: liberated [from perceptually obscuring states]
- *vimuccati*: to be liberated
- *vimuccati*: to be liberated [from perceptually obscuring states]
- *vimutti*: liberation

- *vimutti*: liberation [from perceptually obscuring states]

Correcting the texts

On reading *vimuccati* as *adhimuccati*

Both VRI and BJT Pāli editions agree that the word sequence *cittaṃ pakkhandati pasīdati santiṭṭhati* is followed by either *vimuccati* or *adhimuccati*. In every case we prefer *adhimuccati*. The commentaries support us in two cases. The readings are as follows:

- D.3.240: *santiṭṭhati vimuccati* (Commentary: *Na vimuccatī ti nādhimuccatī*).
- M.1.186: *santiṭṭhati adhimuccati*
- M.1.435: *santiṭṭhati vimuccati*
- M.3.104: *santiṭṭhati adhimuccati*
- M.3.112: *santiṭṭhati vimuccati*
- A.2.166: *santiṭṭhati adhimuccati*
- A.3.245: *santiṭṭhati vimuccati* (Commentary: *Na vimuccatī ti na adhimuccati*).
- A.4.235: *santiṭṭhati vimuccati*
- A.4.438-48: *santiṭṭhati vimuccati*

Horner vs. Trenckner

Concerning the occurrence at M.1.435, Horner praises the reading *pakkhandati pasīdati santiṭṭhati vimuccati*, saying:

- 'The compilers were right to vary the last of the four verbs.'

However, she admits that in saying so she contradicts Trenckner, who 'says he should have adopted' *adhimuccati*.

Bodhi: *adhimuccati* 'makes better sense'

Bodhi supports Trenckner. In two notes to the *Aṅguttara* references he says:

- 'Though all three editions here read *vimuccati*, Mp glosses the word with *adhimuccati*. The latter makes better sense to me. The manuscript traditions, as well as printed editions, show irregular variations between these two readings throughout the Nikāyas.' (note to A.3.245, NDB n.1206).
- Mp glosses *vimuccati* here as "liberated from the opposing qualities" (*paccanlkadhammehi ca vimuccati*). Since all three editions, with the support of Mp, have *vimuccati*, I translate in conformity with this reading, but I think it likely that the original reading was *adhimuccati*, "resolved upon" or

"focused on." As the text unfolds with respect to the successive meditative attainments, in each case the bodhisatta is *vimuccati/adhimuccati* upon the attainment before he actually achieves it. In such a context being "focused on" rather than "liberated in" makes better sense (note to A.4.439, NDB n.1943).

Conclusion

At all references we follow Trenckner and Bodhi, reading *adhimuccati*.

Liberation (from specified objects)

The *vimuccati* cognates: specified object

The *vimuccati* cognates are associated with various specified objects. For example:

1) *Vimuccitum*: to be liberated (from all originated phenomena)

It is time enough, bhikkhus, to be disillusioned with all originated phenomena, to be unattached to them, to be liberated from them.

Yāvañcidaṃ bhikkhave alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccituṃ.

— S.2.191

2) *Vimutto*, liberated (from being reckoned)

The Perfect One is liberated from being reckoned in terms of bodily form... advertence, Vaccha, he is profound, immeasurable, unfathomable like the ocean

Rūpasāṅkhāvimutto... Viññāṇasaṅkhāvimutto kho vaccha tathāgato gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo.

— M.1.488

3) *Vimuttan*, liberated (from āsavas)

Through being without grasping his mind was liberated from perceptually obscuring states

anupādāya āsavehi cittaṃ vimuttan ti.

— M.3.30

Vimuccati means 'to be liberated [from perceptually obscuring states]'

Where there is no specified object, we render *vimutta/vimutti* with parenthesis: liberated/liberation [from perceptually obscuring states]. These next two quotes support the parenthesis:

For him thus knowing and seeing, his mind is liberated from perceptually obscuring states due to pursuing sensuous pleasure, liberated from perceptually obscuring states due to pursuing individual existence, and liberated from perceptually obscuring states due to uninsightfulness into reality. Being liberated [from perceptually obscuring states], the knowledge arises that he is [thus] liberated.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati bhavāsavāpi cittaṃ vimuccati avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttami ti ñāṇaṃ hoti.

— M.1.183-4

This is the first occasion of liberation [from perceptually obscuring states] in which, for a bhikkhu abiding diligently, vigorously, and resolutely applied [to the practice], his unliberated mind is liberated [from perceptually obscuring states], his undestroyed perceptually obscuring states are destroyed, the unreached safety from [the danger of] bondage [to individual existence] is reached.

Idaṃ bhikkhave paṭhamaṃ vimuttāyatanaṃ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati aparikkhīṇā vā āsavā parikkhayaṃ gacchanti ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

— A.3.21

Temporary liberation [from perceptually obscuring states]

Introduction

Vimutti/vimutta sometimes mean 'temporarily liberated,' and are then often called *sāmayikaṃ vimuttiṃ* or *samayavimutta*. Sometimes this needs parenthesising, as in two of the following illustrations.

Illustration

vimuttiṃ

liberation [from perceptually obscuring states]

It is an impossibility for one who who takes delight in company to obtain [even] temporary liberation [from perceptually obscuring states].

Aṭṭhānataṃ saṅgaṇikāratassa yaṃ phassaye sāmayikaṃ vimuttiṃ.

— Sn.v.54, M.3.110

Comment:

The following quote shows that 'temporary liberation' means attaining the jhānas:

Indeed, Ānanda, there is no possibility that a bhikkhu who finds enjoyment in company... can be one who attains at will, without trouble, without difficulty, that which is the pleasure of the practice of unsensuousness, the pleasure of physical seclusion, the pleasure of inward peace, the pleasure of enlightenment.

So vatānanda bhikkhu saṅgaṇikārāmo... yaṃ taṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ tassa sukhasa nikāmalābhī bhavissati akicchālābhī akasiralābhīti neṭaṃ ṭhānaṃ vijjati.

— M.3.110

Illustration

vimuttassa

liberated [from perceptually obscuring states]

Five things lead to the falling away [from spiritually wholesome factors] of a bhikkhu who is temporarily liberated [from perceptually obscuring states]:

Pañcime bhikkhave dhammā samayavimuttassa bhikkhuno parihānāya saṃvattanti. Katame pañca:

Being given to the enjoyment of work, talk, sleep, company, and not reviewing the extent to which his mind is liberated [from perceptually obscuring states].

Kammārāmatā bhassārāmatā niddārāmatā saṅgaṇikārāmatā yathāvimuttaṃ cittaṃ na paccavekkhati.

— A.3.173

Illustration

vimuttaṃ

[temporarily] liberated [from perceptually obscuring states]

My mind is [temporarily] liberated [from perceptually obscuring states]. I have abolished lethargy and torpor and thoroughly dispelled restlessness and anxiety. My energy is aroused. I pay attention as a matter of vital concern, not sluggishly.

cittaṇca me suvimuttaṃ thīnamiddhaṇca me susamūhataṃ. Uddhacca kukkuccaṇca me suppaṭivinitaṃ. Āraddhaṇca me viriyaṃ atṭhikātvā manasikaromi no ca līnaṃ ti.

— S.5.76-7

Comment:

Because this seems not to be the practice of the arahant, we parenthesise 'temporarily.'

Illustration

suvimuttaṃ

[temporarily] liberated [from perceptually obscuring states]

And how, Kuṇḍaliya, is restraint of the sense faculties [from attraction and repulsion, through mindfulness] developed and cultivated so that it brings to perfection the three kinds of good conduct?

Kathaṃ bhāvito ca kuṇḍaliya indriyaṣaṃvaro kathaṃ bahulīkato tīṇi sucaritāni paripūreti?

In this regard, Kuṇḍaliya, seeing a pleasing visible object via the visual sense, a bhikkhu does not long for it or get excited by it or become attached to it.

Idha kuṇḍaliya bhikkhu cakkhunā rūpaṃ disvā manāpaṃ nābhijjhati nābhihaṃsati na rāgaṃ janeti

His body is steady and his mind is steady, inwardly settled and [temporarily] liberated [from perceptually obscuring states].

tassa t̥hito ca kāyo hoti t̥hitaṃ cittaṃ ajjhataṃ susaṇṭhitaṃ suvimuttaṃ

In seeing a displeasing visible object via the visual sense, he is not disconcerted by it, not daunted, not dejected, free of ill will.

cakkhunā kho paneva rūpaṃ disvā amanāpaṃ na mañku hoti apatitthina-citto adīnāmanaso avyāpannacetaso

His body is steady and his mind is steady, inwardly settled and [temporarily] liberated [from perceptually obscuring states]

Tassa t̥hito ca kāyo hoti t̥hitaṃ cittaṃ ajjhataṃ susaṇṭhitaṃ suvimuttaṃ.

— S.5.74

Comment:

Because this seems not to be the practice of the arahant, we parenthesise 'temporarily.'

Illustration

cetovimuttiṃ

liberation [from perceptually obscuring states]

Then Venerable Godhika, abiding diligently, vigorously, and resolutely applied [to the practice] attained temporary liberation [from perceptually obscuring states]. But then Venerable Godhika fell away from that temporary liberation [from perceptually obscuring states].

Atha kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmayaikaṃ cetovimuttiṃ phusi. Atha kho āyasmā godhiko tāya sāmayaikāya cetovimuttiyā parihāyi.

— S.1.120

Comment:

We discuss *cetovimutti* sv *Cetovimutti*, but include this well-known quote to show how *cetovimutti* and *vimutti* are sometimes synonyms. Just as *vimutti* can be temporary, so can *cetovimutti*.

Perpetual liberation [from perceptually obscuring states]

Introduction: asamayavimutti

When *vimutti* is 'perpetual' it is sometimes designated as such (*asamayavimutti*) and is then equivalent to perpetual *vimokkha*:

Being diligently applied [to the practice], he attains perpetual deliverance [from perceptually obscuring states] (*asamayavimokkhaṃ ārādheti*). And it is impossible for that bhikkhu to fall away from that perpetual liberation [from perceptually obscuring states] (*asamayavimuttiyā parihāyetha*).

Appamatto samāno asamayavimokkhaṃ ārādheti. Aṭṭhānametaṃ bhikkhave anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

— M.1.197

In the quote above, even though *asamayavimuttiyā* has no designated object, other suttas say that *āsavas* (perceptually obscuring states) are the object. For example, in the following quote *vimuttacitto* is defined as *cittaṃ virajjati vimuccati anupādāya āsavehi*.

In what way is one's mind liberated [from perceptually obscuring states]?

kathañca sāriputta vimuttacitto hoti

(...) In this regard a bhikkhu abides contemplating the nature of the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena]. As he abides contemplating the nature of the body his mind is unattached [to originated phenomena], it is liberated from perceptually obscuring states through being without grasping (*cittaṃ virajjati vimuccati anupādāya āsavehi*).

Idha sāriputta bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ tassa kāye kāyānupassino viharato cittaṃ virajjati vimuccati anupādāya āsavehi.

— S.5.158

Thus when *vimutta* has no specified object, its object is 'perceptually obscuring states' (*āsavas*).

Introduction: three synonymous formulations

Liberation [from perceptually obscuring states] is stated in three ways, namely, with reference to the following liberated agents:

1. the stream of sense consciousness (*viññāṇa*).
2. a bhikkhu's mind (*citta*).
3. a bhikkhu (*bhikkhu*)

We illustrate this in three paragraphs:

1) Liberation of the stream of sense consciousness (*viññāṇa*)

Bhikkhus, if a bhikkhu has abandoned attachment to bodily form, with the abandonment of attachment the basis is removed: there is no establishment of his stream of sense consciousness.

Rūpadhātuyā ce bhikkhave bhikkhuno rāgo pahīno hoti rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti

If he has abandoned attachment

- to the phenomenon of sense impression...
- to the phenomenon of perception...
- to the phenomenon of intentional activities...
- to the phenomenon of advertence,

with the abandonment of attachment the basis is removed: there is no establishment of his stream of sense consciousness.

vedanādhātuyā .. saññādhātuyā... saṅkhāradhātuyā... viññāṇadhātuyā ce bhikkhave bhikkhunā rāgo pahīno hoti. Rāgassa pahānā vocchijjatārammaṇaṃ patiṭṭhā viññāṇassa na hoti

When the stream of sense consciousness is unestablished, not [egoistically] matured, without the performance of [karmically consequential deeds], it is liberated [from perceptually obscuring states].

tadappatiṭṭhitaṃ viññāṇaṃ avirūḷhaṃ anabhisaṅkhacca vimuttaṃ.

— S.3.53

2) Liberation of a bhikkhu's mind (cittaṃ)

If a bhikkhu's mind is unattached to bodily form... advertence, it is liberated from perceptually obscuring states through being without grasping.

Rūpadhātuyā... viññāṇadhātuyā ce bhikkhave bhikkhuno cittaṃ virattaṃ vimuttaṃ hoti anupādāya āsavehi.

— S.3.45

3) Liberation of a bhikkhu

In this regard, having seen any kind of bodily form... advertence according to reality with perfect penetrative discernment as "not [in reality] mine," "not [in reality] what I am," "not my [absolute] Selfhood," a bhikkhu is liberated [from perceptually obscuring states] through being without grasping.

Idha aggivessana bhikkhu yaṃ kiñci rūpaṃ atītānāgata paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre sannike vā sabbaṃ rūpaṃ n'etaṃ mama n'eso'hamasmi na me so attā ti evameva yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti.

Yā kāci vedanā... saññā... saṅkhārā... viññāṇaṃ... (M.1.235).

Illustration

suvimutta

liberated [from perceptually obscuring states]

Householder, in regards to bodily form... advertence

Rūpadhātuyā... Viññāṇadhātuyā kho gahapati

(...) through the destruction, fading away, ending, giving up, and relinquishment of fondness, attachment, spiritually fettering delight, craving, clinging, grasping, obstinate adherence, stubborn attachment, and identification

yo chando yo rāgo yā nandi yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṭinissaggā

(...) one's mind is said to be liberated [from perceptually obscuring states].

cittaṃ suvimuttan ti vuccati.

— S.3.13

Comment:

Chando, *rāgo* etc are therefore perceptually obscuring states (*āsava*s).

Illustration

suvimutta

liberated [from perceptually obscuring states]

He should overcome attachment to forms, sounds, tastes, smells, and tangible objects.

Rūpesu saddesu atho rasesu gandhesu phassesu sahetha rāgaṃ

Through eliminating his fondness for these things, the bhikkhu, being mindful, is one whose mind is liberated [from perceptually obscuring states].

Etesu dhammesu vineyya chandaṃ bhikkhu satimā suvimuttacitto.

— Sn.v.974-5

Comment:

Chanda is a therefore perceptually obscuring state (*āsava*).

Illustration

suvimuttaṃ

liberated [from perceptually obscuring states]

In what way is a bhikkhu's mind liberated [from perceptually obscuring states]?

Kathaṇca bhikkhave bhikkhu suvimuttacitto hoti:

In this regard a bhikkhu's mind is liberated from

attachment

rāgā cittaṃ vimuttaṃ hoti

hatred

dosā cittaṃ vimuttaṃ hoti

undiscernment of reality

mohā cittaṃ vimuttaṃ hoti.

— A.5.31

Comment:

Rāgā, *dosā*, and *mohā* are therefore perceptually obscuring states (*āsavas*).

Illustration

suvimutta

liberated [from perceptually obscuring states]

In what way is a bhikkhu one who knows that his mind is liberated [from perceptually obscuring states]?

Kathaṇca bhikkhave bhikkhu suvimuttapaṇṇo hoti? Idha bhikkhave bhikkhu

In this regard a bhikkhu knows that his

- attachment

- hatred
- undiscernment of reality

is abandoned, chopped down at the root, completely and irreversibly destroyed, never to arise again in future.

rāgo... doso... moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammoti pajānāti.

— A.5.32

Comment:

Rāgā, *dosā*, and *mohā* are therefore perceptually obscuring states (*āsavas*).

Illustration

suvimuttan

liberated [from perceptually obscuring states]

With the destruction of spiritually fettering delight and attachment one's mind is said to be liberated [from perceptually obscuring states].

nandirāgakkhayā cittaṃ suvimuttan ti vuccati.

— S.4.142

Comment:

Nandirāga are therefore perceptually obscuring states (*āsavas*).

Illustration

vimutto

liberated [from perceptually obscuring states]

And what is the individual liberated [from perceptually obscuring states] both through [penetrative discernment and through attaining the immaterial states of awareness]?

Katamo ca bhikkhave puggalo ubhatobhāgavimutto

In this regard, some person abides touching with his very being those immaterial states of awareness, those peaceful states of refined awareness that transcend the refined material states of awareness, and by seeing [reality] with penetrative discernment, his perceptually obscuring states are destroyed.

idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati paññāya cassa disvā āsavā parikkhīṇā honti.

— M.1.477-9

Comment:

Vimutto thus means *āsavā parikkhīṇā honti*.

Illustration

vimutti

liberation [from perceptually obscuring states]

Through proper contemplation, through proper and right inward striving, I attained and realised the unsurpassed liberation [from perceptually obscuring states].

mayham kho bhikkhave yoniso manasikārā yoniso sammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā.

— Vin.1.22, S.1.105

Illustration

vimutto

liberated [from perceptually obscuring states], permanently

A bhikkhu who is permanently liberated [from perceptually obscuring states] does not see in himself anything still to be done inwardly, or any need to increase what has been done.

bhikkhu asamayavimutto karaṇīyaṃ attano na samanupassati katassa vā paṭicayaṃ.

— A.5.336

Vimuttiñāṇadassana

Renderings

- *vimuttiñāṇadassana*: the knowledge and vision that follows liberation

Introduction

Vimuttiñāṇadassana: finding the connective

Vimuttiñāṇadassana is usually translated with the connective 'of':

- 'the knowledge and vision of liberation' (Bodhi, A.5.3)
- the knowledge and vision of freedom (Horner, M.1.146).

But the suttas do not say that liberation is associated with knowledge 'of' liberation. They say that following liberation, the bhikkhu has the knowledge 'that' he is liberated, and 'that' birth is destroyed etc.:

Being liberated [from perceptually obscuring states], the knowledge arises that he is [thus] liberated. He knows that birth is destroyed; the religious life has been fulfilled; what had to be done has been done; there will be no further arising in any state of individual existence.

Vimuttasmiṃ vimuttami ti ñāṇaṃ hoti. Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānāti.

— M.3.108

Vimutti equals āsavakkhaya

We have shown (sv *Vimutta*) that *vimutta/vimutti* should be parenthesised: liberated/liberation [from perceptually obscuring states]. We used this quote to demonstrate this:

For him thus knowing and seeing, his mind is liberated from perceptually obscuring states due to pursuing sensuous pleasure, liberated from perceptually obscuring states due to pursuing individual existence, and liberated from perceptually obscuring states due to uninsightfulness into reality. Being liberated [from perceptually obscuring states], the knowledge arises that he is [thus] liberated.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati bhavāsavāpi cittaṃ vimuccati avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttami ti ñāṇaṃ hoti.

— M.1.183-4

In other words, *vimutti* equals *āsavakkhaya*, as further indicated in this quote:

This is the first occasion of liberation [from perceptually obscuring states] in which, for a bhikkhu abiding diligently, vigorously, and resolutely applied [to the practice], his unliberated mind is liberated [from perceptually obscuring states], his undestroyed perceptually obscuring states are destroyed, the unreached safety from [the danger of] bondage [to individual existence] is reached.

Idaṃ bhikkhave paṭhamaṃ vimuttāyatanaṃ yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati aparikkhīṇā vā āsavā parikkhayaṃ gacchanti ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

— A.3.21

Vimuttiñāṇadassanakkhandha implies multiplicity

Vimuttiñāṇadassana is one of the five aggregates that should be realised for oneself: *Katame pañca dhammā sacchikātabbā? Pañca dhammakkhandhā: sīlakkhandho samādhikkhandho paññākkhandho vimuttikkhandho vimuttiñāṇadassanakkhandho* (D.3.279).

Following his enlightenment, the Buddha said that he sought to perfect each of these five aggregates. For example, he said:

It would be for the sake of fulfilling the unfulfilled aggregate of the knowledge and vision that follows liberation [from perceptually obscuring states] that I would honour, respect, and dwell under another ascetic or brahman in spiritual discipleship. But I do not see another ascetic or brahman in the world [of beings] with its devas, māras, and brahmās, in the world of mankind with its ascetics and Brahmanists, its royalty and commoners who is more perfect than I in the knowledge and vision that follows liberation [from perceptually obscuring states] that I could honour, respect, and dwell under in spiritual discipleship.

aparipuṇṇassa kho vimuttiñāṇadassanakkhandhassa pāripuriyā aññaṃ samaṇaṃ vā brāhmaṇaṃ vā sakkatvā garukatvā upanissāya vihareyyaṃ. na kho panāhaṃ passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya attanā vimuttiñāṇadassanasampannataraṃ aññaṃ samaṇaṃ vā brāhmaṇaṃ vā yamaṃ sakkatvā garukatvā upanissāya vihareyyaṃ.

— S.1.139

If *vimuttiñāṇadassana* is an aggregate, it is a group of knowledges. It cannot be simply 'knowledge and vision of liberation.'

Vimuttiñāṇadassana before enlightenment

Vimuttiñāṇadassana is usually associated with arahants. However, the Buddha's question to the unenlightened Ānanda indicates that it may be operative even before enlightenment:

'Why, Ānanda, when Sāriputta passed away, did he take away your aggregate of virtuous practices, inward collectedness, penetrative discernment, liberation [from perceptually obscuring states], and the knowledge and vision that follows liberation [from perceptually obscuring states]?' 'No, bhante.'

Kinno kho te ānanda sārīputto sīlakkhandhaṃ vā ādāya parinibbuto samādhikkhandhaṃ vā ādāya parinibbuto paññākkhandhaṃ vā ādāya parinibbuto vimuttikkhandhaṃ vā ādāya parinibbuto vimuttiñāṇadassanakkhandhaṃ vā ādāya parinibbuto ti? Na kho me bhante.

— S.5.162

Although the destruction of perceptually obscuring states (*āsavakkhaya*) is prominently associated with arahantship, *āsavas* are in fact destroyed from stream-entry onwards. The three types of individuals who are at least stream-enterers but not arahants are called *kāyasakkhī*, *diṭṭhappatto* and *saddhāvimutto*. The *Kiṭṭāgiri Sutta* (M.1.438) says that for each of these individuals some of his perceptually obscuring states are destroyed (*ekacce āsavā parikkhīṇā honti*). Therefore *vimuttiñāṇadassanakkhandha* likely begins at stream-entry. Before stream-entry, no perceptually obscuring states are destroyed (*āsavā aparikkhīṇā honti*, M.1.479).

The knowledge and vision that follows liberation [from perceptually obscuring states]: further aspects

If *vimuttiñāṇadassana* is an aggregate, then it has various of its aspects of knowledge that become apparent to an arahant, and perhaps even before that. We have already noted various instances of knowledge in this quote:

Being liberated [from perceptually obscuring states], the knowledge arises that he is [thus] liberated. He knows that birth is destroyed; the religious life has been fulfilled; what had to be done has been done; there will be no further arising in any state of individual existence.

Vimuttasmiṃ vimuttami ti ñāṇaṃ hoti. Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānāti.

— M.3.108

Other instances of knowledge are given as the conclusion of other suttas:

1. He knows that birth is destroyed; the religious life has been fulfilled; what had to be done has been done; there will be no further arising in any state of individual existence. This, too, is called a footprint of the Perfect One, a scratch mark of the Perfect One, a tusk slash of the Perfect One. And it is not until this point that a noble disciple can come to the conclusion: 'The Blessed One is perfectly enlightened; the teaching is well explained by the Blessed One; the community of the Blessed One's disciples is applied to an excellent practice.

Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāti. Idampi vuccati brāhmaṇa tathāgatapadaṃ iti pi tathāgatanisevitaṃ iti pi tathāgatārañjitaṃ itipi. Ettāvatā kho brāhmaṇa ariyasāvako niṭṭhaṃ gato hoti sammāsambuddho bhagavā svākkhāto bhagavatā dhammo supaṭipanno bhagavato sāvakasaṅgho ti (M.1.183-4).

2. He knows that birth is destroyed; the religious life has been fulfilled; what had to be done has been done; there will be no further arising in any state of individual existence.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati bhavāsavāpi cittaṃ vimuccati avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttami ti ñāṇaṃ hoti. Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti pajānāti.

He knows that whatever states of suffering there are because of perceptual obscuration due to pursuing sensuous pleasure, of perceptual obscuration due to pursuing individual existence, and of perceptual obscuration due to uninsightfulness into reality, are absent. And there is only this amount of suffering, namely what is connected with the six senses which are dependent on the body and have life as their necessary condition.

So evaṃ pajānāti ye assu darathā kāmāsavaṃ paṭicca tedha na santi ye assu darathā bhavāsavaṃ paṭicca tedha na santi ye assu darathā avijjāsavaṃ paṭicca tedha na santi atthi cevāyaṃ darathamattā yadidaṃ imeva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā ti.

He knows that "This state of perception is void of perceptual obscuration due to pursuing sensuous pleasure, of perceptual obscuration due to pursuing individual existence, and of perceptual obscuration due to uninsightfulness into reality. And there is just this state which is not absent, namely what is connected with the six senses which are dependent on the body and have life as their necessary condition. He regards it as void of whatever is not there. Of the remainder, he discerns: "That [absence] being, this [relative voidness] is." This is for him the undistorted, pure, supreme, unsurpassed realisation of [the perception of] [relative] voidness according to reality.

So suññamidaṃ saññāgataṃ kāmāsavenā ti pajānāti suññamidaṃ saññāgataṃ bhavāsavenā ti pajānāti suññamidaṃ saññāgataṃ avijjāsavenā ti pajānāti atthi cevidaṃ asuññataṃ yadidaṃ imeva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā ti. Iti yaṃ hi kho tattha na hoti tena taṃ suññaṃ samanupassati yaṃ pana tattha avasiṭṭhaṃ hoti taṃ santamidaṃ atthi ti pajānāti. Evaṃ pi'ssa eṣā ānanda yathābhuccā avipallatthā parisuddhā paramānuttarā suññatāvakkanti bhavati.

— M.3.108

Illustrations

Illustration

vimuttiñāṇadassanaṃ

the knowledge and vision that follows liberation [from perceptually obscuring states]

For one who is disillusioned [with originated phenomena] and unattached [to originated phenomena], there is no need to harbour the aspiration: 'May I realise the knowledge and vision that follows liberation [from perceptually obscuring states]':

Nibbindassa bhikkhave virajjantassa na cetanāya karaṇīyaṃ vimuttiñāṇadassanaṃ sacchikaromī ti.

It is quite natural that one who is disillusioned [with originated phenomena] and unattached [to originated phenomena] will realise the knowledge and vision that follows liberation [from perceptually obscuring states].

Dhammatā esā bhikkhave yaṃ nibbiṇṇo viratto vimuttiñāṇadassanaṃ sacchikaroti.

— A.5.3

Illustration

vimuttiñāṇadassanaṃ

the knowledge and vision that follows liberation [from perceptually obscuring states]

Talk about liberation [from perceptually obscuring states], talk about the knowledge and vision that follows liberation [from perceptually obscuring states], he thinks: 'I will utter speech like this.'

vimuttikathā vimuttiñāṇadassanakathā iti evarūpiṃ kathaṃ kathessāmīti.

— M.3.113

Vimokkha

Renderings

- *vimokkha*: deliverance [from perceptually obscuring states]
- *vimokkha*: state of refined awareness
- *saññāvimokkha*: deliverance from perception
- *vimokkho cetaso*: deliverance of the mind [from individual existence]

Introduction

Vimokkha: arahantship

Vimokkha occasionally means arahantship:

This is the Deathless, namely the mind's deliverance [from perceptually obscuring states] through being without grasping.

etaṃ amataṃ yadidaṃ anupādā cittassa vimokkho.

— M.2.265

Sometimes this is called 'perpetual' and it is then equivalent to perpetual *vimutti*:

Being diligently applied [to the practice], he attains perpetual deliverance [from perceptually obscuring states] (*asamayavimokkhaṃ ārādheti*). And it is impossible for that bhikkhu to fall away from that perpetual liberation [from perceptually obscuring states] (*asamayavimuttiyā parihāyetha*).

Appamatto samāno asamayavimokkhaṃ ārādheti. Aṭṭhānametaṃ bhikkhave anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

— M.1.197

Cases where *vimokkha* is not perpetual will be presented below.

Vimokkha of arahantship: deliverance [from perceptually obscuring states]

Although in the cases mentioned, *vimokkho* has no specified object, the scriptures show that *āsavas* (perceptually obscuring states) are the object, therefore in English, that parenthesis should be used. For example, in this conversation:

— 'But, Sāriputta, if they were to ask you: 'Sāriputta, friend, through what state of deliverance (*kathaṃ vimokkhā*) have you declared your [attainment of] arahantship (*aññā vyākata*) thus: "I know that birth is destroyed; the religious life has been fulfilled; what had to be done has been done; there will be no further arising in any state of individual existence?" Being asked thus, how would you answer?'

— 'If they were to ask me this, bhante, I would answer thus: "Friends,

through an internal deliverance [from perceptually obscuring states]

ajjhattivimokkhā khvāhaṃ āvuso

through the destruction of all grasping

sabbūpādānakkhayā

I abide mindfully in such a way that perceptually obscuring states (*āsavā*) do not pursue me

tathā sato viharāmi yathā sataṃ viharantaṃ āsavā nānussavanti

and I do not despise myself."

attānañca nāvajānāmī ti

Being asked thus, bhante, I would answer in such a way.'

— 'Very good, Sāriputta! And this is another way of explaining in brief that same point

ayampi kho sāriputta pariyāyo etasseva atthassa saṅkhittena veyyākaraṇāya

"I am not unsure about the perceptually obscuring states spoken of by the Ascetic

ye āsavā samaṇena vuttā tesvāhaṃ na kaṅkhāmi

I do not doubt they have been abandoned by me"

te me pahīṇāti na vicikicchāmi ti.

— S.2.54

Vimokkha: eight states of refined awareness:

Vimokkha usually means the eight *vimokkhas* (*aṭṭha vimokkhā*). These correspond to the four *jhānas*, the four immaterial states and the ending of perception and sense impression (*saññāvedayitanirodhaṃ*).

'Immaterial states' (*ārūppā*, D.3.224) is the shorter term for 'the immaterial states of awareness, those peaceful states of refined awareness that transcend the refined material states of awareness' (*santā vimokkhā atikkamma rūpe āruppā*) (M.1.34).

The eight vimokkhas

Here we list the eight *vimokkhas*. We call *vimokkha* 'state of refined awareness,' and will explain this in due course.

There are eight states of refined awareness

Aṭṭhime bhikkhave vimokkhā katame aṭṭha:

1. Being in a refined material state of awareness, one sees visible objects. This is the first state of refined awareness

Rūpī rūpāni passati. Ayaṃ paṭhamo vimokkho.

2. Being in an immaterial state of awareness, one sees visible objects. This is the second state of refined awareness

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati. Ayaṃ dutiyo vimokkho.

3. One is focused exclusively on the Exquisite. This is the third state of refined awareness

Subhanteva adhimutto hoti. Ayaṃ tatiyo vimokkho.

4. By completely transcending refined material states of awareness, with the vanishing of states of refined awareness involving physical sensation, not focusing upon states of refined awareness involving the external senses, one enters and abides in the state of awareness of boundless space where one perceives that space is boundless. This is the fourth state of refined awareness

Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañcāyatanam upasampajja viharati. Ayaṃ catuttho vimokkho.

5. By completely transcending the state of awareness of boundless space, one enters and abides in the state of awareness of boundless mental consciousness, where one perceives that mental consciousness is boundless. This is the fifth state of refined awareness

Sabbaso ākāsañcāyatanam samatikkamma anantaṃ viññāṇan ti viññāṇañcāyatanam upasampajja viharati. Ayaṃ pañcama vimokkho.

6. By completely transcending the state of awareness of boundless mental consciousness, one enters and abides in the state of awareness of nonexistence, where one perceives that there is [nowhere] anything at all. This is the sixth state of refined awareness

Sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcī ti ākiñcaññāyatanaṃ upasampajja viharati. Ayaṃ chaṭṭho vimokkho.

7. By completely transcending the state of awareness of nonexistence, one enters and abides in the state of awareness neither having nor lacking perception. This is the seventh state of refined awareness

Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayaṃ sattamo vimokkho.

8. By completely transcending the state of awareness neither having nor lacking perception, one enters and abides in the ending of perception and sense impression. This is the eighth state of refined awareness

Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitaṃ nirodhaṃ upasampajja viharati. Ayaṃ aṭṭhamo vimokkho ti. Ime kho bhikkhave aṭṭha vimokkhāti (D.2.71; D.2.112; D.3.262; D.3.288; M.2.13; A.4.307).

The vimokkhās are 'levels of refined awareness': the Poṭṭhapāda Sutta

The *Poṭṭhapāda Sutta* shows why we call the eight *vimokkhas* 'states of refined awareness' (*saññā*), because this is the term it uses:

Secluded from sensuous pleasures and spiritually unwholesome factors, he enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamañ jhānaṃ upasampajja viharati.

(...) For him the mental imagery of previous sensuous pleasure ceases.

Tassa yā purimā kāmasaññā sā nirujjhati.

(...) And at that time there is a subtle but true perception of the rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors]. He is one with a subtle but true perception of the rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

Vivekajapītisukhasukhumasaccasaññā tasmiṃ samaye hoti. Vivekajapītisukhasukhumasaccasaññī yeva tasmiṃ samaye hoti.

(...) In this way one state of refined awareness arises through the training, and one state of refined awareness ceases through the training. And that is the training, said the Blessed One...

Evampi sikkhā ekā saññā uppajjati. Sikkhā ekā saññā nirujjhati. Ayaṃ sikkhā ti bhagavā avoca...

(...) and so on, through the jhānas, up to the state of awareness of boundless mental consciousness (*viññāṇaṇcāyatana*). Then the sutta continues:

(...) Further, Poṭṭhapāda, by completely transcending the state of awareness of boundless mental consciousness, he enters and abides in the state of awareness of nonexistence, where one perceives that there is [nowhere] anything at all, and the previous subtle but true perception of the state of awareness of boundless mental consciousness ceases. And at that time there is a subtle but true perception of the state of awareness of nonexistence. He is one with a subtle but true perception of the state of awareness of nonexistence.

Puna ca param poṭṭhapāda bhikkhu sabbaso viññāṇaṇcāyatanaṃ samatikkamma natthi kiñcī ti ākiñcaññāyatanaṃ upasampajja viharati. Tassa yā purimā viññāṇaṇcāyatanasukhumasaccasaññā sā nirujjhati. Ākiñcaññāyatanasukhumasaccasaññā tasmīṃ samaye hoti. Ākiñcaññāyatanasukhumasaccasaññīyeva tasmīṃ samaye hoti.

(...) In this way one state of refined awareness arises through the training, and one state of refined awareness ceases through the training. And that is the training, said the Blessed One.

Evampi sikkhā ekā saññā uppajjati. Sikkhā ekā saññā nirujjhati. Ayampi sikkhā ti bhagavā avoca.

(...) Poṭṭhapāda, once the bhikkhu is possessed of that preliminary state of refined awareness, he proceeds from stage to stage till he reaches the highest state of refined awareness.

Yato kho poṭṭhapāda bhikkhu idha sakasaññī hoti so tato amutra tato amutra anupubbena saññaggam phusati.

(...) He attains to the ending [of originated phenomena].

So nirodham phusati.

And that, Poṭṭhapāda, is how the ending of successively refined states of refined awareness is attained in full consciousness.

Evaṃ kho poṭṭhapāda anupubbābhisaññānirodhasampajānasamāpatti hoti.

— D.1.183-4

Vimokkha: the Commentary

We will now discuss why *vimokkhas* are called 'deliverances.' This meaning is a mystery even to the Commentary, because it explains the *vimokkhas* as follows:

'In what sense are they emancipations? In the sense of releasing. In what sense releasing? In the sense of thoroughly freeing from adverse qualities, and in the sense of thoroughly freeing through delight in the object. What is meant is [the mind's] occurrence on the object without constraint, free from worry, like a child sleeping on his father's lap, his body completely relaxed.'

Vimokkhāti kenaṭṭhena vimokkhā? Adhimuccanaṭṭhena. Ko panāyaṃ adhimuccanaṭṭho nāma? Paccanīkadhammeḥi ca suṭṭhu muccanaṭṭho ārammaṇe ca abhirativasena suṭṭhu muccanaṭṭho pituaṅke vissaṭṭhaṅgapaccaṅgassa dāraḥ sayanaṃ viya aniggahitabhāvena nirāsaṅkatāya ārammaṇe pavattīti vuttaṃ hoti.

— tr. Bodhi, NDB n.1776

But the 'adverse qualities' which are overcome by the eight *vimokkhās* are none other than the *vimokkhās* themselves. This is made clear in the *Sambādha Sutta* which we now consider.

Sambādha Sutta (A.4.450): meaning of sambādho

The *Sambādha Sutta* states that the *jhānas* and immaterial states are *sambādho*. Ordinarily this word means 'crowded,' but in the figurative sense PED calls it 'difficulty, trouble.' In the *Sambādha Sutta* we accordingly render it as 'trouble' or 'something troublesome' or 'what is troublesome,' and the adjective as 'troublesome.'

Sambādha Sutta: the troublesomeness of jhānas and immaterial states

The *Sambādha Sutta* concerns the deliverance from troublesome states of refined awareness through more refined states of refined awareness. Having considered this sutta, we will see that the eight *vimokkhas* are deliverances in the same sense.

The *Sambādha Sutta* is as follows:

The five varieties of sensuous pleasure are called inwardly troublesome by the Blessed One.

Ime kho āvuso pañcakāmaguṇā sambādho vutto bhagavatā.

(...) In this regard a bhikkhu, secluded from sensuous pleasures and spiritually unwholesome factors, enters and abides in first *jhāna*, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

Idhāvuso bhikkhu vivicceva kāmeḥi vivicca akusaleḥi dhammeḥi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

(...) It is in reference to this that a deliverance from what is inwardly troublesome is spoken of by the Blessed One, in a way that is qualified, because again there is something inwardly

troublesome.

Ettāvatā pi kho āvuso sambādhe okāsādhigamo vutto bhagavatā pariyāyena. Tattha'patthi sambādho.

(...) What is troublesome in this case?

Kiñca tattha sambādho?

(...) The thinking and pondering that are unended is troublesome in this case.

Yadeva tattha vitakkavicārā aniruddhā honti ayamettha sambādho.

(...) Again, in this regard, with the subsiding of thinking and pondering, and [the development of] internal serenity and concentration, a bhikkhu enters and abides in second jhāna which is without thinking and pondering, and is filled with rapture and physical pleasure born of inward collectedness.

Puna ca param āvuso bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

(...) It is in reference to this that a deliverance from what is inwardly troublesome is spoken of by the Blessed One, in a way that is qualified, because again there is something inwardly troublesome.

Ettāvatā pi kho āvuso sambādhe okāsādhigamo vutto bhagavatā pariyāyena. Tattha'patthi sambādho.

(...) What is troublesome in this case?

Kiñca tattha sambādho?

(...) The rapture that is unended is troublesome in this case.

Yadeva tattha pīti aniruddhā hoti ayamettha sambādho.

(...) Again, in this regard, with the fading away of rapture, a bhikkhu abides serene, mindful, and fully conscious, experiencing physical pleasure. He enters and abides in third jhāna in which the Noble Ones declare that he abides serene, mindful, and in physical pleasure.

Puna ca param āvuso pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yantaṃ ariyā ācikkhanti upekkhako satimā sukhavīhārīti taṃ tatiyaṃ jhānaṃ upasampajja viharati.

(...) It is in reference to this that a deliverance from what is inwardly troublesome is spoken of by the Blessed One, in a way that is qualified, because again there is something inwardly troublesome.

Ettāvatā pi kho āvuso sambādhe okāsādhigamo vutto bhagavatā pariyāyena. Tattha'patthi sambādho.

(...) What is troublesome in this case?

Kiñca tattha sambādho?

(...) The serenity with physical pleasure that is unended is troublesome in this case.

Yadeva tattha upekkhāsukhaṃ aniruddhaṃ hoti ayamettha sambādho.

(...) Again, in this regard, with the abandonment of physical pleasure and pain, and following the vanishing of psychological pleasure and pain, a bhikkhu enters and abides in fourth jhāna, which is free of pleasure and pain, and [is imbued with] purified detached awareness and mindfulness.

Puna ca paraṃ āvuso bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

(...) It is in reference to this that a deliverance from what is inwardly troublesome is spoken of by the Blessed One, in a way that is qualified, because again there is something inwardly troublesome.

Ettāvatā pi kho āvuso sambādhe okāsādhigamo vutto bhagavatā pariyāyena. Tattha'patthi sambādho.

(...) What is troublesome in this case?

Kiñca tattha sambādho?

(...) The perception of the refined material states of awareness that is unended is troublesome in this case.

Yadeva tattha rūpasāññā aniruddhā hoti ayamettha sambādho.

(...) Again, in this regard, by completely transcending refined material states of awareness, with the vanishing of states of refined awareness involving physical sensation, not focusing upon states of refined awareness involving the external senses, a bhikkhu enters and abides in the state of awareness of boundless space where one perceives that space is boundless.

Puna ca paraṃ āvuso bhikkhu sabbaso rūpasāññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsañācāyatanaṃ upasampajja viharati.

(...) It is in reference to this that a deliverance from what is inwardly troublesome is spoken of by the Blessed One, in a way that is qualified, because again there is something inwardly troublesome.

Ettāvatā pi kho āvuso sambādhe okāsādhigamo vutto bhagavatā pariyāyena. Tattha'patthi sambādho.

(...) What is troublesome in this case?

Kiñca tattha sambādho?

(...) The perception of the state of awareness of boundless space that is unended is troublesome in this case.

Yadeva tattha ākāśānañcāyatanaññā aniruddhā hoti. Ayamettha sambādho.

(...) Again, in this regard, by completely transcending the state of awareness of boundless space, a bhikkhu enters and abides in the state of awareness of boundless mental consciousness, where one perceives that mental consciousness is boundless.

Puna ca paraṃ āvuso bhikkhu sabbaso ākāśānañcāyatanaṃ samatikkamma anantaṃ viññāṇaṃ ti viññāṇañcāyatanaṃ upasampajja viharati.

(...) It is in reference to this that a deliverance from what is inwardly troublesome is spoken of by the Blessed One, in a way that is qualified, because again there is something inwardly troublesome.

Ettāvatā pi kho āvuso sambādhe okāsādhigamo vutto bhagavatā pariyāyena. Tattha'patthi sambādho.

(...) What is troublesome in this case?

Kiñca tattha sambādho?

(...) The perception of the state of awareness of boundless mental consciousness that is unended is troublesome in this case.

Yadeva tattha viññāṇañcāyatanaññā aniruddhā hoti. Ayamettha sambādho.

(...) Again, in this regard, by completely transcending the state of awareness of boundless mental consciousness, a bhikkhu enters and abides in the state of awareness of nonexistence, where one perceives that there is [nowhere] anything at all.

Puna ca paraṃ āvuso bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcīti ākiñcaññāyatanaṃ upasampajja viharati.

(...) It is in reference to this that a deliverance from what is inwardly troublesome is spoken of by the Blessed One, in a way that is qualified, because again there is something inwardly troublesome.

Ettāvatā pi kho āvuso sambādhe okāsādhigamo vutto bhagavatā pariyāyena. Tattha'patthi sambādho.

(...) What is troublesome in this case?

Kiñca tattha sambādho?

(...) The perception of the state of awareness of nonexistence that is unended is troublesome in this case.

Yadeva tattha ākiñcaññāyatanaśāññā aniruddhā hoti ayamettha sambādho.

(...) Again, in this regard, By completely transcending the state of awareness of nonexistence, a bhikkhu enters and abides in the state of awareness neither having nor lacking perception.

Puna ca param āvuso bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevaśāññānāśāññāyatanaṃ upasampajja viharati.

(...) It is in reference to this that a deliverance from what is inwardly troublesome is spoken of by the Blessed One, in a way that is qualified, because again there is something inwardly troublesome.

Ettāvatā pi kho āvuso sambādhe okāsādhigamo vutto bhagavatā pariyāyena. Tattha’patthi sambādho.

(...) What is troublesome in this case?

Kiñca tattha sambādho?

(...) The perception of the state of awareness neither having nor lacking perception that is unended is troublesome in this case.

Yadeva tattha nevaśāññānāśāññāyatanaśāññā aniruddhā hoti ayamettha sambādho.

(...) Again, in this regard, by completely transcending the state of awareness neither having nor lacking perception, a bhikkhu enters and abides in the ending of perception and sense impression. And, by seeing [reality] with penetrative discernment, his perceptually obscuring states are destroyed

Puna ca param āvuso bhikkhu sabbaso nevaśāññānāśāññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.

(...) It is in reference to this that a deliverance from what is inwardly troublesome is spoken of by the Blessed One, in a way that is unqualified.

Ettāvatā pi kho āvuso sambādhe okāsādhigamo vutto bhagavatā nipariyāyenāti.

— A.4.450-1

What to call vimokkha?

The *Sambādha Sutta* concerns the deliverances from the troublesomeness associated with states of

refined awareness by attaining more refined states of refined awareness. If the eight *vimokkhas* are considered deliverances in the same sense, it explains why they have been called deliverances. We will now discuss why we do not call them 'deliverances,' but instead call them 'states of refined awareness.'

Let us first translate the list of *vimokkhas* as 'deliverances [from troublesomeness through states of refined awareness],' and we will see, and then resolve, the clumsiness it creates:

There are eight deliverances [from troublesomeness through states of refined awareness].

Aṭṭhime bhikkhave vimokkhā katame aṭṭha:

1. Being in a refined material state of awareness, one sees visible objects. This is the first deliverance [from troublesomeness through states of refined awareness].

Rūpī rūpāni passati. Ayaṃ paṭhamo vimokkho.

2. Being in an immaterial state of awareness, one sees visible objects. This is the second deliverance [from troublesomeness through states of refined awareness].

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati. Ayaṃ dutiyo vimokkho.

It is cumbersome to label *vimokkha* like this, and it adds nothing to the understanding of the text. Accordingly, we label *vimokkha* as 'state of refined awareness.' That is:

1. Being in a refined material state of awareness, one sees visible objects. This is the first state of refined awareness.

Rūpī rūpāni passati. Ayaṃ paṭhamo vimokkho.

2. Being in an immaterial state of awareness, one sees visible objects. This is the second state of refined awareness.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati. Ayaṃ dutiyo vimokkho.

Vimokkho cetaso: deliverance of his mind [from individual existence]

At the passing away of the Buddha, Venerable Anuruddha said:

The deliverance of his mind [from individual existence] was like the quenching of a lamp

pajjotasseva nibbānaṃ vimokkho cetaso ahūti.

— S.1.159

Here we parenthesise '[from individual existence]' because when the arahant dies, states of individual existence altogether cease:

These two aspects of the Untroubled were made known by the Seer, free of attachment, and of excellent qualities.

*Duve imā cakkhumatā pakāsitā
Nibbānadhātu anissitena tādina*

(...) One aspect is realisable in this lifetime, with residue, but with the conduit to renewed states of individual existence destroyed;

*Ekā hi dhātu idha diṭṭhadhammikā
Saupādisesā bhavanettisaṅkhayā.*

(...) The other, having no residue, is that wherein states of individual existence altogether cease.

*Anupādisesā pana samparāyikā
Yamhi nirujjhanti bhavāni sabbaso.*

— It.38-9

Illustrations

Illustration

vimokkha

states of refined awareness

The Perfect One discerns according to reality the attainment, the defilement, the purification and the emergence in regard to the jhānas, the states of refined awareness, and states of inward collectedness.

jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti.

— M.1.69-71

Illustration

vimokkhaṃ

state of refined awareness

When someone attains the state of refined awareness that is exquisite, he knows that it is exquisite

yasmिṃ samaye subhaṃ vimokkhaṃ upasampajja viharati subhantveva tasmiṃ samaye pajānāti ti.

— D.3.34

Illustration

sāmiso vimokkho

material state of refined awareness; nirāmiso vimokkho, immaterial state of refined awareness;

And what is the material state of refined awareness?

Katamo ca bhikkhave sāmiso vimokkho

The state of refined awareness connected with refined material states of awareness is the material state of refined awareness.

rūpapaṭisaṃyutto vimokkho sāmiso vimokkho.

And what is the immaterial state of refined awareness?

Katamo ca bhikkhave nirāmiso vimokkho:

The state of refined awareness connected with immaterial states of awareness is the immaterial state of refined awareness

arūpapaṭisaṃyutto vimokkho nirāmiso vimokkho

And what is the state of refined awareness more than immaterial?

Katamo ca bhikkhave nirāmisā nirāmisataro vimokkho.

When a bhikkhu whose āsavas are destroyed reviews his mind

yo kho bhikkhave khīṇāsavassa bhikkhuno

liberated from attachment

rāgā cittaṃ vimuttaṃ paccavekkhato

liberated from hatred

dosāṃ cittaṃ vimuttaṃ paccavekkhato

liberated from undiscernment of reality

mohā cittaṃ vimuttaṃ paccavekkhato

there arises in him a state of refined awareness

uppajjati vimokkho

This is called the state of refined awareness more than immaterial

ayaṃ vuccati bhikkhave nirāmisā nirāmisataro vimokkho ti.

— S.4.237

Illustration

vimokkhā

states of refined awareness

A forest bhikkhu should endeavour [to attain] those immaterial states of awareness, those peaceful states of refined awareness that transcend the refined material states of awareness.

Ārañṇakenāvuso bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo.

— M.1.472

Illustration

vimokkho

state of refined awareness

State of refined awareness (*vimokkho*) means:

the state of refined awareness that is void [of the perception of personal qualities]

suñṇato vimokkho

the state of refined awareness that is focused upon the unabiding [phenomena]

animitto vimokkho

the state of refined awareness that is void of aspiration

appaṇihito vimokkho.

— Vin.3.92

Illustration

vimokkhā

state of refined awareness

And what is the individual liberated [from perceptually obscuring states] both through [penetrative discernment and through attaining the immaterial states of awareness]?

Katamo ca bhikkhave puggalo ubhatobhāgavimutto

In this regard, some person abides touching with his very being those immaterial states of awareness, those peaceful states of refined awareness that transcend the refined material states of awareness, and by seeing [reality] with penetrative discernment, his perceptually obscuring states are destroyed.

idha bhikkhave ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phassitvā viharati paññāya cassa disvā āsavā parikkhīṇā honti.

This is called an individual liberated [from perceptually obscuring states] both through [penetrative discernment and through attaining the immaterial states of awareness].

Ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto.

— M.1.477-9

Illustration

vimokkho

deliverance [from perceptually obscuring states]

The deliverance of my mind [from individual existence] was like the quenching of the lamp.

padīpasseva nibbānaṃ vimokkho ahu cetaso.

— Thī.v.116

Illustration

vimokkhāya

deliverance [from perceptually obscuring states]

"Bhante, the bhikkhu Vakkali is intent upon deliverance [from perceptually obscuring states]."

vakkali bhante bhikkhu vimokkhāya cetetī ti.

The other deva said 'Surely, bhante, he will be liberated [from perceptually obscuring states].'

Aparā devatā bhagavantaṃ etadavoca so hi nūna bhante suvimutto vimuccissatī ti.

— S.3.121

Illustration

vimokkho

deliverance [from perceptually obscuring states]

But if one profoundly understands what can be expressed, and does not think 'I am the expressor.'

Akkheyyaṇca pariññāya akkhātāraṃ na maññati

The mind's deliverance [from perceptually obscuring states] is achieved, the unsurpassed Peaceful State.

Phūṭṭho vimokkho manasā santipadamanuttaraṃ.

— It.53

Illustration

vimokkho

deliverance from perception

Being liberated [from perceptually obscuring states] through the highest deliverance from perception

Saññāvimokkhe parame vimutto.

— Sn.v.1072

COMMENT

Saññāvimokkhe parame: 'through the highest deliverance from perception.' Although perception ceases with the ending of perception and sense impression (*saññāvedayitaṃ nirodhaṃ*), the 'highest deliverance' would be arahantship, which lies beyond it. This is confirmed by the statement 'not subject to [renewed

states of individual existence]' in the next verse.

Virajjati; Viratta; Virājetvā

Renderings

- *virajjati*: to be unattached
- *virajjati*: to be unattached [to originated phenomena]
- *virajjati*: to be disgusted
- *virajjati*: to be filled with disgust
- *viratta*: unattached
- *viratta*: disgusted
- *virājetvā*: having detached
- *virājetvā*: having discarded

Introduction

Virajjati: to be unattached [to originated phenomena]

Often *virajjati* has an object:

The Buddha is unattached to the world.

buddho loke virajjati.

— A.3.347

Where it does not have an object we parenthesise 'to originated phenomena':

Being disillusioned [with originated phenomena], he is unattached [to originated phenomena].

Being unattached [to originated phenomena], he is liberated [from perceptually obscuring states].

nibbindaṃ virajjati virāgā vimuccati.

— M.3.20

This is accordance with our parenthesis of *Nibbidā*. See Glossary sv *Nibbidā*. It is also in accordance with other similar quotes:

It is time enough, bhikkhus, to be disillusioned with all originated phenomena, to be unattached to them, to be liberated from them.

Yāvañcidaṃ bhikkhave alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjituṃ alaṃ vimuccituṃ.

— S.2.191

Illustrations: virajjati

Illustration

virajjati

unattached

Seeing 'I am not this, this is not mine,' thus is one unattached in that respect.

N'eso'hamasmi n'etaṃ me evaṃ tattha virajjati.

— S.1.112

Illustration

virajjati

disgusted

He does not think he is spiritually purified by that means, namely [through further attachment to] what is seen, heard, sensed, [or cognised], nor does he want to be spiritually purified by means of further [attachment]. He is neither attached [to these things] nor disgusted [by them].

*Dhono na hi tena maññati yadidaṃ diṭṭhasutaṃ mutesu vā
Nāññena visuddhimicchati na hi so rajjati no virajjatī ti.*

— Sn.v.813

Comment:

'He is neither attached [to these things] nor disgusted [by them].' This continues a theme of Sn.v.811:

He does not hold anything as either beloved or unbeloved.

na piyaṃ kubbati no pi appiyaṃ.

— Sn.v.811

Illustration

virajjati

filled with disgust

Not infatuated with objects of pleasure, not given to arrogance, gentle, intuitively insightful, not credulous, not filled with disgust;

*Sātiyesu anassāvī atimāne ca no yuto
Saṇho ca paṭibhānavā na saddho na virajjati.*

— Sn.v.853

Illustrations: viratta

Illustration

viratta

unattached

In seeing a visible object with mindfulness muddled, focusing on the agreeable aspect, one experiences it with a mind of attachment and persists in cleaving to it.

*Rūpaṃ disvā sati muṭṭhā piyaṃ nimittaṃ manasikaroto
Sārattacitto vedeti tañca ajjhosa tiṭṭhati.*

But

On seeing a visible object, one who is mindful is not attached to visible objects. He experiences it with an unattached attitude and does not persist in cleaving to it.

*Na so rajjati rūpesu rūpaṃ disvā patissato
Virattacitto vedeti tañca nājjhosa tiṭṭhati.*

— S.4.73-6

Illustration

virattaṃ

unattached

Who is unattached to things that are charming

virattaṃ rajaniyesu.

— Ud.41

Illustration

virattaṃ

unattached

If a bhikkhu's mind is unattached to bodily form... advertence, it is liberated from perceptually obscuring states through being without grasping.

Rūpadhātuyā... viññāṇadhātuyā ce bhikkhave bhikkhuno cittaṃ virattaṃ vimuttaṃ hoti anupādāya āsavehi.

— S.3.45

Illustration

viratta

unattached

Those whose minds are unattached to future individual existence.

Virattacittā āyatike bhavasmim.

— Sn.v.235

Illustration

viratta

disgusted

Now at that time Nathaputta the Nigaṇṭha had just died at Pāvā. And at his death the Nigaṇṭhas divided into two parties, in mutual strife and conflict, quarrelling and wounding each other with their speech...

Even the white-robed lay disciples were shocked, disgusted, and indignant at the Nigaṇṭhas.

ye pi nigaṇṭhassa nātaputtassa sāvaka gihī odātavasanā te tesu nigaṇṭhesu nātaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā.

— D.3.118

Illustration

viratta

disgusted

Who, I wonder, has set me at odds with this family?

kosudāni maṃ imasmiṃ kule paribhindi

These men seem disgusted by me

virattarūpā'dāni me manussāti.

— A.4.87

Illustration

viratta

disgusted

This householder Citta is now full of hatred. He has no regard for me. He is disgusted by me.

duṭṭho'dānāyaṃ citto gahapati anapekkho virattarūpo mayī ti.

— Vin.2.16

Illustrations: virājetvā

Illustration

virājetvā

having detached

Having detached his mind from things that are charming

so rajanīyesu dhammesu cittaṃ virājetvā.

— A.2.196

Illustration

virājetvā

having discarded

Five varieties of sensuous pleasure are taught in the world, with [sensuous pleasure of] the mind as sixth. Having discarded hankering for these, [the world of beings] is released from suffering.

Pañcakāmaguṇā loka manochaṭṭhā paveditā

Ettha chandaṃ virājetvā evaṃ dukkhā pamuccati.

— Sn.v.171

Illustration

virājetvā

having discarded

Having discarded fondness for individual existence you will live the religious life inwardly at peace.

Bhave chandaṃ virājetvā upasantā carissasī ti.

— Thī.v.14

Illustration

virājetvā

having discarded

Having discarded attachment to sensuous pleasure he reached the brahmā world.

Kāmarāgaṃ virājetvā brahmalokūpago ahu.

— Sn.v.139

Illustration

virājetvā

having discarded

Having discarded sensuous hankering for sensuous pleasures.

kāmesu kāmacchandaṃ virājetvā idhūpapaṇṇā ti.

— D.2.51

Virāga

Renderings

- *virāga*: fading away
- *virāga*: passing away
- *virāga*: the passing away [of originated phenomena]
- *virāga*: evanescent
- *virāgadhamma*: destined to pass away
- *virāga*: non-attachment
- *virāga*: non-attachment [to originated phenomena]

Introduction

Virāga: two meanings

Virāga has two broad meanings:

1. 'Non-attachment,' the opposite of attachment (*rāga*).
2. 'Fading away' or 'passing away.' Accordingly, PED says *virāgin* means 'fading in colour', and *rāgavirāgin*, 'fading in the original dye' (sv *Virāgin*).

Virāga without a specified object

Virāga commonly has no specified object. This same issue arises with *nirodha*, and has been discussed sv *Nirodha*, and we resolve it in the same way, namely, that 'originated phenomena' is taken as the object. Proof for this was given for *nirodha*, and we extend it here to *virāga* because of the common association of the two words, for example in this phrase:

Destruction of craving, the passing away [of originated phenomena], the ending [of originated phenomena], the Untroubled.

taṇhakkhayo virāgo nirodho nibbānaṃ.

— A.3.164

We apply the same parenthesis where *virāga* means 'non-attachment':

The black crow dwelling [and feasting] in its home in the charnel ground arouses mindfulness in me regarding the body that conduces to non-attachment [to originated phenomena].

Apaṇḍaro aṇḍasambhavo sīvathikāya niketacāriko uppādayātava me satīṃ sandehasmiṃ virāganissitaṃ.

— Th.v.599

Association with nibbidā: non-attachment

When *virāga* is associated with *nibbidā* ('disillusionment'), the context demands that it is rendered as 'non-attachment', not 'fading or passing away':

If a bhikkhu is applying himself to disillusionment with old age and death, to non-attachment to it, and to the ending of it, he is fit to be called a bhikkhu who is practising in accordance with the teaching.

Jarāmaraṇassa ce bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti dhammānudhammapaṭipanno bhikkhū ti alaṃ vacanāya.

— S.2.18

Otherwise, the context demands that it is rendered as 'fading or passing away' not 'non-attachment.' For example:

1. But with the complete fading away and ending of this craving comes the ending of grasping.

tassāyeva taṇhāya asesavirāgaṇirodhā upādānaṇirodho (S.2.73; S.4.87).

2. With the destruction of all forms of craving comes the complete passing away and ending [of originated phenomena], the Untroubled.

sabbaso taṇhānaṃ khayā asesavirāgaṇirodho nibbānaṃ (Ud.32-3).

Virāga in mindfulness with breathing

In mindfulness with breathing *virāga* occurs without an object:

I will breathe in... I will breathe out contemplating passing away.

virāgānupassī assasissāmī ti sikkhati

The discussion above would support this being parenthesised: 'I will breathe in... I will breathe out contemplating the passing away [of originated phenomena].' However, the object is already allocated in the *Kimbila Sutta* (S.5.325) and *Ānāpānasati Sutta* (M.3.78):

When a bhikkhu is training himself to breathe in and breathe out contemplating passing away, at that time he abides contemplating the nature of certain objects of the systematic teachings.

Yasmiṃ samaye ānanda bhikkhu... virāgānupassī assasissāmī ti sikkhati virāgānupassī passasissāmī ti sikkhati... dhammesu dhammānupassī ānanda bhikkhu tasmiṃ samaye viharati.

— S.5.325

'The phrase should be parenthesised accordingly:

I will breathe in... I will breathe out contemplating passing away [in relation to certain objects of the systematic teachings].

virāgānupassī assasissāmī ti... passasissāmī ti sikkhati

The 'objects of the systematic teachings' are listed in the *Satipaṭṭhāna Sutta*:

In this regard a bhikkhu abides contemplating the nature of certain objects of the systematic teachings in respect of the five hindrances... the five aggregates... the six senses and their objects... the seven enlightenment factors... the four noble truths.

Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu... pañcasupādānakkhandhesu... chasu ajjhattikabāhiresu āyatanesu... sattasu bojjhaṅgesu... catusu ariyasaccesu.

— M.1.59-62

We discuss this same issue sv *Paṭinissaggānupassī assasissāmī ti sikkhati*.

Virāga as adjective

Virāga as an adjective we say 'evanescent':

Knowing bodily form to be powerless, evanescent, and unconsoling

rūpaṃ kho ahaṃ āvuso abalaṃ virāgaṃ anassāsikaṃ ti veditvā.

— M.3.31

Illustrations

Illustration

virāgī

fade away

Attachment is moderately blameworthy, and slow to fade away.

rāgo kho āvuso appasāvajjo dandhavirāgī

Hatred is very blameworthy, and quick to fade away.

doso mahāsāvajjo khippavirāgī

Undiscernment of reality is very blameworthy, and slow to fade away.

moho mahāsāvajjo dandhavirāgī ti.

— A.1.200

Illustration

virāgaṃ

fade away

And what are the varieties of suffering?

Katamā va bhikkhave dukkhassa vemattatā

Suffering that is inordinate

atthi bhikkhave dukkhaṃ adhimattaṃ

Suffering that is slight

atthi parittaṃ

Suffering that fades away quickly

atthi dandhavirāgaṃ

Suffering that fades away slowly

atthi khippaviragaṃ.

— A.3.416

Illustration

virāgā

fading away

With the fading away of rapture, a bhikkhu abides serene, mindful, and fully conscious, experiencing physical pleasure. He enters and abides in third jhāna in which the Noble Ones declare that he abides serene, mindful, and in physical pleasure.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī ti taṃ tatiyaṃ jhānaṃ upasampajja viharati.

— D.3.265

Illustration

virāgo

fades away

When I confront the source of this suffering with effort, by confronting it with effort [the suffering] fades away.

imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti

When the source of this suffering is passively observed, through developing detached awareness, [the suffering] fades away.

imassa pana me dukkhanidānassa ajjhupekkhato upekkhaṃ bhāvayato virāgo hoti ti.

— M.2.223

Illustration

virāga

fading away

Therefore, with the destruction, fading away, ending, giving up, and relinquishment of all forms of craving the Perfect One has fully awakened to unsurpassed, complete enlightenment, I declare.

Tasmātiha bhikkhave tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho ti vadāmi.

— M.1.5-6

Illustration

virāga

fading away

Bhante, I understand the teaching to have been taught by the Blessed One for the fading away of attachment.

Rāgavirāgatthaṇca khvāhaṃ bhante bhagavatā dhammaṃ desitaṃ ājānāmī ti.

— S.4.46-7

Compare:

Therefore the liberation [from attachment through inward calm] is due to the fading away of attachment.

Iti kho bhikkhave rāgavirāgā cetovimutti

And the liberation [from uninsightfulness] through penetrative discernment is due to the fading away of uninsightfulness into reality.

avijjāvirāgā paññāvimuttī ti.

— A.1.61

Illustration

virāga

fading away

For the fading away of attachment, two things should be developed. Which two? Inward calm and insightfulness.

Rāgassa bhikkhave virāgāya dve dhammā bhāvetabbā. Katame dve? Samatho ca vipassanā ca.

— A.1.100

Illustration

virāga

passing away

With the complete passing away and ending of the six senses comes the ending and subsiding of entrenched perception

channaṃ āvuso phassāyatanānaṃ asesavirāgaṇirodhā papañcaṇirodho papañcavūpasamo ti.

— A.2.161

Illustration

virāgānupassī

passing away

He abides contemplating unlastingness in relation to the body and pleasant sense impression

so kāye ca sukhāya ca vedanāya aniccānupassī viharati

their disappearance

vayānupassī viharati

their passing away

virāgānupassī viharati

their ending

nirodhānupassī viharati

their relinquishment

paṭinissaggānupassī viharati.

— S.4.211

Illustration

virāga

the passing away [of originated phenomena]

And what, Ānanda, is the perception of the passing away [of originated phenomena]. In this regard, Ānanda, a bhikkhu... contemplates thus: 'This is peaceful, this is sublime, namely: the quelling of all originated phenomena, the relinquishment of the whole phenomenon of attachment, the destruction of craving, the passing away [of originated phenomena], the Untroubled.'

Katamācānanda virāgasaññā? Idhānanda bhikkhu... iti paṭisañcikkhati etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhaya virāgo nibbānaṃ ti.

— A.5.110

Illustration

virāga

the passing away [of originated phenomena]

Bhikkhus, I will teach you the passing away [of originated phenomena] and the path leading to the passing away [of originated phenomena]. Please listen.

Virāgañca vo bhikkhave desissāmi virāgagāmiñca maggaṃ taṃ suṇātha

What is the passing away [of originated phenomena]?

Katamañca bhikkhave virāgaṃ

The destruction of attachment, hatred, and undiscernment of reality. This is called the passing away [of originated phenomena].

yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati bhikkhave virāgaṃ

What is the path leading to the passing away [of originated phenomena]. Mindfulness of the body.

Katamo ca bhikkhave virāgagāmī maggo? Kāyagatāsati.

— S.4.368-373

Comment:

This chapter of the *Samyutta Nikāya* concerns synonyms of *nibbāna*, where *virāga* is not associated with *nibbidā*, so it is in accordance with the rule noted in the introduction to call this 'passing away' not 'non-attachment.'

Illustration

virāgo

the passing away [of originated phenomena]

Of phenomena either originated or unoriginated

Yāvatā bhikkhave dhammā saṅkhatā vā asaṅkhatā vā

the passing away [of originated phenomena] is reckoned as best of them

virāgo tesaṃ dhammānaṃ aggamakkhāyati

in other words

yadidaṃ

the quelling of exuberance

madanimmadano

the elimination of thirst

pipāsavinayo

the uprooting of clinging

ālayasamugghāto

the curtailment of the round of rebirth

vaṭṭupacchedo

the destruction of craving

taṇhakkhayo

the passing away [of originated phenomena]

virāgo

the ending [of originated phenomena]

nirodho

the Untroubled

nibbānaṃ.

— A.2.34

Comment:

Virāga is not associated here with *nibbidā*, so it is in accordance with the rule noted in the introduction to call this 'passing away' not 'non-attachment.' *Virāga* here is a synonym of *nibbāna*, as it also is in this quote:

The destruction of attachment, hatred, and undiscernment of reality. This is called the passing away [of originated phenomena].

yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati bhikkhave virāgaṃ.

— S.4.368-373

Comment:

Note that *virāgo* (passing away [of originated phenomena]) at A.2.34 runs parallel to *rāgavirāgāya* ('fading away of attachment') at Vin.3.20:

Is not, friend, the teaching explained in many ways by the Blessed One for the fading away of attachment?

Nanu āvuso bhagavatā anekapariyāyena rāgavirāgāya dhammo desito?

Is not the teaching explained for

dhammo desito

the quelling of exuberance

madanimmadanāya

the elimination of thirst

pipāsavinayāya.

— Vin.3.20

Illustration

virāgadhammaṃ

destined to pass away

Bodily form, Ānanda, is unlasting, originated, and dependently arisen. It is destined to be destroyed, to disappear, to pass away, to cease.

Rūpaṃ kho ānanda aniccaṃ saṅkhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ.

— S.3.24

Illustration

virāgadhammaṃ

destined to pass away

This [wretched human] body is perishable, bhikkhus; consciousness is destined to pass away;

Bhidurāyaṃ bhikkhave kāye viññāṇaṃ virāgadhammaṃ.

— It.69

Illustration

virāgāya

non-attachment

How do those who are clear-sighted see [the nature of reality]?

Kathañca bhikkhave cakkhumanto passanti?

In this regard a bhikkhu sees what is brought about as what is brought about

Idha bhikkhu bhūtaṃ bhūtato passati

Seeing it thus

bhūtaṃ bhūtato disvā

he applies himself to disillusionment with what is brought about, to non-attachment to what is brought about, and to the ending of what is brought about

bhūtaṃ nibbidāya virāgāya nirodhāya paṭipanno hoti

Thus do those who are clear-sighted see [the nature of reality]

evaṃ kho bhikkhave cakkhumanto ca passantī ti.

— It.44

Illustration

virāgāya

non-attachment

The noble disciple is indifferent to the visual sense of the past, he does not long for the visual sense of the future, he applies himself to disillusionment with the visual sense of the present, to non-attachment to it, and to the ending of it.

sutavā ariyasāvako atītaṃ cakkhusmiṃ anapekkho hoti; anāgataṃ cakkhuṃ nābhinandati paccappannassa cakkhussa nibbidāya virāgāya nirodhāya paṭipanno hoti.

— S.4.4

Illustration

virāga

non-attachment [to originated phenomena]

In this regard a bhikkhu develops the enlightenment factor of mindfulness (... detached awareness) which conduces to seclusion [from sensuous pleasures and spiritually unwholesome factors], to non-attachment [to originated phenomena], to the ending [of originated phenomena], and which results in the relinquishment [of the whole phenomenon of attachment].

Idha bhikkhave bhikkhu satisambojjhaṅgaṃ bhāveti (... upekkhāsambojjhaṅgaṃ bhāveti) vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

— S.5.78

Illustration

virāga

non-attachment

— For what purpose, bhante, is right vision [of things according to reality]?

Sammādaṣṣanaṃ pana bhante kimatthiyan ti?

— Right vision [of things according to reality], Rādha, is for the sake of disillusionment [with originated phenomena].

Sammādaṣṣanaṃ kho rādha nibbidatthaṃ

— For what purpose, bhante, is disillusionment [with originated phenomena]?

Nibbidā pana bhante kimatthiyā ti?

— Disillusionment [with originated phenomena] is for the sake of non-attachment [to originated phenomena].

Nibbidā kho rādha virāgatthā.

— S.3.189

— For what purpose, bhante, is non-attachment [to originated phenomena]?

Virāgo pana bhante kimatthiyo ti?

— Non-attachment is for the sake of liberation [from perceptually obscuring states].

Virāgo kho rādha vimuttattho

— For what purpose, bhante, is liberation [from perceptually obscuring states]?

Vimutti pana bhante kimatthiyā ti?

— Liberation [from perceptually obscuring states] is for the sake of [realising] the Untroubled.

Vimutti kho rādha nibbānatthā.

— S.3.189

Illustration

virāgena

non-attachment [to originated phenomena]

In the past I was fond of the teachings in verse so long as I had not realised non-attachment [to originated phenomena].

Ahu pure dhammapadesu chando yāva virāgena na samāgamimha

But when, through knowledge [of things according to reality] I realised non-attachment [to originated phenomena], I became what good men call 'One who has laid down whatever is seen, heard, or sensed.'

Yato virāgena samāgamimha yaṃ kiñci diṭṭhaṃ vā sutaṃ mutaṃ vā

Aññāya nikkhepanamāhu santo ti.

— S.1.203

Illustration

virāgāya

non-attachment [to originated phenomena]

Bhikkhus, there is one thing if developed and cultivated leads to complete disillusionment [with originated phenomena] (*ekantanibbidāya*), non-attachment [to originated phenomena] (*virāgāya*), the ending [of originated phenomena] (*nirodhāya*), inward peace (*upasamāya*), transcendent insight (*abhiññāya*), enlightenment (*sambodhāya*), the Untroubled (*nibbānāya*).

Ekadhammo bhikkhave bhāvito bahulīkato ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati

What one thing? Meditation on the [perfection of the] Buddha's [transcendent insight]

Katamo ekadhammo? Buddhānussati.

— A.1.30

Illustration

virāgā

unattached [to originated phenomena]

Seeing thus, the noble disciple is disillusioned with bodily form... advertence; Being disillusioned [with originated phenomena], he is unattached [to originated phenomena]. Being unattached [to originated phenomena], he is liberated [from perceptually obscuring states].

Evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmiṃ nibbindati vedanāyapi nibbindati saññāyapi nibbindati saṅkhāresupi nibbindati viññāṇasmimpi nibbindati nibbindaṃ virajjati virāgā vimuccati.

— M.3.20

Viriya

Renderings

- *virīya*: energy
- *virīya*: effort
- *āraddhaviṛiyo*: energetic
- *āraddhaviṛiyo*: energetically
- *āraddhaviṛiyo*: energetically applied [to the practice]
- *āraddhaviṛiyo*: energetic person
- *virīyaṃ ārabhituṃ*: to be energetically applied [to the practice]

- *viriyam ārabhati*: to apply energy
- *viriyindriya*: faculty of energetic application [to the practice]
- *viriyasambojjhaṅga*: enlightenment factor of energetic application [to the practice]

Introduction

Āraddhaviriyo: energetically applied

Āraddhaviriyo means being somehow energetically applied, for example to the supreme goal:

One who is energetically applied to the attainment of the supreme goal.

Āraddhaviriyo paramatthapattiyā.

— Sn.v.68

Where *āraddhaviriyo* occurs without qualification, we qualify it with 'to the practice' in accordance with this definition:

"One who is energetically applied [to the practice], one who is energetically applied [to the practice]" is said. On what grounds is one energetically applied [to the practice]?

āraddhaviriyo āraddhaviriyo ti bhante vuccati. Kittāvatā nu kho bhante āraddhaviriyo hotī ti?

(...) 'In this regard, Moggallāna, a bhikkhu abides energetically thus: "Willingly, let only skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly application [to the practice]."

idha moggallāna bhikkhu āraddhaviriyo viharati kāmam taco ca nahārū ca atṭhī ca avasissatu sarīre upasussatu maṃsalohitam yam tam purisathāmena purisaviriyena purisaparakkamena pattaḅbam na tam apāpuṇitvā viriyassa saṇṭhānam bhavissatī ti.

(...) In this way is one energetically applied [to the practice].

Evaṃ kho moggallāna āraddhaviriyo hotī ti.

— S.2.276

For the rendering 'application [to the practice]' for *parakkama*, see Glossary sv *Parakkama*.

Viriyasambojjhaṅga: the enlightenment factor of energetic application [to the practice]

That *viriyasambojjhaṅga* means 'the enlightenment factor of energetic application [to the practice]' can

be judged from the following two quotes:

1. "While he scrutinises the teaching with penetrative discernment, examines it, inquires into it, unflagging energy is aroused. Whenever a bhikkhu's unflagging energy is aroused as he scrutinises the teaching with penetrative discernment, examines it, inquires into it, on that occasion the enlightenment factor of energetic application [to the practice] is aroused in the bhikkhu; on that occasion the bhikkhu develops the enlightenment factor of energetic application [to the practice]; on that occasion the enlightenment factor of energetic application [to the practice] is perfected through spiritual cultivation in the bhikkhu.

Yasmiṃ samaye ānanda bhikkhuno taṃ dhammaṃ paññāya pavicanato pavicarato parivīmaṃsamāpajjato āraddhaṃ hoti viriyaṃ asallīnaṃ viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti. Viriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti. Viriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. Āraddhaviriyassa uppajjati pīti nirāmisā (S.5.332).

2. On an occasion when the mind becomes sluggish, it is timely to develop... the enlightenment factor of energetic application [to the practice]... For what reason? Because the mind is sluggish.

Yasmiṃ kho bhikkhave samaye līnaṃ cittaṃ hoti kālo tasmīṃ samaye... viriyasambojjhaṅgassa bhāvanāya... Taṃ kissa hetu: līnaṃ bhikkhave cittaṃ. (S.5.113).

Viriyindriya: faculty of energetic application [to the practice]

That *viriyindriya* means 'the faculty of energetic application [to the practice]' can be judged from this quote:

It is indeed to be expected, bhante, that a noble disciple who has faith [in the perfection of the Perfect One's transcendent insight] will dwell energetically applied to the abandoning of spiritually unwholesome factors and the undertaking of spiritually wholesome factors; that he will be steadfast, unwavering in application [to the practice], not shirking the responsibility of [undertaking] spiritually wholesome factors. That energy, bhante, is his faculty of energetic application [to the practice].

saddhassa hi bhante ariyasāvakassa etaṃ pāṭikaṅkhaṃ: yaṃ āraddhaviriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ dāḥaparakkamo anikkhittadhuro kusalessu dhammesu. Yaṃ hissa bhante viriyaṃ tadassa viriyindriyaṃ.

— S.5.225

Viriyabalaṃ: the power of energetic application [to the practice]

That *viriyabalaṃ* means 'the power of energetic application [to the practice]' can be judged from this quote:

And what is the power of energetic application [to the practice]. In this regard, a noble disciple abides energetically applied to the abandoning of spiritually unwholesome factors and the undertaking of spiritually wholesome factors, steadfast, unwavering in application [to the practice], not shirking the responsibility of [undertaking] spiritually wholesome factors.

Katamañca bhikkhave viriyabalaṃ idha bhikkhave ariyasāvako āraddhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃvā daḷha parakkamo anikkhittadhuro kusalesu dhammesu. Idaṃ vuccati bhikkhave viriyabalaṃ.

— A.3.2

Viriyaṃ ārabhituṃ: to be energetically applied [to the practice]

That *viriyaṃ ārabhituṃ* means 'to be energetically applied [to the practice]' can be judged from this quote:

When the teaching has thus been well explained by me, elucidated, disclosed, revealed, free of patchwork, it is indeed fitting for a noble young man who has gone forth [into the ascetic life] out of faith to be energetically applied [to the practice] thus:

Evaṃ svākkhāte kho bhikkhave mayā dhamme uttāne vivaṭe pakāsīte chinnaṃpilotike alameva saddhā pabbajitena kulaputtena viriyaṃ ārabhituṃ:

(...) 'Willingly, let only skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, by manly energy, by manly application [to the practice].'

kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu sarīre upasussatu maṃsalohitaṃ yaṃ taṃ purisatthāmena purisaviriyeṇa purisaparakkamena pattaḃbaṃ na taṃ apāpunītvā viriyassa saṇṭhānaṃ bhavissati.

— S.2.28

Illustrations

Illustration

viriya

effort

"Did you earlier have the effort, 'I will go to the monastery,' and after you arrived at the monastery, was the corresponding effort quelled?" "Yes, sir."

Ahosi te pubbe viriyaṃ āramaṃ gamissāmī ti tassa te āramagatassa yaṃ tajaṃ viriyaṃ taṃ paṭippassaddhanti evaṃ bho.

— S.5.273

Illustration

viriya

energy

'Struggling with hands and feet' represents the exertion of energy.

satthehi ca pādehi ca vāyāmo ti kho bhikkhave viriyārambhassetaṃ adhivacanaṃ.

— It.114

Illustration

viriya

[application of] energy; viriyasambojjhaṅgo, the enlightenment factor of energetic application [to the practice]

Whatever [application of] bodily energy there is, is the enlightenment factor of energetic application [to the practice]; whatever [application of] mental energy there is, is also the enlightenment factor of energetic application [to the practice]. Thus what is concisely called the enlightenment factor of energetic application [to the practice] becomes twofold by this method of exposition.

Yadapi bhikkhave kāyikaṃ viriyaṃ tadapi viriyasambojjhaṅgo. Yadapi cetasikaṃ viriyaṃ tadapi viriyasambojjhaṅgā. Viriyasambojjhaṅgoti itihidaṃ uddesaṃ gacchati. Tadamināpetam pariyāyena dvayaṃ hoti.

— S.5.111

Illustration

viriyam

energy

If one's energy is excessive it leads to restlessness; if too lax it leads to indolence. Therefore Soṇa, resolve [to apply yourself] moderately energetically, and achieve a balance in the faculties, and in this manner pick up the object of meditation.

Evameva kho soṇa accāraddham viriyam uddhaccāya saṁvattati atilīnam viriyam kosajjāya saṁvattati. Tasmātiha tvaṁ soṇa viriyasamataṁ adhiṭṭhahaṁ indriyānañca samataṁ paṭivijjha tattha ca nimittaṁ gaṇhāhī ti.

— A.3.376

Illustration

viriyam

energy

While he scrutinises the teaching with penetrative discernment, examines it, inquires into it, unflagging energy is aroused.

Tassa taṁ dhammaṁ paññāya pavicinato pavicarato parivīmaṁsamāpajjato āraddham hoti viriyam asallīnam.

— S.5.67-69

Illustration

āraddhaviriyassa

energetically applied [to the practice]

A noble disciple who has faith [in the perfection of the Perfect One's transcendent insight], who is energetically applied [to the practice], and whose mindfulness is established, having made the relinquishment [of attachment] the basis [for spiritual development], will gain inward collectedness, will gain mental concentration.

saddhassa hi bhante ariyasāvakassa āraddhaviriyassa upaṭṭhitasatino etaṃ pāṭikaṅkhaṃ yaṃ vossaggārammaṇaṃ karitvā labhissati samādhiṃ labhissati cittassekaggataṃ.

— S.5.225

Illustration

āraddhaviriyo

energetic person

Bhikkhus, the lazy person abides in misery, soiled by unvirtuous, spiritually unwholesome factors, and great is the personal good that he neglects.

dukkhaṃ hi bhikkhave kusīto viharati vokiṇṇo pāpakehi akusalehi dhammehi. Mahantaṅca sadatthaṃ parihāpeti.

But the energetic person abides happily, secluded from unvirtuous, spiritually unwholesome factors, and great is the personal good that he achieves.

Āraddhaviriyo ca kho bhikkhave sukhaṃ viharati pavivitto pāpakehi akusalehi dhammehi mahantaṅca sadatthaṃ paripūreti.

— S.2.29

Illustration

āraddhaviriyo

being energetic

Am I much given to laziness? Or am I much given to being energetic?

kusīto nu kho bahulaṃ viharāmi āraddhaviriyo nu kho bahulaṃ viharāmi.

— A.5.92-3

Illustration

viriyaṃ ārabhati

to apply energy

It can be expected that he will not stir up eagerness, endeavour, apply energy, to abandon that blemish.

tasse taṃ pāṭikaṅkhaṃ na chandaṃ janessati na vāyamissati na viriyaṃ ārabhissati tassaṅgaṇassa pahānāya.

— M.1.25

Viruddha; Virodha

Renderings

- *viruddha*: hostile
- *viruddha*: repelled
- *virodha*: rejecting
- *virodha*: dislike
- *virodha*: hostility
- *anurodha*: welcoming
- *anuruddha*: attracted

Illustrations: Viruddha

Illustration

anuruddho

attracted; viruddha, repelled

Maintain detached awareness towards physical sensation, both pleasant and painful, not attracted or repelled by anything.

*Phassadvayaṃ sukhadukkhe upekkhe
Anānuruddho aviruddha kenaci.*

— S.4.71

Illustration

aviruddho

not repelled by

One not training himself in the hope of material gain, who is unshaken if he gets nothing, who is not repelled by flavours, nor greedy with craving for them;

*Lābhakamyā na sikkhati alābhe ca na kuppati
Aviruddho ca taṇhāya rasesu nānugijjhati.*

— Sn.v.854

Illustration

aviruddhaṃ

unhostile

One who is unhostile amidst the hostile, inwardly at peace amidst the violent, free of grasping amidst the grasping, he is what I call a Brahman.

*Aviruddhaṃ viruddhesu attadaṇḍesu nibbutaṃ
Sādānesu anādānaṃ tamahaṃ brūmi brāhmaṇaṃ.*

— Sn.v.630

Illustration

aviruddho

not hostile

Having abandoned sensuous pleasures completely, he is one who abstains from sexual intercourse. He is neither hostile towards nor attached to living beings, whether timid or mettlesome.

*Virato methunā dhammā hitvā kāme parovare
Aviruddho asāratto pāṇesu tasathāvare.*

— Sn.v.704

Illustration

aviruddho

free of hostility

Being free of hostility by way of speech, mind, and body, having properly understood the teaching, and longing for the Untroubled State, he would properly fulfil the ideals of religious asceticism in the world.

*Vacasā manasā ca kammunā ca aviruddho sammā viditvā dhammaṃ
Nibbānapadābhipatthayāno sammā so loka paribbajeyya.*

— Sn.v.365

Illustrations: Virodha

Illustration

anurodha

welcoming; virodhaṃ, rejecting

In seeing a visible object via the visual sense a bhikkhu is attached to an agreeable visible object and troubled by a disagreeable visible object. He abides without mindfulness of the body established, with a small mind, and he does not discern according to reality, with the liberation [from attachment through inward calm] and the liberation [from unsightfulness] through penetrative discernment, where those unvirtuous, spiritually unwholesome factors cease without remainder.

So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati appiyarūpe rūpe vyāpajati. Anupaṭṭhitakāyasati ca viharati paritta cetaso tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

Engaged as he is in welcoming and rejecting, whatever sense impression he experiences—whether pleasant, unpleasant, or neutral—he takes delight in it, welcomes it, and persists in cleaving to it. In so doing, spiritually fettering delight arises. Spiritually fettering delight in sense impression is grasping

So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tadupadānaṃ.

— M.1.266

Illustration

anurodha

welcoming; virodha, rejecting

He welcomes the arisen acquisition and rejects the arisen loss. He welcomes the arisen prestige and rejects the arisen imprestige. He welcomes the arisen praise and rejects the arisen criticism. He welcomes the arisen pleasure and rejects the arisen pain.

Uppannaṃ yasaṃ anurujjhati ayase paṭivirujjhati uppannaṃ pasaṃsaṃ anurujjhati nindāya paṭivirujjhati. Uppannaṃ sukhaṃ anurujjhati. Dukkhe paṭivirujjhati

As he is thus engaged in welcoming and rejecting, he is not freed from birth, old age, or death; from grief, lamentation, physical pain, psychological pain, or despair. He is not freed, I declare, from suffering.

So evaṃ anurodhavirodhasamāpanno na parimuccati jātīyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi na parimuccati dukkhasmāti vadāmi.

— A.4.158

Illustration

virodha

dislike

Whether enjoying a sweet delicious tasteable object, or sometimes tasting what is unpalatable, eat the sweet tasteable object without cleaving, and do not show dislike for the unpalatable.

*Rasañca bhotvā sāditañca sādum̐ athopi bhotvāna asādumekadā
Sādum̐ rasaṃ nājjhosāya bhuñje virodhamāsādusu nopadaṃsaye.*

— S.4.71

Illustration

avirodha

non-hostility

May my enemies indeed from time to time listen to the teaching of those who preach patience and who praise non-hostility, and may they act in conformity with it.

*Disā hi me khantivādānaṃ avirodhappasaṃsināṃ
Suṇantu dhammaṃ kālena tañca anuvidhīyantu.*

— M.2.105

Vivaṭṭacchadda

Renderings

- *vivaṭṭacchadda*: completely renounced the round of rebirth

Introduction

Analysis: context better than etymology

Vivaṭṭacchaddo has long been a subject of debate. Because even its spelling is unsettled, resolving its meaning must be primarily based on context, not etymology. Extensive notes that demonstrate the longstanding interest in this term can be found at:

- PED: under *Vivattacchada*
- Norman: Group of Discourses p.229 n.372
- Bodhi: NDB n.713.
- Bodhi: MLDB n.853

'Removed the covering': neologism

Many commentaries say *vivaṭṭacchadda* means 'one who has removed the covering,' as follows:

Here, having been born into the world, he dwells having entirely removed the covering in the world (*loke taṃ chadanam vivaṭṭetva*), in the darkness of defilements covered by seven coverings (*chadanehi*): lust, hatred, delusion, conceit, views, ignorance, and misconduct.

Arahaṃ hoti sammāsambuddho loke vivaṭṭacchadoti ettha rāga-dosa-moha-māna-diṭṭhi-avijjā-duccaritachadanehi sattahi paṭicchanne kilesandhakāre loke taṃ chadanam vivaṭṭetvā samantato sañjātāloko hutvā ṭhitoti vivaṭṭacchaddo.

— Sv.1.250, tr. Bodhi, NDB, n.713

But, although *taṇhā* is called a covering (*taṇhāchadanachādītā*, Ud.76), these seven factors are not. And although *avijjā* comes close by being called an eggshell, it is 'broken through' not 'removed.'

Amongst the manyfolk who are void of insight into reality, enveloped and smothered [in uninsightfulness into reality], having broken through the eggshell of uninsightfulness into reality (*avijjaṇḍakosaṃ padāletvā*), I alone in the world have fully awakened to unsurpassed, complete enlightenment.

Evameva kho ahaṃ brāhmaṇa avijjāgatāya pajāya aṇḍabhūtāya pariyonaddhāya avijjaṇḍakosaṃ padāletvā eko'va loke anuttaraṃ sammāsambodhiṃ abhisambuddho.

— A.4.176, Vin.3.3

Nonetheless, Bodhi accepts the commentary's explanation, and translates *vivaṭṭacchadda* as 'those who have removed the coverings,' and explains his decision as follows:

- Though various conjectures might be proposed with respect to the original expression and its meaning, given the difficulty of settling these questions across Buddhist textual traditions, the most expedient course open to me is to translate the term as it has been preserved and interpreted in the Pāli tradition (NDB n.713).

'Remove the coverings' would certainly fit the context, but to avoid its absurd connotations it would be better parenthesised to: 'remove the coverings [of lust, hatred, delusion, conceit, views, ignorance, and misconduct],' or, more justifiably, 'remove the covering [of *avijjā*].'

'With deceit removed': unfitting

Norman uses the spelling *vivattacchadda* and calls it 'with deceit removed,' because in Sanskrit, according to Monier Williams, *chadman* has the meaning 'deceit, disguise.' But this rendering does not fit the contexts.

Our interpretation

Vivaṭṭacchaddo is primarily found in poetry, and we regard *vi-* as an unwarranted prefix, but in accordance with Warder's comments, who says:

- The verses of the Dīgha Nikāya illustrate their most important linguistic and metrical characteristics. The linguistic features to remark are twofold: poetic licence and the use of archaic forms obsolete in everyday speech... Poetic licence is most noticeable in the freedom of word order in verse. Since the inflections generally show the relations between words in a sentence, almost any deviation from the prose order is possible without serious change of meaning... A prefix may be dropped or added where the meaning of the sentence will tolerate a slight change of nuance (Warder, Introduction to Pāli p.354-5).

Because prefixes are subject to poetic licence, we therefore regard *vivaṭṭacchaddo* as standing for *vaṭṭa chaddo*, with *vi-* for emphasis. Comments in the PED show that we are not the first to explain *chadda* as *chadda*: the commentaries have done likewise. But the real strength of our argument lies in the fittingness of our rendering, which we parade in the Illustrations below.

Meaning of *chaddeti*

Chaddeti means 'throw' or 'pour,' and *vicchaddeti* means 'scatter about':

He discards the bowl water neither too far nor too close, and he does not scatter it about.

So pattodakaṃ chaddeti nātidūre nāccāsanne na ca vicchaddāyamāno.

— M.2.138

In later Pāli, *vicchaddeti* meant to throw out, to vomit, says PED.

Chinnaṃ vaṭṭaṃ

If *vivaṭṭacchadda* means 'completely renounced the round of rebirth,' then it is comparable to *chinnāṃ vaṭṭaṃ*, 'the round of rebirth destroyed' in this passage:

He has destroyed the round of rebirth, abandoned longing. The dried-up stream no longer flows. The round of rebirth, destroyed, no longer continues. This is truly the end of suffering.

Acchecchi vaṭṭaṃ byagā nirāsaṃ vusukkhā saritā na sandati. Chinnaṃ vaṭṭaṃ na vattati esevanto dukkhassā ti.

— Ud.75

Illustrations

Illustration

vivaṭṭacchaddo

completely renounced the round of rebirth

One who is spiritually purified, who has conquered [all unvirtuous, spiritually unwholesome factors], who has completely renounced the round of rebirth, who has mastery over mentally known objects, who has reached the Far Shore, who is imperturbable, and is proficient in the knowledge of the ending [of originated phenomena] [according to reality]: he would properly fulfil the ideals of religious asceticism in the world.

*Samuddhajino vivaṭṭacchaddo dhammesu vasī pāragū anejo
Saṅkhāraṇirodhañāṇakusalo sammā so loka paribbajeyya.*

— Sn.v.372

Illustration

vivaṭṭacchaddo

one who has completely renounced the round of rebirth

But if he goes forth from the household life into the ascetic life he will become the Arahant, the Perfectly Enlightened One in the world, one who has completely renounced the round of rebirth.

Sace kho pana agārasmā anagāriyaṃ pabbajati arahaṃ hoti sammāsambuddho loka vivaṭṭacchaddo.

— D.1.89

Comment: Here *vivaṭṭacchaddo* occurs in prose.

Illustration

vivaṭṭacchaddo

one who has completely renounced the round of rebirth

But if he goes forth [from the household life into the ascetic life] he will be free of unvirtuousness, an ascetic with spiritual defilement quelled, one who has completely renounced the round of rebirth.

*Atha ce pabbajati bhavati vipāpo
Samaṇo samitarajo vivaṭṭacchaddo.*

— D.3.179

Illustration

vivaṭṭacchaddo

completely renounced the round of rebirth

They in the world who have completely renounced the round of rebirth.

vivaṭṭacchaddā ye loke.

— A.2.44

Viveka

Renderings

- *viveka*: seclusion [from sensuous pleasures and spiritually unwholesome factors]
- *viveka*: physical seclusion (= *paviveka*, *metri causa*)

Introduction

Parenthesis: seclusion [from sensuous pleasures and spiritually unwholesome factors]

Viveka usually has no designated object. Our parenthesis comes from this quote:

Secluded from sensuous pleasures and spiritually unwholesome factors, a bhikkhu enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

Idhāvuso visākha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

— M.1.301

Because *vivekaṃ* corresponds to *vivicceva kāmehi vivicca akusalehi dhammehi*, therefore *viveka* = seclusion [from sensuous pleasures and spiritually unwholesome factors].

Viveka = vavakaṭṭha & nekkhamma

Our renderings for *vavakaṭṭha* and *nekkhamma* are:

- *Vavakaṭṭha*: 'withdrawn [from sensuous pleasures and spiritually unwholesome factors].' See Glossary sv *Vavakaṭṭha*.
- *Nekkhamma*: 'the practice of unsensuousness.' See Glossary sv *Nekkhamma*.

In the following quote *vivekaninnaṃ cittaṃ hoti* equals *vavakaṭṭhaṃ* plus *nekkhammābhirataṃ*:

His mind inclines, verges, and drifts towards seclusion [from sensuous pleasures and spiritually unwholesome factors]. It is withdrawn [from sensuous pleasures and spiritually unwholesome factors], taking delight in the practice of unsensuousness.

vivekaninnaṃ cittaṃ hoti vivekaṇaṃ vivekapabbhāraṃ vavakaṭṭhaṃ nekkhammābhirataṃ.

— A.4.224

Therefore, again, *viveka* = 'seclusion [from sensuous pleasures and spiritually unwholesome factors].'

Viveka means physical seclusion, metri causa

Paviveka not *viveka* means physical seclusion. Only in verse does *viveka* mean physical seclusion, metri causa. See Glossary sv *Paviveka*.

Illustrations

Illustration

vivekā

seclusion [from sensuous pleasures and spiritually unwholesome factors]

Abiding attached within the inner recesses of the heart, covered in defilement and steeped in confusion, such a being is far from seclusion [from sensuous pleasures and spiritually unwholesome factors]. Abandoning the pleasures of the world is truly difficult.

*Satto guhāyaṃ bahunābhicchanno tiṭṭhaṃ naro mohanasmim pagāḷho;
Dūre vivekā hi tathāvidho so kāmā hi loke na hi suppahāyā.*

— Sn.v.772

Illustration

viveka

seclusion [from sensuous pleasures and spiritually unwholesome factors]

A person who is not attached to the future, who does not grieve over the past, who finds seclusion [from sensuous pleasures and spiritually unwholesome factors] amidst sensation, and is not led into dogmatic views;

*Nirāsatti anāgate atītaṃ nānusocati
Vivekadassī phassesu diṭṭhīsu ca na nīyati.*

— Sn.v.851

Illustration

vivekaṃ

seclusion [from sensuous pleasures and spiritually unwholesome factors]

I ask the enlightened kinsman of the Sun clan, the great Seer, about seclusion [from sensuous pleasures and spiritually unwholesome factors] and about the Peaceful State. Seeing in what way is a bhikkhu freed from passion, grasping nothing in the world?

*Pucchāmi taṃ ādiccabandhu vivekaṃ santipadañca mahesi;
Kathaṃ disvā nibbāti bhikkhu anupādiyāno lokasmim kiñci.*

— Sn.v.915

Illustration

viveka

seclusion [from sensuous pleasures and spiritually unwholesome factors]

For a long time his mind has inclined, verged and drifted towards seclusion [from sensuous pleasures and spiritually unwholesome factors].

yaṃ hi taṃ bhikkhave cittaṃ dīgharattaṃ vivekaninnaṃ vivekaṇaṃ vivekapabbhāraṃ.

Thus there is no possibility that he will return to lay life.

Taṃ vata hīnāyāvattissatīti neṭaṃ tṭhānaṃ vijjati.

— S.5.53

Illustration

viveka

seclusion [from sensuous pleasures and spiritually unwholesome factors]

When a bhikkhu has emerged from the attainment of the ending of perception and sense impression his mind inclines, verges, and drifts towards seclusion [from sensuous pleasures and spiritually unwholesome factors].

Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitassa kho āvuso visākha bhikkhuno vivekaninnaṃ cittaṃ hoti vivekaṇaṃ vivekapabbhāraṇti.

— M.1.302

Illustration

viveka

seclusion [from sensuous pleasures and spiritually unwholesome factors]

A certain bhikkhu had gone for his daytime abiding, but kept thinking unvirtuous, spiritually unwholesome thoughts associated with the household life.

pāpake akusale vitakke vitakketi gehanissite

Then the deva inhabiting that woodland grove, being tenderly concerned for that bhikkhu, desiring his

spiritual well-being, desiring to stir up in him an earnest attitude [to the practice] (*saṃvejetukāmā*), approached him and addressed him in verses:

Desiring seclusion [from sensuous pleasures and spiritually unwholesome factors] you entered the woods,

Vivekakāmosi vanaṃ pavittṭho

Yet your mind gushes outwardly.

atha te mano niccharatī bahiddhā

Eliminate, man, your fondness for people;

Jano janasmiṃ vinayassu chandaṃ

Then you'll be truly happy, free of attachment.

tato sukhī hohisi vītarāgo.

— S.1.197

Illustration

viveka

seclusion [from sensuous pleasures and spiritually unwholesome factors]

In this regard a bhikkhu develops the enlightenment factor of mindfulness (... detached awareness) which conduces to seclusion [from sensuous pleasures and spiritually unwholesome factors], to non-attachment [to originated phenomena], to the ending [of originated phenomena], and which results in the relinquishment [of the whole phenomenon of attachment].

Idha bhikkhave bhikkhu satisambojjhaṅgaṃ bhāveti (... upekkhāsambojjhaṅgaṃ bhāveti) vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

— S.5.78

Illustration

viveka

seclusion [from sensuous pleasures and spiritually unwholesome factors]

He who is not relying on [the fulfilment of any] expectation [for anything in the world], who has discovered seclusion [from sensuous pleasures and spiritually unwholesome factors], who has gone beyond the dogmatism experienced by others, and for whom there are no bases whatsoever [for the establishment of his stream of sense consciousness]: the Perfect One is worthy of the oblation.

*Āsaṃ anissāya vivekadassī paravediyaṃ diṭṭhimupātivatto
Ārammaṇā yassa na santi keci tathāgato arahati pūraḷāsaṃ.*

— Sn.v.474

Illustration

viveka

seclusion [from sensuous pleasures and spiritually unwholesome factors]

One is the path to worldly gain, another the path leading to the Untroubled. Fully understanding this, the bhikkhu, the disciple of the Buddha, should not take delight in worldly honour. He should cultivate seclusion [from sensuous pleasures and spiritually unwholesome factors] instead.

*Aññā hi lābhūpanisā aññā nibbānagāminī
Evameva abhiññāya bhikkhu buddhassa sāvako
Sakkāraṃ nābhinandeyya vivekamanubrūhaye.*

— Dh.v.75

Illustration

viveke

seclusion [from sensuous pleasures and spiritually unwholesome factors]

Tell us of the distress, dear sir, that befalls one who is applied to sexual intercourse. Having heard your explanation we will train ourselves in seclusion [from sensuous pleasures and spiritually unwholesome factors].

*Methunamanuyuttassa vighātaṃ brūhi mārīsa
Sutvāna tava sāsanaṃ viveke sikkhissāmase.*

— Sn.v.818

Illustration

viveko

physical seclusion (=paviveko)

Blissful is the physical seclusion of one who is content [with what is paltry and easily gotten], who has heard the teaching, and who sees [the nature of reality].

Sukho viveko tuṭṭhassa sutadhammassa passato.

— Ud.10

Illustration

viveka

physical seclusion (=paviveka)

Just as the Veramba wind blows clouds in the rainy season, so [in the city of Veramba] mental images connected with physical seclusion [would] overwhelm me.

*Yathā abbhāni verambo vāto nudati pāvuse
Saññā me abhikīranti vivekapaṭisaṃyuttā.*

— Th.v.589

Vihaññati

Renderings

- *vihaññati*: inconvenienced
- *vihaññati*: troubled
- *vihaññati*: troubled by
- *vihaññati*: suffer hardship

Illustrations

Illustration

vihaññāmi

inconvenienced

Then it occurred to one of those beings who was inclined to laziness: 'Well now, why should I be inconvenienced by having to gather rice in the evening for supper and in the morning for breakfast? Why shouldn't I gather it all at once for both meals?

Atha kho vāseṭṭhā aññatarassa sattassa alasajātikassa etadahosi ambho kimevāhaṃ vihaññāmi sāliṃ āharanto sāyaṃ sāyamāsāya pāto pātarāsāya? Yannūnāhaṃ sāliṃ āhareyyaṃ sakideva sāyapātarāsāyā ti.

— D.3.89

Illustration

vihaññanti

inconvenienced

They were inconvenienced as they were ascending. 'I allow, bhikkhus, three [kinds of] staircases.'

Ārohantā vihaññanti. Anujānāmi bhikkhave tayo sopāṇe.

— Vin.2.117

Illustration

vihaññamānaṃ

troubled

See how they are troubled, those who are attached to the perception of existence.

Sakiñcanaṃ passa vihaññamānaṃ.

— Ud.14

Illustration

avihaññamāno

without being troubled by

Mindful and fully conscious, enduring without being troubled [by it], sense impression that was unpleasant, acute, sharp, and severe, arisen as a karmic consequence of previous deeds'

*purāṇakammavipākajaṃ dukkhaṃ tibbaṃ kharaṃ kaṭukaṃ vedanaṃ adhivāsento sato sampajāno
avihaññamāno.*

— Ud.21

Illustration

vihaññamāne

troubled by

'Seeing people being troubled by [attachment to] bodily forms — for people negligently applied [to the practice] are troubled by [attachment to] bodily forms — therefore you, Pingiya, being diligently applied [to the practice], abandon bodily form for the sake of avoiding renewed states of individual existence.'

*Disvāna rūpesu vihaññamāne ruppanti rūpesu janā pamattā
Tasmā tuvaṃ piṅgiya appamatto jahassu rūpaṃ apunabbhavāya.*

— Sn.v.1121

COMMENT

Rūpesu vihaññamāne: 'troubled by [attachment to] bodily forms.' The locative shows the cause, reason, or motive of an action (PGPL, para601). The parenthesis 'attachment' is justified by the advice to 'abandon' (*jahassu*) in pāda d. The principle is repeated with *upādāya* in verse 169:

Because of grasping the six [sense objects] the world [of beings] suffers hardship.

upādāya chassu loko vihaññati.

— Sn.v.169

COMMENT

Troubled... troubled: *vihaññati* and *ruppati* are synonyms.

Illustration

vihaññittho

troubled by

You abide out in the open air. These winter nights are cold. Do not be troubled, overcome by the cold. Snuggle into your dwelling with fastened bolts.

Abbhokāse viharasi sītā hemantikā imā rattiyo

Mā sītena pareto vihaññittho pavisa tvaṃ vihāraṃ phassit’aggaḷaṃ.

— Th.v.385

I will fasten onto the four unlimited states, and I will abide well-pleased with them. I will not be troubled by the cold, dwelling in the Imperturbable.

Phassissaṃ catasso appamaññāyo tāhi ca sukhito viharissaṃ

Nāhaṃ sītena vihaññissaṃ aniñjito viharanto ti.

— Th.v.386

Illustration

vihaññati

troubled

In this world he grieves, having passed on he grieves. The evildoer grieves in both places. He grieves, he is troubled, on considering his own immoral activities.

Idha socati pecca socati pāpakārī ubhayattha socati

So socati so vihaññati disvā kammakiliṭṭhamattano.

— Dh.v.15

Illustration

avihaññamāno

without being troubled by

He politely eats whatever food they give him, whether poor or excellent, without being troubled [by it].

yaṃ kho paṇassa bhojanaṃ denti lūkhaṃ vā paṇītaṃ vā taṃ sakkaccaṃyeva paribhuñjati avihaññaṃāno.

— A.4.189

Illustration

vihaññati

troubled by

This brahman Soṇadaṇḍa is troubled by his own mind.

vihaññati kho ayaṃ soṇadaṇḍo brāhmaṇo sakena cittena.

— D.1.119

Illustration

vihaññati

troubled by

'I have sons. I have wealth': [thinking thus] the fool is troubled [by craving].

Puttā matthi dhanammatthi iti bālo vihaññati.

— Dh.v.62

COMMENT

Commentary: *puttataṇhāya ceva dhanataṇhāya ca haññati vihaññati dukkhayati puttā me nassimsū ti vihaññati nassantī ti vihaññati nassissantī ti vihaññati.*

Illustration

vihaññati

suffers hardship

Because of grasping the six [sense objects] the world [of beings] suffers hardship.

upādāya chassu loko vihaññati.

— Sn.v.169

Illustration

vihaññanti

suffer hardship

Whereas some suffer hardship when climbing a mountain, there climbs Kassapa, an inheritor of the Buddha's [teaching], fully conscious and mindful, assisted by his psychic power.

*Yattha eke vihaññanti āruhantā siluccayaṃ
Tattha buddhassa dāyādo sampajāno patissato
Iddhibalenupatthaddho kassapo abhirūhati.*

— Th.v.1058

Illustration

vihaññasi

suffer hardship

Should you ravish one who knows [the nature of reality], you will [thereafter] suffer hardship.

Tvaṃ tādīsikaṃ palobhaya jānantiṃ so imaṃ vihaññasi.

— Thī.v.387

Illustration

vihaññasi

suffer hardship

Do not later suffer hardship like a carp swallowing a fishhook.

Mā puthulomova baḷisaṃ gilitvā pacchā vihaññasi.

— Thī.v.508

Illustration

vihaññati

suffers hardship

Having gone from here to hell, the one-eyed person suffers hardship.

Ito so nirayaṃ gantvā ekacakkhu vihaññati.

— A.1.129

Illustration

vihaññati

suffers hardship

A poor person who becomes indebted suffers hardship while enjoying himself.

Daḷiddo iṇamādāya bhuñjamāno vihaññati.

— A.3.353

Illustration

vihaññanti

suffer hardship

Affiliates suffer hardship.

Sādhāraṇe vihaññanti.

— Ud.18

Vihesā; Vihimsā

Renderings

Vihesā, Viheseti

- *viheseti*: to harm

- *viheseti*: to injure
- *viheseti*: to trouble
- *viheseti*: to harass
- *vihesā*: doing harm
- *vihesā*: injury
- *vihesā*: vexation
- *vihesā*: maliciousness
- *avihesā*: compassion

Vihimsati, Vihimsā

- *vihiṃsati*: to harm
- *vihiṃsati*: to injure
- *vihiṃsati*: to trouble
- *vihiṃsā*: troublesomeness
- *vihiṃsā*: maliciousness
- *vihiṃsā*: malicious
- *avihiṃsā*: compassion

Illustrations: vihesā

Illustration

vihesā

doing harm

One who delights in doing harm, a beast

vihesābhirato mago.

— Sn.v.275

Illustration

vihesa

injury

Those in this world who are unrestrained in [the harming of] living beings, stealing their possessions, intent on injury, unvirtuous, ferocious, harsh, disrespectful: what is rotten is this, not the eating of meat.

*Ye idha pāṇesu asaṃyatā janā paresamādāya vihesamuyyutā
Dussīlaluddā pharusā anādarā esāmagandho na hi maṃsabhojanaṃ.*

— Sn.v.247

Illustration

vihesaṃ

injury

Injuring one who has spiritually developed himself

Vihesaṃ bhāvitattānaṃ.

— Sn.v.276-7

Illustration

vihesesi

trouble

He did not trouble me through [failure to quickly understand] the teaching.

na ca maṃ dhammādhikaraṇaṃ vihesesi.

— M.2.146

Comment:

See Glossary sv *Na ca maṃ dhammādhikaraṇaṃ vihesesi*

Illustration

viheseti

trouble

He troubles the assembly of bhikkhus by keeping silent.

tun̐hibhāvena saṅghaṃ viheseti.

— A.4.194

Illustration

vihesā

troublesome

If I were to explain the teaching to others and they did not understand, it would be wearisome and troublesome for me.

ahañce ca kho pana dhammaṃ deseyyaṃ pare ca me na ājāneyyūṃ so mamaṣṣa kilamatho sā mamaṣṣa vihesā ti.

— D.2.36

Illustration

vihesā

troublesome

If you come and ask the Perfect One the fate of everyone who dies, it would be troublesome for him.

tasmiñce kālakate tathāgataṃ upasaṅkamitvā etamatthaṃ pucchissatha vihesā cesā ānanda tathāgatassa.

— D.2.93

Illustration

vihesā

vexation

When there are disputes there are quarrels; with quarrels, distress; with distress, vexation.

Iti viggāhe sati vivādo vivāde sati vighāto vighāte sati vihesā.

— M.1.498

Illustration

vihesā

vexation

Many sense impressions arising from the visible object blossom [within oneself], greed and vexation as well, by which one's mind becomes disturbed.

*Tassa vadḍhanti vedanā anekā rūpasambhavā
Abhiijhā ca vihesā ca cittamassūpahaññati.*

— Th.v.794-5

Illustration

vihesā

vexation

Why recite these lesser and minor training rules? They only lead to anxiety, vexation, and perplexity.

*kiṃ panimehi khuddisante vā sikkhāpadehi uddiṭṭhehi yāvadve kukkuccāya vihesāya vilekhāya
saṃvattanti.*

— Vin.4.143

Illustration

viheṣeyyam

harass

If an elder bhikkhu corrects me, he would do so not tenderly concerned for my welfare. I should then tell him "No!" and harass him.

thero cepi maṃ vadeyya ahitānukampī maṃ vadeyya no hitānukampī noti maṃ vadeyyaṃ viheṣeyyampi.

— A.1.78

Illustration

viheṣiyamānaṃ

harass

Ānanda, would you just simply passively observe an elder bhikkhu while he is being harassed? Truly, Ānanda, there is certainly no compassion in allowing an elder bhikkhu to be harassed.

atthi nāma ānanda theram bhikkhuṃ viheṣiyamānaṃ ajjupekkhissatha. Na hi nāma ānanda kāruṇṇampi bhavissati theramhi bhikkhumhi viheṣiyamānamhī ti.

— A.3.194

Illustration

viheṣaṃ

maliciousness

Furthermore, when a bhikkhu is contemplating maliciousness his mind does not become energised, serene, settled, and intent upon it.

Puna ca paraṃ āvuso bhikkhuno vihesaṃ manasikaroto vihesāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati. (read as adhimuccati. See IGPT sv Adhimuccati.)

But when contemplating compassion his mind becomes energised, serene, settled, and intent upon it.

Avihesaṃ kho panassa manasikaroto avihesāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. (read as adhimuccati)

— D.3.240

Illustration

vihesā

maliciousness

It is impossible, friend, out of the question, that one might develop and cultivate the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] compassion, make it one's vehicle and practice, carry it out, pursue it, and properly undertake it, yet still maliciousness would plague your mind. There is no such possibility.

Aṭṭhānametaṃ āvuso anavakāso yaṃ karuṇāya cetovimuttiyā bhāvitāya bahulikatāya yāṇikatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya atha ca panassa vihesā cittaṃ pariyādāya ṭhassatī'ti netaṃ ṭhānaṃ vijjati. Nissaraṇaṃ hetuṃ āvuso vihesāya yadidaṃ karuṇā cetovimutti.

— D.3.249

Illustration

avihesā

compassion

This worthless man must have absolutely no sympathy, tender concern, or compassion for living beings.

Na hi nāma bhikkhave tassa moghapurisassa paṇesu anuddayā anukampā avihesā bhavissati.

— Vin.3.42

Illustrations: vihiṃsa

Illustration

vihiṃseyya

harm

One should speak only that speech which is neither a torment to oneself, nor harmful to others. That speech [i.e. speech spoken gently, and with a mind of unlimited, all-encompassing goodwill] is indeed well-spoken.

*Tameva vācaṃ bhāseyya yāyattānaṃ na tāpaye
Pare ca na vihiṃseyya sā ve vācā subhāsītā.*

— Th.v.1227

Illustration

avihiṃsāya

unharm

The Atanatiya protective verses are beneficial, and through them bhikkhus, bhikkhunīs, and lay-followers may dwell guarded, protected, unharm and at ease.

*Atthasaṃhitā bhikkhave ātānāṭiyā rakkhā bhikkhūnaṃ bhikkhuṇīnaṃ upāsakānaṃ upāsikānaṃ guttiyā
rakkhāya avihiṃsāya phāsuviḥārāyā ti.*

— D.3.206

Illustration

vihiṃsati

injures

A person who injures with a stick beings who [likewise] desire happiness

Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati.

— Ud.12

Illustration

vihiṃsa

troublesomeness

Properly reflecting, you should use almsfood not for fun, not for exuberance, not for the sake of comeliness and good looks, but just for the maintenance and nourishment of this [wretched human] body for restraining its troublesomeness, for supporting the religious life.

Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi neva davāya na madāya na maṇḍanāya na vibhūsanāya yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya.

— M.3.134

Illustration

vihiṃsa

troublesomeness

Aware of the troublesomeness of it, Brahmā, I did not preach the excellent and sublime teaching amongst men.

Vihimsasaññī paṇaṃ na bhāsayaṃ dhammaṃ paṇītaṃ manujesu brahme ti.

— Vin.1.7

Illustration

vihiṃsati

troubles

One who troubles the Perfect One with abuse, a peaceful person with a peaceful mind, will see that abuse of him is ineffective.

*Evameva tathāgataṃ yo vādena vihiṃsati
Samaggataṃ santacittaṃ vādo tamhi na rūhati.*

— It.86

Illustration

vihiṃsā

maliciousness, malicious

Because of the phenomenon of maliciousness, malicious mental imagery arises, malicious thought, malicious desire, malicious passion, malicious quests.

Vihimsādhātum bhikkhave paṭicca uppajjati vihiṃsāsaññā. Vihimsāsaññaṃ paṭicca uppajjati vihiṃsāsankappo. Vihimsāsankappaṃ paṭicca uppajjati vihiṃsāchando. Vihimsāchandaṃ paṭicca uppajjati vihiṃsāpariḷāho. Vihimsāpariḷāhaṃ paṭicca uppajjati vihiṃsāpariyesanā.

— S.2.151

Illustration

vihiṃsakā

malicious; avihimsakā, compassionate

Others will be malicious; we will be compassionate

pare vihiṃsakā bhavissanti mayamettha avihimsakā bhavissāmā ti.

— M.1.40-1

Illustration

vihiṃsāya

maliciousness; avihimsā, compassion

To abandon maliciousness, compassion should be developed.

vihiṃsāya pahānāya avihimsā bhāvetabbā.

— A.3.447

Illustration

maliciousness

For this is the liberation from maliciousness, namely the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] compassion.

Nissaraṇaṃ hetam āvuso vihesāya yadidaṃ karuṇā cetovimutti.

— D.3.248

Veda; Vedagū

Renderings

- *veda*: scriptural collection
- *veda*: Buddhist scriptural collection
- *veda*: scriptural knowledge
- *veda*: Vedic scriptural knowledge
- *tiṇṇaṃ vedānaṃ*: the three Vedas
- *vedagū*: blessed with profound knowledge
- *vedagū*: knowledgeable
- *vedasampanno*: endowed with profound knowledge
- *vedasampanno*: perfect in Vedic scriptural knowledge
- *vedantaḡū*: one who has completed his scriptural education

Introduction

Veda

Veda means:

1. singular: knowledge or scriptural knowledge
2. plural: the three Vedas (*tiṇṇaṃ vedānaṃ*)

The three Vedas: three canonical collections

PED calls the Vedas singular 'canon.'

- the 'brahmanic canon of authorised religious teaching.'

Webster's dictionary calls them plural 'collections':

- the 'canonical collections of hymns, prayers and liturgical formulas that comprise the earliest Hindu writings.'

The three Vedas are:

- The Rig-Veda: the canonical collection of laudatory stanzas in praise of devas.
- The Sama-Veda: the canonical collection of chants for the Soma sacrifice.
- The Yajur-Veda: the canonical collection of chants for sacrificial rites.

Veda: scriptural collections of any religion

We will not call religious scriptures 'canon,' which only applies to authorised collections. And although Webster's calls the Vedas 'writings,' texts were not originally written. So we will call them: 'scriptural collections.'

Although PED says *veda* stands for 'the three Vedas' (*tiṇṇaṃ vedānaṃ*), *veda* means sacred literature of any religion, and *vedehi* at Sn.v.792 stands specifically for 'the Buddhist scriptural collections.'

Vedasampanno and vedagū: the Buddhists

Veda was used by the Buddhists to mean profound knowledge, notably in two words:

1. *vedasampanno*, 'endowed with profound knowledge'
2. *vedagū*, 'blessed with profound knowledge'

Vedagū defined in terms of yathābhūtaṃ pajānāti

Vedagū is defined in terms of *yathābhūtaṃ pajānāti* as follows:

In what way is a bhikkhu blessed with profound knowledge?

Kathaṇca bhikkhave bhikkhu vedagū hoti

(...) When he discerns according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to the six senses

Yato kho bhikkhave bhikkhu channaṃ phassāyatanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ pajānāti

(...) In this way a bhikkhu is blessed with profound knowledge

evaṃ kho bhikkhave bhikkhu vedagū hoti.

— S.4.83

Vedagū defined in terms of vidita

Vedagū is defined in terms of *vidita* as follows:

In what way is a bhikkhu blessed with profound knowledge?

Kathañca bhikkhave bhikkhu vedagū hoti?

(...) Unvirtuous, spiritually unwholesome factors that are defiling, and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death are completely understood by him.

Veditāssa honti pāpakā akusalā dhammā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā.

(...) In this way a bhikkhu is blessed with profound knowledge.

Evaṃ kho bhikkhave bhikkhu vedagū hoti.

— M.1.280

Vidita: 'completely understood'

Vidita is the past participle of *vindati*, meaning 'known, found (out),' says PED. Yet in the passage above we translated it as 'completely understood.' Rendering it with this stronger meaning is justified because in that passage *vindati* was used in a play of words to explain *vedagū*, which can be proved by considering other passages, where stronger verbs are elsewhere linked to *vedagū*:

1. *Vedagū* was defined in terms of *yathābhūtaṃ pajānāti* in a quote above.
2. *Vedagū* is associated with 'having understood things through and through' (*parovarā samecca dhammā*) in this quote:

One for whom, having understood things through and through they are destroyed, they have vanished, they do not exist: he is blessed with profound knowledge. He has fulfilled the religious life.

*Parovarā yassa samecca dhammā vidhūpitā atthaṅgatā na santi
Sa vedagū vusitabrahmacariyo.*

— A.2.6

Samecca is absolute of *sameti*: 'having acquired or learnt, knowing,' says PED.

Vedasampanno and vedagū: the brahmans and others

For brahmans these words meant:

1. *vedasampanno*: 'perfect in Vedic scriptural knowledge.'
2. *vedagū*: 'knowledgeable,' a synonym of *dhīro*.

But if, by one's own reckoning, one were knowledgeable and wise, then none among ascetics would be a fool.

Atha ce sayam vedagū hoti dhīro na koci bālo samaṇesu atthi.

— Sn.v.890

Vedantagū: completed one's scriptural education

Vedantagū means 'reached the end of scriptural knowledge,' but reads better as 'completed one's scriptural education,' as here:

One who has submitted to inward taming, completed his scriptural education, fulfilled the religious life.

damasā upeto vedantagū vusitabrahmacariyo.

— Sn.v.463

Illustrations

Illustration

vedehi

Buddhist scriptural collections

A person attached to perception who undertakes religious practices of his own [conception] arises in various [states of individual existence].

Sayaṃ samādayaṃ vatāni jantu uccāvacāṃ gacchati saññāsatto

But one who is insightful, having understood the nature of reality through the [study of the] Buddhist scriptural collections, does not arise in various [states of individual existence]. He is one of extensive wisdom.

Vidvā ca vedehi samecca dhammaṃ na uccāvacāṃ gacchati bhūripaṇño.

— Sn.v.792

Illustration

vedāni

scriptural collections; veda, scriptural knowledge; vedagū, one who is blessed with profound knowledge

Having investigated the entire scriptural collections,

Vedāni viceyya kevalāni

Both of the ascetics and the Brahmanists

Samañānaṃ yānidhatthi brāhmaṇānaṃ

Free of attachment to all sense impression,

Sabbavedanāsu vītarāgo

Gone beyond all scriptural knowledge, he is blessed with profound knowledge

Sabbaṃ vedamaticca vedagū so.

— Sn.v.529

Illustration

vedānaṃ

the Vedas

The brahman Doṇa said of himself

I am a scholar [of the sacred texts]

ajjhāyako

I know by heart the sacred texts

mantadharo

I am a master of the three Vedas

tiṇṇaṃ vedānaṃ pāragū.

— A.3.223

Illustration

vedagū

one who is blessed with profound knowledge

Through completely understanding seven things one is blessed with profound knowledge.

sattannaṃ bhikkhave dhammānaṃ veditattā vedagū hoti.

1. the view of personal identity is completely understood

sakkāyadiṭṭhi veditā hoti

2. doubt [about the significance of the teaching] is completely understood

vicikicchā veditā hoti

3. adherence to observances and practices is completely understood

sīlabbataparāmāso vedito hoti

4. attachment is completely understood

rāgo vedito hoti

5. hatred is completely understood

doso vidito hoti

6. undiscernment of reality is completely understood

moho vidito hoti

7. self-centredness is completely understood

māno vidito hoti

Through completely understanding these seven things one is blessed with profound knowledge.

Imesaṃ kho bhikkhave sattannaṃ dhammānaṃ viditattā vedagū hotī ti.

— A.4.145

COMMENT

On rendering *vidita* as 'completely understood' see Introduction.

Illustration

vedasampanno

perfect in Vedic scriptural knowledge

Even if one obtained a hundred lifetimes repeatedly amongst human beings, all of them as a brahman, and was fully versed in Vedic scriptural knowledge, perfect in Vedic scriptural knowledge,

*Yo ca jātisataṃ gacche sabbā brāhmaṇajātiyo
Sottiyo vedasampanno manussesu punappunaṃ.*

And was a scholar [of the sacred texts], a master of the three Vedas, one would not deserve a fraction of the respect that is due [to Venerable MahāKassapa].

*Ajjhāyako pi ce assa tiṇṇaṃ vedānaṃ pāragū
Etassa vandanāyetaṃ kalamā nāgghati soḷasiṃ.*

— Th.v.1170-1

Illustration

vedasampanno

endowed with profound knowledge

Formerly I was Brahmā's offspring, today I am a true Brahman, a master of the three final knowledges, endowed with profound knowledge, fully versed in profound knowledge, spiritually cleansed.

*Brahmabandhu pure āsiṃ ajjamhi saccabrāhmaṇo
Tevijjo vedasampanno sottiyo camhi nahātako ti.*

— Thī.v.251

Vedanā; Vedayita

Renderings

- *vedanā*: sense impression
- *vedanā*: feelings
- *vedanā*: pains
- *vedayita*: experienced
- *vedayita*: sense impression

Introduction

Vedayita = vedanā

Vedayita is the past participle of *vedeti*, meaning 'felt, experienced,' says PED. In some circumstances, we accordingly call it 'experienced.' But it is otherwise to be treated as a synonym of *vedanā*, for which we provide the following evidence:

1. Bodhi treats them as synonyms. For example he calls *vedayita* 'feeling' at S.4.144 and A.4.409.
2. The suttas likewise treat them as synonyms, for example in these two quotes:

For one who has attained the ending of perception and sense impression, perception and sense impression are ended.

Saññāvedayitaṃ nirodhaṃ samāpannassa saññā ca vedanā ca niruddhā honti.

— A.4.409

'If there were no sense impression in any way, would there be the thought "I am this"?' 'No, bhante.' 'Therefore this argument is invalid: Sense impression is not my [absolute] Selfhood. My [absolute] Selfhood is without sense impression.'

yattha panāvuso sabbaso vedayitaṃ natthi api nu kho tattha ayamahamasmī ti siyā ti. No hetaṃ bhante. Tasmātiḥānanda etenapetaṃ nakkhamati na heva kho me vedanā attā appaṭisaṃvedano me attā ti samanupassituṃ.

— D.2.67

3. Both *vedayita* and *vedanā* have the same threefold division:

Whatever sense impression that arises due to visual sensation—whether pleasant, unpleasant, or neutral—becomes manifest to him according to reality, as unlasting.

yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi aniccanti yathābhūtaṃ okkhāyati.

— S.4.144

Whatever sense impression he experiences, pleasant, unpleasant, or neutral, he takes delight in that sense impression, he welcomes it, and persists in cleaving to it. In so doing, spiritually fettering delight arises.

yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

— M.1.266

Vedanā and Phassa

The relationship between *vedanā* ('sense impression') and *phassa* ('sensation') is as follows:

Dependent on the visual sense and visible objects, advertence to the visual field arises. The association of the three is sensation. Sense impression arises dependent on sensation.

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā..

— S.2.74

Illustrations: vedanā

Illustration

vedanā

sense impression

Experiencing a pleasant sense impression, he knows that it is unlasting; he knows that it is not cleaved to; he knows that it is not delighted in.

So sukhaṃ ce vedanaṃ vedeti. Sā aniccā ti pajānāti anajjhositā ti pajānāti anabhinanditā ti pajānāti.

Experiencing an unpleasant sense impression, he knows that it is unlasting; he knows that it is not cleaved to; he knows that it is not delighted in.

Dukkhaṃ ce vedanaṃ vedeti. Sā aniccā ti pajānāti. Anajjhositā ti pajānāti. Anabhinanditā ti pajānāti

Experiencing a neutral sense impression, he knows that it is unlasting; he knows that it is not cleaved to; he knows that it is not delighted in.

adukkhamasukhañce vedanaṃ vedeti sā aniccā ti pajānāti anajjhositā ti pajānāti anabhinanditā ti pajānāti

— M.3.244

Illustration

vedanā

sense impression

Bhikkhus, when the ignorant Everyman is affected by an unpleasant sense impression, he grieves, suffers, and laments, weeps beating his chest, and falls into bewilderment.

assutavā puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati

He experiences two sense impressions—a bodily one and a psychological one.

so dve vedanā vediyati kāyikaṇca cetasikaṇca.

Being affected by that unpleasant sense impression, he has feelings of repugnance for it.

Tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā hoti.

When he has feelings of repugnance for unpleasant sense impression, the proclivity to repugnance towards unpleasant sense impression lurks within him.

Tameva dukkhāya vedanāya paṭighavantaṃ yo dukkhāya vedanāya paṭighānusayo so anuseti

When affected by an unpleasant sense impression, he longs for sensuous pleasure. For what reason?

so dukkhāya vedanāya phuṭṭho samāno kāmasukhaṃ abhinandati. Taṃ kissa hetu

Because the ignorant Everyman does not discern any deliverance from unpleasant sense impression other than through sensuous pleasure.

na bhikkhave pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṃ.

— S.4.208

Illustration

vedanā

sense impression

He knows that: 'There has arisen in me an unpleasant sense impression. Now that is dependent, not self-sufficient. Dependent on what? Dependent on sensation. But sensation is unlasting, originated, dependently arisen. So when an unpleasant sense impression has arisen dependent on sensation, which is unlasting, originated, dependently arisen, how could it be lasting?'

so evaṃ pajānāti; uppannā kho myāyaṃ dukkhā vedanā sā ca kho paṭicca no apaṭicca kiṃ paṭicca: imeva phassaṃ paṭicca ayaṃ kho pana phasso anicco saṅkhato paṭiccasamuppanno aniccaṃ kho pana saṅkhataṃ paṭiccasamuppannaṃ phassaṃ paṭicca uppannā dukkhā vedanā kuto niccā bhavissatī ti.

— S.4.213-4

Illustration

vedanā

sense impression

Experiencing a pleasant sense impression, he knows that it is unlasting; he knows that it is not cleaved to; he knows that it is not delighted in.

So sukhaṃ ce vedanaṃ vedeti. Sā aniccā ti pajānāti anajjhositā ti pajānāti anabhinanditā ti pajānāti.

Experiencing an unpleasant sense impression, he knows that it is unlasting; he knows that it is not cleaved to; he knows that it is not delighted in.

Dukkhaṃ ce vedanaṃ vedeti. Sā aniccā ti pajānāti. Anajjhositā ti pajānāti. Anabhinanditā ti pajānāti

Experiencing a neutral sense impression, he knows that it is unlasting; he knows that it is not cleaved to; he knows that it is not delighted in.

adukkhamasukhañce vedanaṃ vedeti sā aniccā ti pajānāti anajjhositā ti pajānāti anabhinanditā ti pajānāti

— M.3.244

Illustration

vedanā

sense impression

Without sense impression, there is no craving. With the ending of sense impression comes the ending of craving.

vedanāya kho asati taṇhā na hoti vedanānirodhā taṇhānirodho ti.

— D.2.34

Illustration

vedanā

sense impression

Bhikkhus, just as various winds blow in the sky: winds from the east, winds from the west, winds from the north, winds from the south, dusty winds and dustless winds, cold winds and hot winds, mild winds and strong winds; so too, various sense impressions arise in this [wretched human] body:

Evameva kho bhikkhave imasmiṃ kāyasmīṃ vividhā vedanā uppajjanti

a pleasant sense impression arises,

sukhāpi vedanā uppajjati

an unpleasant sense impression arises

dukkhāpi vedanā uppajjati

a neutral sense impression arises.

adukkhamasukhāpi vedanā uppajjatīti.

— S.4.218

Illustration

vedanā

feelings; vedanā, pains

Strong painful feelings are increasing in me

bālā me dukkhā vedanā abhikkamanti.

— S.4.56

With the Buddha, *dukkhā* is often omitted, and *vedanā* means *dukkhā vedanā*:

Strong, deadly pains assailed him.

Bālāhā vedanā vattanti mārāṇantikā.

— D.2.99

Severe pains assailed the Blessed One

bhusā sudaṃ bhagavato vedanā vattanti.

— S.1.27

Illustration

vedanā

feeling

Having passed beyond the rapture of physical seclusion, having passed beyond unworldly pleasure, having entered [sublime] neutral feeling, he abides therein.

pavivekāya pītiyā samatikkamā nirāmisassa sukhassa samatikkamā adukkhamasukhaṃ vedanaṃ upasampajja viharati

He thinks, 'This is peaceful, this is sublime, namely: having entered [sublime] neutral feeling I am abiding therein.'

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharāmi ti.

— M.2.237

Illustrations: vedayita

Illustration

vedayita

experienced

These three types of sense impression have been spoken of by me: pleasant sense impression, unpleasant sense impression, and neutral sense impression. These three types of sense impression have been spoken of by me.

tisso imā bhikkhu vedanā vuttā mayā sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā imā tisso vedanā vuttā mayā

And I have also said: 'Whatever is experienced is included within existential voidness.

Vuttaṃ kho panetaṃ bhikkhu mayā yaṃ kiñci vedayitaṃ taṃ dukkhasmin ti.

— S.4.216

Illustration

vedayita

experienced

That which is experienced by body or mind as pleasant or enjoyable is called a pleasant sense impression.

Yaṃ kho āvuso visākha kāyikaṃ vā cetasikaṃ vā sukhaṃ sātaṃ vedayitaṃ ayaṃ sukhā vedanā.

— M.1.302

Illustration

vedayita

sense impression

When the ignorant Everyman is affected by sense impression born of sensation and uninsightfulness into reality, craving arises.

avijjāsamphassajena bhikkhave vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā.

— S.3.96

Illustration

vedayita

sense impression

Seeing thus the learned noble disciple is disillusioned with the visual sense, visible objects, advertence to the visual field, visual sensation, and whatever sense impression that arises due to visual sensation — whether pleasant, unpleasant, or neutral;...

Evaṃ passaṃ bhikkhu sutavā ariyasāvako cakkhusmimpi nibbindati rūpesupi nibbindati cakkhuvīññāṇepi nibbindati cakkhusamphassepi nibbindati yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

— S.4.171

Illustration

vedayita

sense impression

With the demise of the body at death, and with the ending of life, he knows that all sense impressions, being not delighted in, will be dissipated right here in this world.

Kāyassa bheda parammaraṇā uddhaṃ jīvitapariyādānā ideva sabbavedayitāni anabhinanditāni sītibhavissantī ti pajānāti.

— M.3.245

Vera

Renderings

- vera: unfriendliness
- verā: unfriendly deeds
- verā: deeds that beget unfriendliness

Illustrations

Illustration

averā

free of unfriendliness; averino, uncordiality

May we abide free of unfriendliness, violence, enmity, hostility, and uncordiality

averā adaṇḍā asapattā avyāpajjhā viharemu averino ti.

— D.2.276

Illustration

verāṇi

unfriendly deeds (plural); verena, unfriendliness

Unfriendly deeds do not in any way cease in this world through unfriendliness. They cease through friendliness. This is a timeless truth.

Na hi verena verāṇi sammantīdha kudācanaṃ

Averena ca sammanti esa dhammo sanantano.

— M.3.154

Comment:

The singular/plural switch has proven problematic.

- Horner says 'wrathful moods': 'not by wrath are wrathful moods allayed'
- Bodhi misplaces the plural: 'Hatred is never allayed by further acts of hate.'

Illustration

verāṇi

unfriendly deeds (plural); veraṃ, unfriendliness

Fault-finding devas:

'If one does not grant pardon to those who confess their transgressions, being inwardly angry, intent on hatred, one strongly harbours unfriendliness.'

*Accayaṃ desayantīnaṃ yo ce na paṭigaṇhati
Kopantaro dosagaru sa veraṃ paṭimuccati.*

(The Buddha:)

'If there was no transgression, if here there was no going astray, and if one's unfriendly deeds were stopped, through this one would be excellent in this world.'

*Accayo ce na vijjetha no cidhāpagataṃ siyā
Verāni ca sammeyyuṃ tenīdha kusalo siyā.*

— S.1.24

Illustration

verānaṃ

unfriendly deeds

For two good reasons the Perfect One establishes training rules for his disciples.

Dveme bhikkhave atthavase paṭicca tathāgatenā sāvakaṇaṃ sikkhāpadaṃ paññattaṃ. Katame dve?

To restrain unfriendly deeds (i.e. the bhikkhu's own deeds) in this lifetime,

diṭṭhadhammikānaṃ verānaṃ saṃvarāya

and to ward off unfriendly deeds (i.e. acts of retribution?) in the hereafter.

samparāyikānaṃ verānaṃ paṭighātāya.

— A.1.98

Illustration

verā

unfriendly deed (plural); veraṃ, unfriendliness

Prince Dīghāvu, to Brahmādatṭa, the King of Kāśi, who executed Dīghāvu's father:

Concerning that, Your Majesty, which my father said to me at the time of his death:

"not far" means: Do not sustain unfriendliness long.

mā dīghan ti mā ciraṃ veraṃ akāsī ti

"not close" means: Do not hastily break with a friend.

mā rassan ti mā khippaṃ mittehi bhijjitthā ti

"Unfriendly deeds are not stopped by unfriendliness. Unfriendly deeds, dear Dīghāvu, are stopped by friendliness" means:

na hi tāta Dīghāvu verena verā sammantī. Averena hi tāta dīghāvu verā sammantī ti

My parents were killed by a king. But if I were to deprive the king of life those who desired the king's well-being would deprive me of life and those who desired my well-being would deprive these of life. Thus that unfriendly deed would not be settled by unfriendliness.

devena me mātāpitaro hatā ti sacāhaṃ devaṃ jīvītāvoropeyyaṃ ye devassa atthakāmā te maṃ jīvītā voropeyyuṃ. Ye me atthakāmā te te jīvītā voropeyyuṃ. Evaṃ taṃ veraṃ verena na vūpasameyya

But now that life is granted me by a king, and life is granted a king by me, thus is that unfriendly deed settled by friendliness.

idāni ca pana me devena jīvitaṃ dinnaṃ. Mayā ca devassa jīvitaṃ dinnaṃ. Evaṃ taṃ veraṃ averena vūpasantaṃ.

— Vin.1.348

Illustration

averā

unfriendliness

May these creatures sustain themselves happily, and be rid of unfriendliness, hostility, and spiritual defilement.

ime sattā averā avyāpajjhā anīghā sukhi attānaṃ pariharantū ti.

— M.1.288

Illustration

verā

unfriendliness

He who wants his own happiness through causing others suffering, in embroiling himself in unfriendliness, from unfriendliness he will not be released.

*Paradukkhūpadhānena attano sukhamicchati
Verasaṃsaggasaṃsaṭṭho verā so na parimuccati.*

— Dh.v.291

Illustration

veraṃ

unfriendliness

Then Prince Dīghāvu, having stroked the head of Brahmadatta, the King of Kasi, with his left hand, having drawn his sword with his right hand, spoke thus to Brahmadatta, the King of Kasi:

—I, Your Majesty, am Prince Dīghāvu, that son of Dīghāvu, the King of Kosala. You have done us much mischief. Our troops, vehicles, territory, storehouses and granaries were stolen by you, and my parents were killed by you. This could be a time when I could show my unfriendliness

ayaṅkhavassa kālo yvāhaṃ veraṃ appeyyan ti.

— Vin.1.347

Illustration

averaṃ

freedom from unfriendliness

A noble disciple abandons and refrains from killing. In doing so, to limitless beings he gives freedom from fear, unfriendliness, and hostility.

Idha bhikkhave ariyasāvako pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti. Pāṇātipātā paṭivirato bhikkhave ariyasāvako aparimāṇānaṃ sattānaṃ abhayaṃ deti. Averaṃ deti. Avyāpajjhaṃ deti.

Having done so, he partakes of limitless freedom from fear, unfriendliness, and hostility.

Aparimāṇānaṃ sattānaṃ abhayaṃ datvā averaṃ datvā avyāpajjhaṃ datvā aparimāṇassa abhayaṃ averassa avyāpajjhassa bhāgī hoti.

— A.4.246

Illustration

averena

free of unfriendliness

We shall abide pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] goodwill, vast, exalted, unlimited, free of unfriendliness and hostility.

Tadārammaṇaṃ sabbāvantaṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharissāmāti.

— M.1.126

Illustration

veraṃ

unfriendliness

One whose mind all day and night takes delight in harmlessness, has [unlimited, all-encompassing] goodwill for all beings and unfriendliness with none.

*Yassa sabbamahorattaṃ ahiṃsāya rato mano
Mettaṃ so sabbabhūtesu veraṃ tassa na kenacī ti.*

— S.1.208

Illustration

veraṃ

unfriendliness

Victory begets unfriendliness.

Jayaṃ veraṃ pasavati.

— S.1.83

Illustration

veraṃ

unfriendliness

The killer, in killing, begets danger and unfriendliness in this lifetime.

Yaṃ gahapati pāṇātipātī pāṇātipātapaccayā diṭṭhadhammikampi bhayaṃ veraṃ pasavati.

— S.2.68

Illustration

verāṇi

deeds that beget unfriendliness

Having not abandoned five deeds that beget danger and unfriendliness one is called unvirtuous, and is reborn in hell. Which five? Killing, stealing, adultery, lying, and drinking.

Pañca gahapati bhayāṇi verāṇi appahāya dussīlo iti vuccati. Nirayaṇca upapajjati. Katamāṇi pañca: pāṇātipātaṃ adinnādānaṃ kāmesu micchācāraṃ musāvādaṃ surāmerayamajjapamādaṭṭhānaṃ.

— A.3.204

Illustration

vera

deeds that beget unfriendliness

One for whom attachment, hatred, and uninsightfulness into reality are discarded, they call him spiritually developed, a perfect one become supreme, enlightened, one who has left behind deeds that beget danger and unfriendliness, one who has abandoned the whole [phenomenon of attachment].

*Yassa rāgo ca doso ca avijjā ca virājitā taṃ bhāvitattaññataraṃ brahmabhūtaṃ tathāgataṃ
Buddhaṃ verabhayātitaṃ āhu sabbappahāyinaṃ ti.*

— It.56

Vossagga

Renderings

- *vossagga*: generosity
- *vossagga*: relinquishment [of attachment]
- *vossagga*: granting leave
- *vossagga*: delegation
- *vossajjati*: to relinquish [attachment]
- *vossajjati*: to relinquish

Introduction

The meaning of *vossaggapariṇāmiṃ*

In the formula of the seven factors of enlightenment, *vossaggapariṇāmiṃ* ('results in relinquishment') is said to be the result of that practice:

In this regard a bhikkhu develops the enlightenment factor of mindfulness which conduces to seclusion [from sensuous pleasures and spiritually unwholesome factors], to non-attachment [to originated phenomena], to the ending [of originated phenomena], and which results in *vossagga*.'

*Idha bhikkhave bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.*

But the goal of the seven factors of enlightenment is also said to be 1) *bodha* 2) *taṇhakkhaya*, and 3) *vijjāvimutti*, all of which imply *nibbāna*:

1. They lead to enlightenment, therefore they are called factors of enlightenment

Bodhāya saṃvattantīti kho bhikkhu tasmā bojjhaṅgāti vuccanti (S.5.83).

2. And what is the path and practice leading to the destruction of craving? It is the seven factors of enlightenment.

Katamo ca bhikkhave maggo katamā ca paṭipadā taṇhakkhayāya saṃvattati: yadidaṃ satta bojjhaṅgā (S.5.86).

3. The seven factors of enlightenment, when developed and cultivated, bring to perfection insightfulness into reality and liberation [from perceptually obscuring states].

satta bojjhaṅgā bhāvitā bahulikātā vijjāvimuttiṃ paripūrenti (S.5.329).

Because *bodha*, *taṇhakkhaya* and *vijjāvimutti* imply *nibbāna* it would be congruous if *vossagga* was understood in the same way. How, then, should it be rendered? Let us consider its synonyms, *cāgo* and *paṭinissaggo*, which are likewise equivalent to *nibbāna* in the following sense:

For this, *bhikkhu*, is the supreme noble relinquishment, namely the relinquishment of the whole phenomenon of attachment.

Eso hi bhikkhu paramo ariyo cāgo yadidaṃ sabbūpadhipaṭinissaggo.

— M.3.245

That *sabbūpadhipaṭinissaggo* is a synonym of *nibbāna* is demonstrated here:

This is indeed a matter difficult to realise, namely the quelling of all originated phenomena, the relinquishment of the whole phenomenon of attachment... the Untroubled.

Idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ.

— Vin.1.5

Thus, to be equivalent to *bodha*, *taṇhakkhaya* and *vijjāvimutti*, *vossaggapariṇāmiṃ* should be rendered as 'results in the relinquishment [of the whole phenomenon of attachment].'

Vossagga in other contexts

Having established that the object of *vossagga* is *upadhi*, we take this as its object elsewhere where an

object is needed, most importantly in the phrase:

Having made the relinquishment [of attachment] the basis [for spiritual development]

vossaggārammaṇaṃ karitvā.

— S.5.197

See full quote below.

Illustrations

Illustration

vossagga

generosity

She dwells at home with a mind unblighted by stinginess, freely generous, liberal, taking delight in generosity, devoted to charity, delighted in giving and sharing.

vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgā payatapāṇī vossaggaratā yācayogā dānaṣaṃvibhāgaratā.

— S.5.396-7

Illustration

vossagga

relinquishment [of attachment]

And what is the faculty of inward collectedness?

Katamañca bhikkhave samādhindriyaṃ

In this regard, the noble disciple, having made the relinquishment [of attachment] the basis [for spiritual development], gains inward collectedness, gains mental concentration.

idha bhikkhave ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ. Idaṃ vuccati bhikkhave samādhindriyaṃ.

— S.5.197

Illustration

vossajja

relinquishing [attachment]

He should live the religious life relinquishing [attachment].

Vossajja careyya.

— S.1.106-7

COMMENT

Careyya: 'should live the religious life.' See Glossary sv *Eko care khaggavisāṇakappo*.

Illustration

vossatṭha

relinquish [attachment]

Bhante, what is the cause and reason why some egg-born nāgās here observe the Uposatha and relinquish [attachment to] their bodies?

ko nu kho bhante hetu ko paccayo yenamidhekacce aṇḍajā nāgā uposathaṃ upavasanti vossatṭhakāyā ca bhavantī ti.

— S.3.241

Comment:

Nāgās can undertake the precepts of virtue on the Uposatha days and even resolve to uphold the precepts at the cost of their lives (CDB p.1101 n.285).

Illustration

vossajja

relinquishing

Recognising this danger, that suffering arises dependent on spiritual instability, therefore having relinquished spiritual instability and ended karmically consequential deeds, imperturbable and free of grasping, the bhikkhu should mindfully fulfil the ideals of religious asceticism.

*Etamādinavaṃ ñatvā dukkhaṃ iñjitapaccayā
Tasmā hi ejaṃ vossajja saṅkhāre uparundhiya
Anejo anupādāno sato bhikkhu paribbaje ti.*

— Sn.v.751

Illustration

vossaggena
grant leave

A master should serve his servants and employees by occasionally granting them leave.

samaye vossaggena.

— D.3.190

Illustration

vossaggena
delegate

A husband should serve his wife by delegating authority to her

issariyavossaggena.

— D.3.190

Illustration

vossajjitvā
delegated

Completely delegated all our responsibilities

sabbakiccāni sammā vossajjitvā.

— D.2.231

Alas! At the very moment we had completely delegated all our responsibilities to Govinda the brahman, and we, provided with and possessed of the five varieties of sensuous pleasure, were enjoying ourselves, Govinda the brahman passed away.

yasmim vata bho mayaṃ samaye govinde brāhmaṇe sabbakiccāni sammā vossajjitvā pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricārema tasmiṃ no samaye govindo brāhmaṇo kālakato ti.

— D.2.231

Vyāpajjati

Renderings

- *vyāpajjati*: to be troubled
- *vyāpajjati*: to be upset

Illustrations: vyāpajjati

Illustration

vyāpajjati

troubled

In this regard, in seeing a visible object via the visual sense, a bhikkhu is not intent upon an agreeable visible object, nor troubled by a disagreeable visible object.

Idha bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati appiyarūpe rūpe na vyāpajjati.

— S.4.119

Illustration

avyāpajjamāno

untroubled

Having [unlimited, all-encompassing] compassion, Brahman, explain the teaching about seclusion [from sensuous pleasures and spiritually unwholesome factors], which, when I understand it, then, as untroubled as space, I can live the religious life inwardly at peace, and free of attachment.

*Anusāsa brahme karuṇāyamāno vivekadhammaṃ yamaṃ vijaññaṃ;
Yathāhaṃ ākāsova avyāpajjamāno idheva santo asito careyyaṃ.*

— Sn.v.1065

Illustration

vyāpajjati

upset

He takes offence, becomes angry, upset, and resentful. He evinces anger, hatred, and irritation.

abhisajjati kuppati vyāpajjati patitthīyati kopaṇca dosaṇca appaccayaṇca pātukaroti.

— A.3.181

Illustration

vyāpajjeyya

upset

I may stumble and fall. The food I have eaten may upset me.

Upakkhalitvāvāhaṃ papateyyaṃ bhattaṃ vāpi me bhuttaṃ vyāpajjeyya.

— A.3.306

Vyāpajjha; Vyābajjhā

Renderings

- *vyāpajjha*: hostility
- *vyābajjhā*: affliction

Introduction

Considerable confusion: BJT editor astonished

That *vyāpajjha* and *vyābajjha* are hopelessly confused is expressed in the digital edition of the Sri Lanka Buddha Jayanti Tripiṭaka, where the editor comments on this quote:

Properly reflecting, he uses therapeutic requisites simply to ward off troublesome feelings that have arisen and for maximum freedom from affliction.

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevati yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya avyābajjhāparamatāya.

However, at M.1.10 an alternative spelling occurs: *avyāpajjhāparamatāya*, about which the BJT editor has this to say:

- We correct the 'p' in *avyāpajjha* of the BJT text to 'b' in agreement with the PTS M1 and Nld readings. We regard *avyābajjha* as the correct reading because it is derived from the basic Pāli word *vyābādha* *vyābādhya* *vyābajjha*. In view of this process of derivation, we opt the final reading to be *avyābajjha*. At the same time it is astonishing to find the derivative from the Pāli word *vyāpāda* written as *vyāpajjha*. The two words appear to be the result of a considerable amount of mutual confusion.

Bodhi: similar correction

A vacillation between *savyābajjhā* and *savyāpajjhā* is seen in a passage at M.2.130, which in 2001 Bhikkhu Bodhi translated as follows:

Great king, those gods who are still subject to affliction come back to this [human] state, those gods who are no longer subject to affliction do not come back to this [human] state (Bodhi, 2001)

Ye te mahārāja devā savyābajjhā te devā āgantāro itthattaṃ ye te devā avyābajjhā te devā anāgantāro itthattaṃ ti.

— M.2.130

But in 2005, he adopted the alternative Pāli, and translated as follows:

Great king, those gods who are still subject to ill will come back to this [human] state, those gods who are no longer subject to ill will do not come back to this [human] state (Bodhi, 2005).

Ye te mahārāja devā savyāpajjhā te devā āgantāro itthattaṃ ye te devā avyāpajjhā te devā anāgantāro itthattaṃ ti.

— M.2.130

Although either reading could be justified, the 2001 edition is preferable for two reasons:

1. Non-returners do not usually proclaim themselves in terms of freedom from ill will. More usually they proclaim themselves in terms of freedom from sensuous hankering:

We, dear sir, who lived the religious life under the Blessed One Vipassī have been reborn here having discarded sensuous hankering for sensuous pleasures.

Te mayaṃ mārisa vipassimhi bhagavatī brahmacariyaṃ caritvā kāmesu kāmacchandaṃ virājetvā idhūpapannā ti.

— D.2.51

2. It is in accordance with other suttas to define non-returnership in terms of non-affliction because non-returners have demolished all demerit in their lifetime, and therefore the associated affliction to be experienced:

Whatever demeritorious karmically consequential conduct was previously undertaken by this [wretched human] body born of deeds, all [the consequences of] that must be experienced now [in this lifetime]; it will not [be able to] arise hereafter.' Thus developed, the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill leads to non-returnership for a wise bhikkhu here who has not penetrated to a more exalted liberation.

yaṃ kho me idha kiñcī pubbe iminā karajakāyena pāpakammaṃ kataṃ sabbaṃ taṃ idha vedanīyaṃ na taṃ anugaṃ bhavissatī ti. Evaṃ bhāvitā kho bhikkhave mettācetovimutti anāgāmitāya saṃvattati idha paññassa bhikkhuno uttariṃ vimuttiṃ appaṭivijjhato.

— A.5.300

Confusion noted in PED

The source of the confusion between the spellings can be seen in PED's comments:

1. Vyābādha (& byābādha) [fr. vi+ā+bādh, but semantically connected with vi+ā+pad, as in vyāpāda & vyāpajjha]
2. Avyāpajjha1 (abyābajjha) (nt.) [a + vyapajjha or bajjha, a confusion between the roots bādh or pad]
3. Avyāpajjha2 (abyābajjha) adj.) [either a + vyāpadya or more likely a vyābādhya]

Resolving the confusion

We resolve the confusion as follows:

1. All *bya-* prefixes are spelt here as *vya-*
2. We spell *vyāpajjha* with 'h.' We regard *vyāpajja* as a misspelling. PED likewise does not recognise

this as a word.

3. *Vyāpajjha* ('hostility') is commonly associated with *veraṃ* ('unfriendliness'), implying that the words are synonyms. In the context of *veraṃ* we therefore regard *vyābajjhā* ('affliction') as a misspelling, and correct it to *vyāpajjhā*. For example, consider this passage:

To limitless beings he gives freedom from fear, unfriendliness, and hostility.

aparimāṇānaṃ sattānaṃ abhayaṃ deti. Averaṃ deti. Avyāpajjhaṃ deti.

(...) In doing so, he partakes of limitless freedom from fear, unfriendliness, and hostility.

Aparimāṇānaṃ sattānaṃ abhayaṃ datvā averaṃ datvā avyāpajjhaṃ datvā aparimāṇassa abhayassa averassa avyāpajjhassa bhāgī hoti.

— A.4.246

A misspelt variant reading is given in VRI, as follows:

- *Aparimāṇānaṃ sattānaṃ abhayaṃ datvā averaṃ datvā avyābajjhaṃ datvā aparimāṇassa abhayassa averassa avyābajjhassa bhāgī hoti.*

Illustrations: *vyāpajjhaṃ*

Illustration

vyāpajjhaṃ

hostility

Freedom from hostility in the world is happiness, and being restrained [in conduct] towards living beings

Avyāpajjhaṃ sukhaṃ loke pāṇabhutesu saṃyamo.

— Ud.10, Vin.1.3

Illustration

vyāpajjhaṃ

hostility

A bhikkhu develops a mind of [unlimited, all-encompassing] goodwill which is free of unfriendliness and hostility.

bhikkhu averaṃ avyāpajjhaṃ mettacittaṃ bhāveti.

— D.1.167-8

Illustration

vyāpajjhaṃ

hostile

And what, Puṇṇa, is conduct that is dark with dark karmic consequences

kammaṃ kaṇhaṃ kaṇhavipākaṃ

In this regard, some person undertakes a hostile karmically consequential deed by way of body... speech... mind

savyāpajjhaṃ kāyasaṅkhāraṃ... vacīsaṅkhāraṃ... manosaṅkhāraṃ abhisāṅkharoti

Having done so, he is reborn in a hostile world (*savyāpajjhaṃ lokaṃ upapajjati*) where hostile sensations affect him (*savyāpajjhā phassā phusanti*) and he experiences hostile sense impressions that are exclusively unpleasant (*savyāpajjhaṃ vedanaṃ vedeti ekantadukkhaṃ*), as experienced by the beings in hell (M.1.390).

Illustration

avyāpajjhena

free of hostility

We shall abide pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] goodwill, vast, exalted, unlimited, free of unfriendliness and hostility.

sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharissāmāti.

— M.1.126

Illustration

vyāpajjhaṃ

hostile

If, bhante, an assumed individuality that is hostile is brought into being, uncondusive to inner perfection, spiritually unwholesome factors flourish and spiritually wholesome factors fade in him.

savyāpajjhaṃ bhante attabhāvapaṭilābhaṃ abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti.

— M.3.52

Illustration

avyāpajjhaṃ

unhostile

One should develop an unhostile, beneficent attitude which leads to the world of the devas.

Avyāpajjhaṃ hitaṃ cittaṃ devalokāya bhāvaye.

— A.3.213

Illustration

avyāpajjhā

without hostility

He has a benevolent mind and unhateful thoughts:

Avyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo

May these creatures sustain themselves happily, and be rid of unfriendliness, hostility, and spiritual defilement.

ime sattā averā avyāpajjhā anīghā sukhi attānaṃ pariharantū ti.

— M.1.288

Illustration

avyāpajjhā

non-hostility

The Perfect One takes pleasure and delight in non-hostility. In doing so, this thought often occurs: 'By this behaviour I harm no one at all, whether weak or strong.'

Avyāpajjhārāmo bhikkhave tathāgato avyāpajjharato. Tamenam bhikkhave tathāgataṃ avyāpajjhārāmaṃ avyāpajjharataṃ esova vitakko bahulaṃ samudācarati: imāyāhaṃ iriyāya na kiñci vyābādhemi tasmaṃ vā thāvaraṃ vā ti.

— It.31

Illustrations: vyābajjhā

Illustration

vyābajjhā

affliction

Properly reflecting, he uses therapeutic requisites simply to ward off troublesome feelings that have arisen and for maximum freedom from affliction.

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevati yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya avyābajjhaparamatāya.

— A.3.338

Illustration

vyābajjhaṃ

affliction

The wise are reborn in a world of happiness that is free of affliction.

Avyābajjhaṃ sukhaṃ lokaṃ paṇḍito upapajjatī ti.

— It.14-16

Illustration

avyābajjhaṃ

affliction

The highest sweetness of sense impressions is freedom from affliction, I declare.

Avyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādaṃ vadāmi.

— M.1.89-90

Vyāpāda; Vyāpanna

Renderings

- *vyāpanna*: unbenevolent
- *avyāpanna*: benevolent
- *vyāpāda*: ill will
- *vyāpāda*: unbenevolent
- *avyāpāda*: goodwill
- *avyāpāda*: benevolent

Introduction

Etymology: *vyāpanna*

Vyāpanna is the past participle of *vyāpajjati*, and an adjective.

He has an unbenevolent attitude

vyāpannacitto hoti.

— M.1.313

Etymology: *vyāpāda*

Vyāpāda and *avyāpāda* are nouns from *vyāpajjati*: ill will and goodwill.

Vyāpāda and *avyāpāda*: adjectives

Vyāpāda and *avyāpāda* are also adjectives: 'unbenevolent' and 'benevolent'. For example:

Because of the phenomenon of ill will, unbenevolent mental imagery arises.

vyāpādadhātuṃ bhikkhave paṭicca uppajjati vyāpādasaññā.

— S.2.151

Three spiritually wholesome ways of thought: unsensuous thought, benevolent thought, compassionate thought.

Tayo kusalasāṅkappā: nekkhammasāṅkappo avyāpādasāṅkappo avihiṃsāsāṅkappo.

— D.3.215

Ill will: not malevolence

'Ill will' means 'lack of well-wishing,' but not necessarily 'malevolence,' as Horner calls it, which means the wish to harm, and would be difficult to distinguish from *vihiṃsā*, maliciousness.

Ill will is hatred

— 'What do you think, Sāḷha: is there hatred?'

Taṃ kiṃ maññatha sālha atthi doso ti?

— 'Yes, bhante.

— 'I call it ill will, Sāḷha.

Vyāpādo ti kho ahaṃ sālha etamatthaṃ vadāmi.

— A.1.194

Goodwill is non-hatred

— 'What do you think, Sāḷha: is there non-hatred?'

Taṃ kiṃ maññatha sālha atthi adoso ti?

— 'Yes, bhante.

— 'I call it goodwill, Sāḷha.

Avyāpādo ti kho ahaṃ sālha etamatthaṃ vadāmi.

— A.1.195

Illustrations: vyāpādo

Illustration

vyāpādassa

ill will

There is the quality of repulsiveness. Much improper contemplation in that regard is a condition that nourishes both the arising of unarisen ill will, and the increase and expansion of arisen ill will.

Atthi bhikkhave paṭighanimittaṃ. Tattha ayoniso manasikārabahulīkāro ayamāhāro anuppannassa vā vyāpādassa uppādāya uppannassa vā vyāpādassa bhiyyobhāvāya vepullāya.

— S.5.64

Illustration

vyāpādo

ill will

If the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill is developed and cultivated, it is impossible, out of the question, that ill will would plague your mind.

Aṭṭhānametaṃ āvuso anavakāso yaṃ mettāya cetovimuttiyā bhāvitāya... atha ca paṇassa vyāpādo cittaṃ pariyādāya ṭhassatī ti.

— D.3.248-250

Illustration

vyāpāda

unbenevolent

He does not tolerate an arisen unbenevolent thought...

Uppannaṃ vyāpādavitakkaṃ nādhivāseti

— A.2.16

Illustration

vyāpāda

unbenevolent

Because of the phenomenon of ill will, unbenevolent mental imagery arises.

vyāpādadhātum bhikkhave paṭicca uppajjati vyāpādasaññā.

Because of unbenevolent mental imagery, unbenevolent thought arises

vyāpādasaññaṃ paṭicca uppajjati vyāpādasāṅkappo

Because of unbenevolent thought, unbenevolent desire arises.

vyāpādasāṅkappaṃ paṭicca uppajjati vyāpādacchando

Because of unbenevolent desire, unbenevolent passion arises

vyāpādacchandaṃ paṭicca uppajjati vyāpādapariḷāho

Because of unbenevolent passion, unbenevolent quests arise

vyāpādapariḷāhaṃ paṭicca uppajjati vyāpādapariyesanā

Engaged in unbenevolent quests, the ignorant Everyman conducts himself wrongly in three ways: by body, speech, and mind.

vyāpādapariyesanaṃ bhikkhave pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati kāyena vācāya manasā.

— S.2.151

Illustrations: a/vyāpanna

Illustration

avyāpanna

benevolent

He has a benevolent mind and unhateful thoughts:

Avyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo

May these creatures sustain themselves happily, and be rid of unfriendliness, hostility, and spiritual defilement.

ime sattā averā avyāpajjhā anīghā sukhi attānaṃ pariharantū ti.

— M.1.288

Illustration

vyāpanna

unbenevolent; avyāpādo, goodwill,

One with an unbenevolent mind has goodwill to circumvent it.

Vyāpannacittassa purisapuggalassa avyāpādo hoti parikkamanāya.

— M.1.44

Illustration

avyāpannacitto

benevolent

Abandoning ill will and hatred he abides with a benevolent mind, tenderly concerned for the welfare of all living beings.

Vyāpādapadosaṃ pahāya avyāpannacitto viharati sabbapāṇabhūtahitānukampī.

— D.1.71

Vyābādha

Renderings

- *vyābādha*: trouble
- *vyābādha*: harm

Illustrations: vyābādha

Illustration

vyābādhiṃsū

troubled

A certain bhikkhu ate garlic, and sat down at a distance, thinking: "May the bhikkhus not be troubled [by the stench of garlic]."

Aññatarena bhikkhunā lasunaṃ khāyitaṃ hoti. So mā bhikkhū vyābādhiṃsū ti ekamantaṃ nisīdi.

— Vin.2.140

Illustration

veyyābādhikānaṃ

troublesome

Properly reflecting, he uses therapeutic requisites simply to ward off troublesome feelings that have arisen and for maximum freedom from affliction.

Paṭisaṅkhā yoniso gilānapaccayabhesajjaparikkhāraṃ paṭisevati yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya avyābajjhāparamatāya.

Comment:

Veyy- is a phonetic diaeretic form of vy- (PED).

Illustration

vyābādhāya

harm

This sensuous thought has arisen in me, but it leads to my own harm, the harm of others, the harm of both.

uppanno kho me ayaṃ kāmavitakko. So ca kho attavyābādhāyapi saṃvattati paravyābādhāyapi saṃvattati ubhayavyābādhāyapi saṃvattati.

— M.1.115

Illustration

vyābādhāya

harm

Because of attachment he is intent upon his own harm, upon the harm of others, upon the harm of both.

rāgādhikaraṇaṃ attavyābādhāyapi ceteti paravyābādhāyapi ceteti ubhayavyābādhāyapi ceteti.

— S.4.339-340

S

Samyutta

Renderings

- *saṃyutta*: joined
- *saṃyutta*: yoked
- *saṃyutta*: held together
- *saṃyutta*: tethered
- *saṃyutta*: tethered [to individual existence]
- *visaṃyutta*: emancipated from
- *visaṃyutta*: emancipated [from individual existence]
- *visaṃyutta*: not tethered [to individual existence]

Introduction

Samyutta and yutta

Samyutta (pp. of *saṃyuyuñjati*) and *yutta* (pp. of *yuñjati*) sometimes occur together in passages, and are then synonyms meaning 'tethered [to individual existence].' For example:

Beings who are tethered [to individual existence] by the tie of craving, whose minds are attached to various states of individual existence, are tethered [to individual existence] by Māra's tie.

Taṇhāyogena saṃyuttā rattacittā bhavābhavate te yogayuttā mārassa.

— It.50

Yutta has other meanings, too. For example:

Devoted: He is devoted to sexual intercourse.

methune yutto.

— Sn.v.820

Harnessed: A chariot harnessed to thoroughbreds

ājaññaratho yutto.

— S.4.176

Samyutta and visamyutta: parenthesis

Where *samyutta* and *visamyutta* have no object we parenthesise, calling them:

- *samyutta*: tethered [to individual existence]
- *visamyutta*: emancipated [from individual existence]

This is justified because of the close relationship between *samyutta* and *samyojana*. That *samyojana* means *bhavapaṭilābhiyāni samyojanāni*, we discuss sv *Samyojana*.

It is also justified by clues given in many quotes. Consider four examples:

1. Tethered [to individual existence] by the bond of dogmatism, the ignorant Everyman is not freed from birth, old age, and death, from grief, lamentation, physical pain, psychological pain, and vexation.

diṭṭhisamyojanasamyutto bhikkhave assutavā puthujjano na parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi (M.1.8).

2. Beings who are tethered [to individual existence] by the tie of craving, whose minds are attached to renewed states of individual existence, are tethered [to individual existence] by Māra's tie. They have not reached safety from [the danger of] bondage [to individual existence]. [Such] beings follow the round of birth and death, and go to rebirth and death.

*Taṇhāyogena samyuttā rattacittā bhavābhav
Te yogayuttā mārassa ayogakkhemino janā
Sattā gacchanti saṃsāraṃ jātīmaraṇagāmino (It.50).*

3. Tethered [to individual existence] by the bondage [to individual existence] that arises from [attachment to] both sensuous pleasure and individual existence, tethered [to individual existence] by the bondage [to individual existence] that arises from dogmatism, led on by uninsightfulness into reality, [such] beings follow the round of birth and death, and go to rebirth and death.

*Kāmayogena saṃyuttā bhavayogena cūbhayaṃ
Diṭṭhiyogena saṃyuttā avijjāya purakkhatā
Sattā gacchanti saṃsāraṃ jātimaṇaṇagāmino (A.2.12).*

4. He who, having abandoned the bondage to renewed states of human existence, has transcended the bondage to renewed states of divine existence, he is emancipated from all bondage [to individual existence]. He is what I call a Brahman.

*Hitvā mānusakaṃ yogaṃ dibbaṃ yogaṃ upaccagā
Sabbayogavisaṃyuttaṃ tamahaṃ brūmi brāhmaṇaṃ (Sn.v.644).*

Illustrations

Illustration

saṃyuttā

joined

Of a skinned cow:

Is this cow joined to this hide just as it was before?

tathevāyaṃ gāvī saṃyuttā imināva cammenā ti.

— M.3.275

Illustration

saṃyutto

held together

Of the body:

With bones held together by ligaments

Aṭṭhinahārusaṃyutto.

— Sn.v.194

Illustration

saṃyuttā

yoked

Of two oxen:

The single rope or yoke by which the two are yoked

yena ca kho te ekena dāmena vā yottena vā saṃyuttā.

— S.4.163

Illustration

saṃyutte

yoked

Chariots yoked to thoroughbreds

Rathe cājaññaṃsaṃyutte.

— Sn.v.300

Illustration

saṃyutto

tethered

He is tethered to unvirtuous, spiritually unwholesome factors that are defiling and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death.

saṃyutto pāpakehi akusalehi dhammehi saṅkilesikehi ponobhavikehi sadarehi dukkhavipākehi āyatiṃ jātijarāmaṇikehi.

— A.2.11

Illustration

saṃyutto

tethered

There is no tie to individual existence tethered by which the householder Citta will return to this [low] plane of existence.

natthitaṃ saṃyojanaṃ yena saṃyojanena saṃyutto citto gahapati puna imaṃ lokaṃ āgaccheyyāti.

— S.4.301

Illustration

saṃyutto

tethered

For him, thinking and pondering on past bases of fondness and attachment, fondness arises.

Tassa atīte chandarāgaṭṭhānīye dhamme ārabbhā cetasā anuvitakkayato anuvicārayato chando jāyati.

With the arising of fondness, he is tethered to those things.

Chandajāto tehi dhammehi saṃyutto hoti.

— A.1.264

Illustration

saṃyutto

tethered

If with a pure mind he teaches others, he does not become tethered [to them] by his tender concern and sympathy.

*Manasā ce pasannena yadaññāmanusāsati
Na tena hoti saṃyutto sānukampā anuddayāti.*

— S.1.206

Illustration

saṃyuttassa

tethered [to individual existence]

For one who abides attached, tethered [to individual existence], undiscerning of reality, contemplating sweetness, the five grasped aggregates are heaped up in the future;

Tassa sārattassa saṃyuttassa sammūlḥassa assādānupassino viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti.

— M.3.287

Illustration

saṃyutto

tethered [to individual existence]; saṃyutto, tethered to

If he experiences a pleasant sense impression, he experiences it tethered [to individual existence]. If he experiences an unpleasant sense impression, he experiences it tethered [to individual existence]. If he experiences a neutral sense impression, he experiences it tethered [to individual existence].

So sukhañce vedanaṃ vediyati saṃyutto naṃ vediyati dukkhañce vedanaṃ vediyati saṃyutto naṃ vediyati adukkhamasukhañce vedanaṃ vediyati saṃyutto naṃ vediyati

This is called the ignorant Everyman who is tethered to birth, old age, and death; to grief, lamentation, physical pain, psychological pain, and vexation; who is tethered to suffering, I declare.

ayaṃ vuccati bhikkhave assutavā puthujjano saṃyutto jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi saṃyutto dukkhasmāti vadāmi.

— S.4.208

Illustration

saṃyuttā

tethered [to individual existence]

Those who have overcome sensuous yearnings but have not accomplished the destruction of perceptually obscuring states, tethered [to individual existence] by the bondage [to individual existence] that arises from [attachment to] states of individual existence, are called non-returners.

Ye ca kāme pahantvāna appattā āsavakkhayaṃ bhavayogena saṃyuttā anāgāmī ti vuccare.

— It.96

Illustration

saṃyutto

tethered [to individual existence]

Tethered [to individual existence] by the bond of spiritually fettering delight, Migajāla, a bhikkhu is called 'one living with a partner.'

nandisaṃyojanasaṃyutto kho migajāla bhikkhu sadutiyavihārī ti vuccati.

— S.4.36

Illustration

visaṃyutto

emancipated from

He is emancipated from unvirtuous, spiritually unwholesome factors that are defiling and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death.

Visaṃyutto pāpakehi akusalehi dhammehi saṅkilesikehi ponobhavikehi sadarehi dukkhavipākehi āyatiṃ jātijarāmaṇikehi.

— A.2.12

Illustration

visaṃyuttaṃ

emancipated from

For the Brahman who abides emancipated from sensuous pleasures...

kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ.

— M.1.108

Illustration

viṣaṃyutto

emancipated [from individual existence]; viṣaṃyutto, emancipated from

If he experiences a pleasant sense impression, he experiences it emancipated [from individual existence]. If he experiences an unpleasant sense impression, he experiences it emancipated [from individual existence]. If he experiences a neutral sense impression, he experiences it emancipated [from individual existence].

so sukhañce vedanaṃ vediyati viṣaṃyutto naṃ vediyati dukkhañce vedanaṃ vediyati viṣaṃyutto naṃ vediyati adukkhamasukhañce vedanaṃ vediyati viṣaṃyutto naṃ vediyati.

This is called a learned noble disciple who is emancipated from birth, old age, and death; from grief, lamentation, physical pain, psychological pain, and vexation; who is emancipated from suffering, I declare.

Ayaṃ vuccati bhikkhave sutavā ariyasāvako viṣaṃyutto jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi viṣaṃyutto dukkhasmāti vadāmi.

— S.4.209

Illustration

viṣaṃyutto

emancipated [from individual existence]

The bhikkhu whose mind is spiritually purified is glorious. He is free [from individual existence], emancipated [from individual existence], one who has realised the Untroubled through being without grasping.

*Sobhati vatāyaṃ bhikkhu ujubhūtena cetasā
Vippamutto viṣaṃyutto anupādāya nibbuto.*

— S.2.279

Illustration

visaṃyuttā

not tethered [to individual existence]

Bhikkhus, those bhikkhus who are arahants...

Ye pi te bhikkhave bhikkhu arahanto...

they too abide contemplating the nature of the body, vigorously applied [to the practice], fully conscious, mentally concentrated, serene, inwardly collected, inwardly undistracted, not tethered [to individual existence] via the body

Te pi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vip̐pasannacittā samāhitā ekaggacittā kāyena visaṃyuttā.

— S.5.144-5

Illustration

yutto

tethered [to individual existence]; visaṃyutto, not tethered [to individual existence]

Tethered [to individual existence] by the bondage [to individual existence] that arises from [attachment to] both sensuous pleasure and individual existence, he is a returner, returning to this [low] plane of existence.

Kāmayogayutto bhikkhave bhavayogayutto āgāmī hoti āgantā itthattaṃ

Not tethered [to individual existence] by the bondage [to individual existence] that arises from [attachment to] sensuous pleasure, but by the bondage [to individual existence] that arises from [attachment to] states of individual existence, he is a non-returner, not returning to this [low] plane of existence.

Kāmayogavisamyutto bhikkhave bhavayogavisamyutto anāgāmī hoti anāgantā itthattaṃ

Not tethered [to individual existence] by the bondage [to individual existence] that arises from [attachment to] either sensuous pleasure or individual existence, he is an arahant with perceptually obscuring states destroyed.

Kāmayogavisamyutto bhikkhave bhavayogavisamyutto arahantaṃ hoti khīṇāsava ti.

— It.95

COMMENT

Kāmayoga: 'the bondage [to individual existence] that arises from [attachment to] sensuous pleasure.' See Glossary sv *Yoga*.

Bhavayoga: 'the bondage [to individual existence] that arises from [attachment to] states of individual existence.' See Glossary sv *Yoga*.

Samyoga

Renderings

- *saṃyoga*: bondage
- *saṃyogaṃ*: bond [that binds one to renewed states of individual existence] (*metri causa* for *bandhana*)
- *saṃyogaṃ*: tie to individual existence (*metri causa* for *saṃyojana*)
- *saṃyoga*: emotional bondage
- *saṃyoga*: bondage [to individual existence]
- *visaṃyoga*: emancipation
- *visaṃyoga*: emancipation [from individual existence]

- *asaṃyoga*: emancipation [from individual existence]

Introduction

Samyoga metri causa for bandhana

Sometimes *saṃyoga* stands *metri causa* for *bandhana*. For example:

Having overcome Māra's bond [that binds one to renewed states of individual existence], they do not come to renewed states of individual existence.

Abhibhuyya mārasaṃyogaṃ nāgacchanti punabbhavan ti.

— Sn.v.733

Only here is Māra's bond called *mārasaṃyoga*. Usually (23 times) it is called *mārabandhana* (Māra's bond [that binds one to renewed states of individual existence], S.1.24; S.4.92; S.4.202). So *mārasaṃyoga* stands *metri causa* for *mārabandhana*.

Samyoga metri causa for saṃyojana

Samyoga's relationship to *saṃyojana* is that of 'bondage' (*saṃyogo*, uncountable) to 'bond' (*saṃyojana*, countable):

Where there is attachment, there is bondage [to individual existence]. Tethered [to individual existence] by the bond of spiritually fettering delight, Migajāla, a bhikkhu is called 'one living with a partner.'

sārāge sati saṃyogo hoti nandisaṃyojanasaṃyutto kho migajāla bhikkhu sadutiyavihārī ti vuccati.

— S.4.36

A countable noun is called for in the following quote, and *saṃyoga* therefore stands for *saṃyojana*.

He should abandon all ties to individual existence.

Pajahe sabbasaṃyogaṃ.

— S.3.143

The commentary agrees: *sabbaṃ dasavidhampi saṃyojanaṃ*.

Parenthesising saṃyoga and visaṃyoga

Where *saṃyoga* and *visaṃyoga* lack an object, we parenthesise, calling them:

- *saṃyoga*: bondage [to individual existence]
- *visaṃyoga*: emancipation [from individual existence]

This is justified for two reasons:

1. by *saṃyoga*'s relationship to *saṃyutto* which we parenthesise likewise (and explain sv *Samyutta*), as seen in the following quote. See Glossary sv *Samyutta*:

When there is spiritually fettering delight, there is attachment. Where there is attachment, there is bondage [to individual existence]. Tethered [to individual existence] by the bond of spiritually fettering delight, Migajāla, a bhikkhu is called 'one living with a partner.'

nandiyā sati sārāgo hoti sārāge sati saṃyogo hoti nandisaṃyojanasaṃyutto kho migajāla bhikkhu sadutiyavihārī ti vuccati.

— S.4.36

2. by *saṃyoga*'s relationship to *saṃyojana*, as noted above.

Illustrations

Illustration

saṃyogaṃ

emotional bondage; *saṃyogaṃ*, bondage [to individual existence]

Being thus excited and delighted, she desires an emotional bondage with those about her.

Sā tattha rattā tatrābhiratā bahiddhā saṃyogaṃ ākaṅkhati.

And whatsoever physical and psychological pleasure arises from this emotional bondage, that she desires.

Yañcassā saṃyogapaccayā uppajjati sukhaṃ somanassaṃ tañca ākaṅkhati.

Taking delight in and bound to her femininity, she has fallen into bondage [to individual existence] amongst men.

Itthatte bhikkhave abhiratā sattā purisesu saṃyogaṃ gatā.

— A.4.57

Illustration

saṃyogaṃ

emotional bondage

For all living beings, emotional bondage is supreme among enjoyments.

Saṃyogaparamāṭveva sambhogā sabbapāṇinaṃ.

— S.1.226

Illustration

saṃyogā

emotionally bound

Beings are attached to bodily form. Being attached, they are emotionally bound to it. Being emotionally bound, they are [thereby] spiritually defiled.

sattā rūpasmiṃ sārājanti sārāgā saṃyujjanti saṃyogā saṅkilissanti.

— S.3.69

Beings are disillusioned with bodily form. Being disillusioned, they are unattached to it. Being unattached to it they are [thereby] spiritually purified.

sattā rūpasmiṃ nibbindanti nibbindaṃ virajjanti virāgā visujjhanti.

— S.3.69

Illustration

saṃyogena

emotional bondage

He is called one who lives the celibate life impurely. He is tethered [to individual existence] by emotional bondage to sexuality. He is not freed from birth, old age, and death, from grief, lamentation, physical pain, psychological pain, and vexation.

Ayaṃ vuccati brāhmaṇa aparisuddhaṃ brahmacariyaṃ carati saṃyutto methunena saṃyogena. Na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

— A.4.56

Illustration

saṃyoge

tie [to individual existence]

Having freed himself of all ties and bonds [to individual existence], he is attached to nothing.

Sabbasaṃyoge visajja bandhanāni sabbattha na sajjati.

— Sn.v.522

COMMENT

Sabbasaṃyoge is metri causa for *sabbasaṃyojane*. The commentary agrees: *dasasaṃyojanabhedāni ca sabbabandhanāni*. See Introduction. *Bandhana* is usually linked to *saṃyojana*, and both are countable nouns, and synonyms:

Having severed the ties and bonds [to individual existence].

Saṃyojanabandhanacchidā.

— S.1.191, Th.v.1234

Illustration

saṃyogāya

bondage [to individual existence]

The view of theirs that there is no complete ending of individual existence, is close to attachment, in the vicinity of bondage [to individual existence].

natthi sabbaso bhavanirodho ti tesamayaṃ diṭṭhi sārāgāya santike saṃyogāya santike...

— M.1.411

Illustration

saṃyogo

bondage [to individual existence]

When there is no spiritually fettering delight, there is no attachment. When there is no attachment, there is no bondage [to individual existence].

nandiyā asati sārāgo na hoti. Sārāge asati saṃyogo na hoti

Not tethered [to individual existence] by the bond of spiritually fettering delight, Migajāla, a bhikkhu is called 'one living unaccompanied.'

nandisaṃyojana viṣaṃyutto kho migajāla bhikkhu ekavihārītī vuccati.

— S.4.36-7

Illustration

asaṃyogāya

emancipation [from individual existence]

The view of theirs that there is a complete ending of individual existence, is close to non-attachment [to originated phenomena], in the vicinity of emancipation [from individual existence]...

atthi sabbaso bhavanirodho ti tesamayaṃ diṭṭhi asārāgāya santike asaṃyogāya santike.

— M.1.411

Illustration

saṃyogāya

bondage [to individual existence]; viṣaṃyogāya, emancipation [from individual existence]

Gotamī, things (*dhamme*) of which you might consider:

'These things lead to... emancipation [from individual existence], not bondage [to individual existence]

visaṃyogāya no saṃyogāya

You can definitely consider

this is [in accordance with] the teaching

eso dhammo

this is [in accordance with] the discipline

eso vinayo

this is [in accordance with] the Teacher's training system

etaṃ satthusāsanā ti.

— A.4.280

Illustration

visaṃyogo

emancipation

Four states of emancipation:

Cattāro viṣaṃyogā

Emancipation from the bondage [to individual existence] that arises from [attachment to] sensuous pleasure

kāmayogaviṣaṃyogo

Emancipation from the bondage [to individual existence] that arises from [attachment to] states of individual existence

bhavayogaviṣaṃyogo

Emancipation from the bondage [to individual existence] that arises from dogmatism

diṭṭhiyogaviṣaṃyogo

Emancipation from the bondage [to individual existence] that arises from uninsightfulness into reality

avijjāyogaviṣaṃyogo.

— D.3.230

Illustration

viṣaṃyogo

emancipation

What is emancipation from the bondage [to individual existence] that arises from [attachment to] sensuous pleasure?

Katamo ca bhikkhave kāmayogaviṣaṃyogo?

In this regard, some person discerns according to reality the origination, vanishing, sweetness, wretchedness, and deliverance in regards to sensuous pleasure,

Idha bhikkhave ekacco kāmānaṃ samudayaṃ atthaṅgamaṃ assādaṃ ādīnavaṃ nissaraṇaṃ yathābhūtaṃ pajānāti.

And so in relation to sensuous pleasures, whatever the

yo kāmesu

attachment to sensuous pleasure

kāmarāgo

spiritually fettering delight in sensuous pleasure

kāmanandī

love of sensuous pleasure

kāmasineho

infatuation with sensuous pleasure

kāmamucchā

sensuous thirst

kāmapipāsā

sensuous passion

kāmapariḷāho

clinging to sensuous pleasure

kāmajjhosaṇaṃ

craving for sensuous pleasure, they do not lurk within him.

kāmatanḥā sā nānuseti

This is called emancipation from the bondage [to individual existence] that arises from [attachment to] sensuous pleasure.

Ayaṃ vuccati bhikkhave kāmayogavisam̐yogo.

— A.2.11

Sam̐yojana

Renderings

- *saṃyojana*: tie
- *saṃyojana*: tie to individual existence

- *saṃyojana*: psychological bondage
- *saṃyojana*: bond

Introduction

On not parenthesising

Saṃyojanāni is shown in the following quote to be an abbreviation of *bhavapaṭilābhiyāni saṃyojanāni* ('ties to individual existence'). In which case, *saṃyojana* could be parenthesised: 'tie [to individual existence].' However, that *saṃyojana* means 'tie to individual existence' is so well established in the suttas, that parenthesis seems unnecessary. After all, in the same following quote *orambhāgiyāni saṃyojanāni* is used, where, according to the same quote, it should read *orambhāgiyāni bhavapaṭilābhiyāni saṃyojanāni*.

[In the arahant] the ties to individual existence in the low plane of existence are abandoned

Imassa kho bhikkhave puggalassa orambhāgiyāni saṃyojanāni pahīṇāni

(...) the ties to rebirth are abandoned

Upapattipaṭilābhiyāni saṃyojanāni pahīṇāni

(...) the ties to individual existence are abandoned

Bhavapaṭilābhiyāni saṃyojanāni pahīṇāni.

— A.2.134

With specified objects: 'tie'

If *saṃyojana* has an object it means simply 'tie.' For example:

the tie to [renewed] birth and old age

Saṃyojanaṃ jātijarāya.

— It.42

Destruction of tie or ties

Destruction is usually of plural 'ties':

The ties to individual existence will be abandoned by me;

saṃyojanā ca me pahānaṃ gacchanti.

— A.3.443

But occasionally singular 'tie':

severed the tie to [renewed] birth and old age

Saṃyojanaṃ jātijarāya chetvā.

— It.42

obliterated the tie to individual existence.

vāvattayi saṃyojanaṃ.

— A.3.247

Saṃyojana: bond

Saṃyojana can mean bond, for example:

The black ox is not the bond of the white ox, nor is the white ox the bond of the black ox, but rather the single rope or yoke by which the two are yoked: that is the bond there.

Na kho āvuso kāḷo balivaddo odātassa balivaddassa saṃyojanaṃ napi odāto balivaddo kāḷassa balivaddassa saṃyojanaṃ yena ca kho te ekena dāmena vā yottena vā saṃyuttā taṃ tattha saṃyojanaṃ.

— S.4.163

Koṭṭhita, friend, the visual sense is not the bond of visible objects nor are visible objects the bond of the visual sense, but rather the fondness and attachment that arises because of both are the bonds there.

Na kho āvuso koṭṭhita cakkhu rūpānaṃ saṃyojanaṃ na rūpā cakkhussa saṃyojanaṃ. Yañca tattha tadubhayaṃ paṭicca uppajjati chandarāgo taṃ tattha saṃyojanaṃ.

— S.4.163

Saṃyojana: psychological bondage

Saṃyojana can mean psychological bondage:

When there is bodily form, by grasping bodily form, by stubbornly adhering to bodily form, psychological bondage, stubborn attachment, emotional bondage, and cleaving arise.

*rūpe kho bhikkhave sati rūpaṃ upādāya rūpaṃ abhinivissa uppajjanti saṃyojanābhinivesa-
vinibandhājjhosānā.*

— S.3.187

Illustrations

Illustration

saṃyojanaṃ

tie to individual existence

There is no tie to individual existence tethered by which the householder Citta will return to this [low] plane of existence.

natthitaṃ saṃyojanaṃ yena saṃyojanena saṃyutto citto gahapati puna imaṃ lokaṃ āgaccheyyāti.

— S.4.301

Illustration

saṃyojanānaṃ

ties to individual existence

In destroying the first three ties to individual existence, he becomes a stream-enterer, no more liable to rebirth in the plane of damnation, assured of deliverance, with enlightenment as his destiny.

So tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.

— A.4.11-13

Illustration

saṃyojana

ties to individual existence

Transcended the ties to individual existence in the sensuous plane of existence

kāmasaṃyojanātigā.

— A.3.373

Illustration

saṃyojanāni

ties to individual existence

There are these five ties to individual existence in the low plane of existence

Pañcimāni bhikkhave orambhāgiyāni saṃyojanāni. Katamāni pañca:

view of personal identity

sakkāyadiṭṭhi

doubt [about the significance of the teaching]

vicikicchā

adherence to observances and practices

sīlabbataparāmāso

sensuous hankering

kāmacchando

ill will

vyāpādo.

— S.5.61-62

There are these five ties to individual existence in the middle and high planes of existence. What five?

pañcimāni bhikkhave uddhambhāgiyāni saṃyojanāni. katamāni pañca?

attachment to the refined material states of awareness

rūparāgo

attachment to immaterial states of awareness

arūparāgo

self-centredness

māno

vanity

uddhaccaṃ

uninsightfulness into reality

avijjā.

— S.5.61-62

Illustration

saṃyojanaṃ

ties to individual existence

This religious life is lived for the abandonment and eradication of seven ties to individual existence. Which seven?

Sattannaṃ bhikkhave saṃyojanānaṃ pahānāya samucchedāya brahmacariyaṃ vussati. Katamesaṃ sattannaṃ:

1. attraction [to sensuous pleasure]

anunayasaṃyojanaṃ

2. repugnance

paṭighasaṃyojanaṃ

3. dogmatism

diṭṭhisāṃyojanaṃ

4. doubt [about the significance of the teaching]

vicikicchāsaṃyojanaṃ

5. pride

mānasaṃyojanaṃ

6. envy

issāsaṃyojanaṃ

7. stinginess

macchariyasaṃyojanaṃ.

— A.4.7-9

Illustration

saṃyojanaṃ

ties to individual existence

Seven ties to individual existence

Sattimāni bhikkhave saṃyojanāni. Katamāni satta?

1. attraction [to sensuous pleasure]

anunayasaṃyojanaṃ

2. repugnance

paṭighasaṃyojanaṃ

3. dogmatism

diṭṭhisāṃyojanaṃ

4. doubt [about the significance of the teaching]

vicikicchāsaṃyojanaṃ

5. self-centredness

mānasaṃyojanaṃ

6. attachment to individual existence

bhavarāgasāṃyojanaṃ

7. uninsightfulness into reality

avijjāsaṃyojanaṃ (D.3.254).

Illustration

saṃyojanaṃ

tie to individual existence; saṃyojanam, bond

Bhikkhus, I do not see any other single tie to individual existence, tethered by which beings would roam and wander the round of birth and death for such a long time as the tie of craving.

Nāhaṃ bhikkhave aññaṃ ekasaṃyojanampi samanupassāmi yena saṃyojanena saṃyuttā sattā dīgharattaṃ sandhāvanti saṃsaranti yathayidaṃ bhikkhave taṇhāsaṃyojanaṃ.

— It.8

Illustration

saṃyojanaṃ

tie to individual existence

I call this a tie to individual existence: the mind of attachment.

Etamahaṃ bhikkhave saṃyojanaṃ vadāmi yo cetaso sārāgo.

— A.1.264

Illustration

saṃyojaniyo

psychological bondage; saṃyojanaṃ, bonds

Bodily form is conducive to psychological bondage. The fondness and attachment are the bonds there.

Rūpaṃ bhikkhave saṃyojaniyo dhammo. Yo tattha chandarāgo taṃ tattha saṃyojanaṃ.

— S.3.167

Illustration

saṃyojana

bond

Tethered [to individual existence] by the bond of spiritually fettering delight, Migajāla, a bhikkhu is called 'one living with a partner.'

nandisaṃyojanasāmyutto kho migajāla bhikkhu sadutiyavihārī ti vuccati.

— S.4.36

Illustration

saṃyojanā

bonds

Lord of the Devas, it is because of the bonds of envy and stinginess that, though they wish to abide free of unfriendliness, violence, enmity, hostility, and uncordiality, yet they in fact abide with all these things.'

Issāmacchariyasaṃyojanā kho devānaminda devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā te averā adaṇḍā asapattā avyāpajjhā viharemu averino ti iti ce nesaṃ hoti. Atha ca pana saverā sadaṇḍā sasapattā savyapajjā viharanti saverino ti.

— D.2.276

Samvara; Samvuta

Renderings

- *saṃvara*: restraint [of the sense faculties] [from attraction and repulsion, through mindfulness] (i.e. *indriyasaṃvara*)
- *saṃvara*: restraint
- *saṃvara*: restraint [in conduct]
- *pātimokkhasaṃvara*: the constraints of the rules of discipline
- *saṃvuta*: sense faculties restrained [from attraction and repulsion, through mindfulness]
- *saṃvuta*: restrained
- *saṃvuta*: restrained [in conduct]
- *saṃvuta*: [bodily] restrained

Introduction

Indriyaṣaṃvara: animals sitting beside a post

Indriyaṣaṃvara means 'restraint of the sense faculties [from attraction and repulsion, through mindfulness].' The parenthesis says the restraint operates via mindfulness. Without the parenthesis, 'restraint' tends to suggest the application of force: 'restraint of the sense faculties'. But the *Chappāṇaka Sutta* shows that with *indriyaṣaṃvara* there is no force at all. It is like training of wild animals by tying them to a post (S.4.200). Although the animals initially struggle to escape, eventually, worn out and fatigued, they sit or curl up beside the post. At this point, the animals are not 'restrained [by force].'

Indriyaṣaṃvara: body and mind are steady

The *Kuṇḍaliya Sutta* (S.5.74) describes how restraint of the sense faculties [from attraction and repulsion, through mindfulness] should be developed (*indriyaṣaṃvaro kathaṃ bahulīkato*). It says that in this practice, 'his body is steady and his mind is steady, inwardly settled and [temporarily] liberated [from perceptually obscuring states].' These adjectives show that *saṃvaro* is not a matter of force:

And how, Kuṇḍaliya, is restraint of the sense faculties [from attraction and repulsion, through mindfulness] developed and cultivated so that it brings to perfection the three kinds of good conduct? In this regard, Kuṇḍaliya, seeing a pleasing visible object via the visual sense, a bhikkhu does not long for it or get excited by it or become attached to it. His body is steady and his mind is steady, inwardly settled and [temporarily] liberated [from perceptually obscuring states].

Kathaṃ bhāvito ca kuṇḍaliya indriyaṣaṃvaro kathaṃ bahulīkato tīṇi sucaritāni paripūreti? Cakkhunā rūpaṃ disvā manāpaṃ nābhijjhati nābhihaṃsati na rāgaṃ janeti. Tassa ṭhito ca kāyo hoti ṭhitaṃ cittaṃ ajjhataṃ susaṇṭhitaṃ suvimuttaṃ

In seeing a displeasing visible object via the visual sense, he is not disconcerted by it, not daunted, not dejected, free of ill will. His body is steady and his mind is steady, inwardly settled and [temporarily] liberated [from perceptually obscuring states].

cakkhunā kho paneva rūpaṃ disvā amanāpaṃ na mañku hoti apatitthina-citto adīnamanaso avyāpannacetaso. Tassa ṭhito ca kāyo hoti ṭhitaṃ cittaṃ ajjhataṃ susaṇṭhitaṃ suvimuttaṃ.

— S.5.74

Indriyaṣaṃvara: restraint [through mindfulness]

Indriyaṣaṃvara is developed by practising mindfulness, as these quotes show:

1. When a bhikkhu has developed and cultivated mindfulness of the body, the eye does not incline towards pleasing visible objects nor are displeasing visible objects loathsome... In this way there is restraint [of the sense faculties] [from attraction and repulsion, through mindfulness].

kāyagatā sati bhāvitā bahulīkatā cakkhu nāviñjati manāpikesu rūpesu amanāpikassa rūpāni nappaṭikkulā honti... evaṃ kho bhikkhave saṃvaro hoti (S.4.200).

2. What is the condition that nourishes unrestraint of the sense faculties?

Ko cāhāro indriyasaṃvarassa?

(...) Lack of mindfulness and full consciousness, one should reply.

Asatāsaṃpajaññaṃ tissa vacanīyaṃ.

— A.5.113

3. What is the condition that nourishes restraint of the sense faculties [from attraction and repulsion, through mindfulness]?

ko cāhāro indriyasaṃvarassa

(...) Mindfulness and full consciousness, one should reply.

satisaṃpajaññaṃ tissa vacanīyaṃ.

— A.5.115

Indriyasaṃvara means no delight in sense objects

When the senses are mastered the bhikkhu takes no delight in sense objects:

In what way is there restraint [of the sense faculties] [from attraction and repulsion, through mindfulness]?

Kathañca bhikkhave saṃvaro hoti?

(...) There are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming.

Santi bhikkhave cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmupasaṃhitā rajanīyā.

(...) If a bhikkhu does not take delight in them, welcome them, persist in cleaving to them, he should understand this thus: 'I am not falling away from spiritually wholesome factors. For this has been called not falling away by the Blessed One.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Veditabbametaṃ bhikkhave bhikkhunā na parihāyāmi kusalehi dhammehi अपरिहानाṃ hetaṃ vuttaṃ bhagavatā ti.

(...) In this way there is restraint [of the sense faculties] [from attraction and repulsion, through mindfulness]

Evaṃ kho bhikkhave saṃvaro hoti ti.

— S.4.78-80

Unrestrained sense faculties equals grasping

Unrestrained sense faculties equal grasping, and this leads to greed and dejection:

In seeing a visible object via the visual sense, do not grasp its aspects and features. Since by abiding with the faculty of sight unrestrained [from attraction and repulsion, through mindfulness], greed, dejection, and unvirtuous, spiritually unwholesome factors would pursue you.

Cakkhunā rūpaṃ disvā mā nimittaggāhino ahuvattha mānuvyañjanaggāhino yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāsaveyyuṃ.

— S.4.178

Saṃvara as an abbreviation for indriyasaṃvara

When *saṃvara* is used as an abbreviation for *indriyasaṃvara* we parenthesise it as such: 'restraint [of the sense faculties] [from attraction and repulsion, through mindfulness].'

Saṃvuto: [bodily] restrained

Sometimes *saṃvuto* means '[bodily] restrained':

Going on uninterrupted house-to-house almsround, with sense portals guarded [by mindfulness], and [bodily] well-restrained;

Sapadānaṃ caramāno guttadvāro susaṃvuto.

— Sn.v.413

The parenthesis derives from this rule:

In the village you should walk [bodily] well-restrained. If, disrespectful [of the rule], one walks in the village playing with one's hands or feet it is a dukkaṭa offence.

Susaṃvutena antaraghare gantabbaṃ yo anādariyaṃ paṭicca hatthaṃ vā pādaṃ vā kiḷapento antaraghare gacchati āpatti dukkaṭassa.

— Vin.4.186

The constraints of the rules of discipline: pātimokkhasaṃvara

We call pātimokkhasaṃvara 'the constraints of the rules of discipline.' This can be illustrated with the following quotes:

1. the bhikkhu who practises within the constraints of the rules of discipline

bhikkhu pātimokkhasaṃvarāya paṭipanno hoti ti (D.2.279).

2. Abide restrained [in conduct] within the constraints of the rules of discipline

pātimokkhasaṃvarasaṃvutā viharāhi (M.3.2).

Sīlasaṃvuta: one who abides restrained in [conduct within the constraints of the] code of morality

Our parenthesis of sīlasaṃvuta stems from our translation of pātimokkhasaṃvarasaṃvuta, i.e., we treat it as if it were sīlasaṃvarasaṃvuta viharato:

When a bhikkhu is himself perfect in virtue he sees no danger anywhere due to his abiding restrained in [conduct within the constraints of] the code of morality.

Sa kho so mahārāja bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati yadidaṃ sīlasaṃvarato.

— D.1.69

Those who delight in diligence, who are mindful and who abide restrained in [conduct within the constraints of] the code of morality.

Appamāde pamoditā nipakā sīlasaṃvutā.

— A.3.329

My father was a financier who lived restrained in [conduct within the constraints of the] code of morality.

mayhaṃ pitā sīlasaṃvuto seṭṭhi.

— Thī.v.405

Illustrations

Illustration

asaṃvuta

unrestrained [from attraction and repulsion, through mindfulness]; saṃvarāya, restraint [through mindfulness]; saṃvaraṃ āpajjati, master

And how is a bhikkhu one with sense portals guarded [by mindfulness]?

kathaṇca bhikkhave bhikkhu indriyesu guttadvāro hoti.

In this regard, in seeing a visible object via the visual sense, a bhikkhu does not grasp its aspects and features.

Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuyyañjanaggāhī

Since, by abiding with the faculty of sight unrestrained [from attraction and repulsion, through mindfulness], greed, dejection, and unvirtuous, spiritually unwholesome factors would pursue him.

yatvādhikaraṇameva cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññā dāmanassā pāpakā akusalā dhammā anvāssaveyyuṃ

He applies himself to the restraint of the faculty [from attraction and repulsion, through mindfulness], he supervises the faculty of sight [with mindfulness], he attains restraint of the faculty of sight [through mindfulness].

tassa saṃvarāya paṭipajjati rakkhati cakkhundriyaṃ cakkhundriye saṃvaraṃ āpajjati.

Suppose a chariot harnessed to thoroughbreds was standing ready on even ground at a crossroads, with a goad on hand. Then a proficient handler, a trainer of horses to be tamed, would mount it and, taking the reins in his left hand and the goad in his right, would drive away and return by any route he wants, whenever he wants.

So, too, a bhikkhu trains in

supervising these six sense faculties [with mindfulness]

imesaṃ channaṃ indriyānaṃ āraṅkhāya sikkhati

restraining them [with mindfulness]

saṃyamāya sikkhati

taming them [with mindfulness]

damāya sikkhati

calming them [with mindfulness]

upasaṃyāya sikkhati

In this way a bhikkhu has sense portals guarded [by mindfulness].

indriyesu guttadvāro hoti.

— S.4.176

Illustration

saṃvaro

restraint [of the sense faculties] [from attraction and repulsion, through mindfulness]

Suppose a man caught six animals with different natural habitats, and tied each of them with a strong cord: a snake, a crocodile, a bird, a dog, a jackal, and a monkey. Then he bound them to a strong post or pillar. Those six animals would each incline towards its own natural habitat.

- The snake would try to enter an anthill.
- The crocodile would try to enter the water.
- The bird would try to fly into the air.
- The dog would try to enter a village.
- The jackal would try to enter a charnel ground.

- The monkey would try to enter a forest.

When these six animals were worn out and fatigued, they would stand by that post or pillar, or sit or lie down there.

So, too, when a bhikkhu has developed and cultivated mindfulness of the body

kāyagatā sati bhāvitā bahulikatā

the eye does not incline towards pleasing visible objects nor are displeasing visible objects loathsome

cakkhu nāviñjati manāpikesu rūpesu amanāpikassa rūpāni nappaṭikkulā honti;

- the ear does not incline towards pleasing audible objects nor are displeasing audible objects loathsome;
- the nose does not incline towards pleasing smellable objects nor are displeasing smellable objects loathsome;
- the tongue does not incline towards pleasing tasteable objects nor are displeasing tasteable objects loathsome;
- the body does not incline towards pleasing tangible objects nor are displeasing tangible objects loathsome;
- the mind does not incline towards pleasing mentally known objects nor are displeasing mentally known objects loathsome.

In this way there is restraint [of the sense faculties] [from attraction and repulsion, through mindfulness].

Evaṃ kho bhikkhave saṃvaro hoti.

— S.4.200

Illustration

saṃvaro (=indriyasaṃvaro)

restraint [of the sense faculties] [from attraction and repulsion, through mindfulness]

And how is there restraint [of the sense faculties] [from attraction and repulsion, through mindfulness]?

Kathañca bhikkhave saṃvaro hoti

In this regard, in seeing a visible object via the visual sense, a bhikkhu is not intent upon an agreeable visible object, nor troubled by a disagreeable visible object.

Idha bhikkhu cakkhunā rūpaṃ disvā piyarūpe rūpe nādhimuccati appiyarūpe rūpe na vyāpajjati

He abides having established mindfulness of the body, with an unlimited mental state, and he discerns according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where those unvirtuous, spiritually unwholesome factors cease without remainder.

upaṭṭhitakāyasati ca viharati appamāṇacetaso tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

— S.4.189-90

Illustration

asaṃvaro (=indriya asaṃvaro)

unrestraint [of the sense faculties]

And how, bhikkhus is there unrestraint [of the sense faculties]?

asaṃvaro hoti

In this regard, in seeing a visible object via the visual sense, a bhikkhu is

intent upon an agreeable visible object

piyarūpe rūpe adhimuccati

troubled by a disagreeable visible object

appiyarūpe rūpe vyāpajjati

He abides without having established mindfulness of the body

anupaṭṭhitakāyassati ca viharati

with a small mind

parittacetaso

and he does not discern according to reality, with the liberation [from attachment through inward calm] and the liberation [from uninsightfulness] through penetrative discernment, where those unvirtuous, spiritually unwholesome factors cease without remainder

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

— S.4.190

Illustration

asaṃvaro

unrestraint [of the sense faculties]

When a bhikkhu has not developed and cultivated mindfulness of the body,

Evameva kho bhikkhave yassa kassaci bhikkhuno kāyagatā sati abhāvitā abahulīkatā

the eye inclines towards pleasing visible objects

taṃ cakkhu āviñjati manāpikesu rūpesu

and displeasing visible objects are loathsome

amanāpikassa rūpā paṭikkulā honti

(...) In this way there is unrestraint [of the sense faculties].

Evaṃ kho bhikkhave asaṃvaro hoti.

— S.4.199

Illustration

saṃvaro

restraint [of the sense faculties]

Suppose a man entered a thorny forest. There would be thorns in front of him and behind him, to his left and to his right, below him and above him. He would go forward and back aware, thinking, 'May no thorn prick me!'

so sato ca abhikkameyya sato paṭikkameyya; mā maṃ kaṇṭako ti

So, too, whatever in the world [of phenomena] is agreeable and pleasing is called a thorn in the [terminology of the] Noble One's training system.

evaṃ kho bhikkhave yaṃ loke piyarūpaṃ satarūpaṃ ayaṃ vuccati ariyassa vinaye kaṇṭako

Knowing [what is agreeable and pleasing] as a 'thorn,' one should understand restraint and unrestraint [of the sense faculties].

taṃ kaṇṭako ti iti veditvā saṃvaro ca asaṃvaro ca veditabbo.

— S.4.189

Illustration

asaṃvutaṃ unrestrained [from attraction and repulsion

through mindfulness]; saṃvarāya, restraint of the sense faculties [from attraction and repulsion, through mindfulness]; saṃvaraṃ āpajjatha, master

Therefore dwell with sense portals guarded [by mindfulness].

tasmātiha bhikkhave indriyesu guttadvārā viharatha

In seeing a visible object via the visual sense, do not grasp its aspects and features. Since by abiding with the faculty of sight unrestrained [from attraction and repulsion, through mindfulness], greed, dejection, and unvirtuous, spiritually unwholesome factors would pursue you.

Cakkhunā rūpaṃ disvā mā nimittaggāhino ahuvattha mānuvyañjanaggāhino yatvādhikaraṇameva cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāsaveyyuṃ

Apply yourself to the restraint of the faculty [from attraction and repulsion, through mindfulness]. Supervise the faculty of sight. Attain restraint of the faculty of sight [through mindfulness].

tassa saṃvarāya paṭipajjatha rakkhatha cakkhundriyaṃ cakkhundriye saṃvaraṃ āpajjatha.

— S.4.178

Illustration

saṃvutassa

unrestrained [from attraction and repulsion, through mindfulness]

For one who abides with the faculty of sight unrestrained [from attraction and repulsion, through mindfulness], the mind is defiled by visible objects known via the visual sense.

Cakkhundriyā asaṃvutassa bhikkhave viharato cittaṃ vyāsiñcati cakkhuviññeyyesu rūpesu

For one with a defiled mind there is no gladness.

tassa vyāsittacittassa pāmujaṃ na hoti

For one who abides with the faculty of sight restrained [from attraction and repulsion, through mindfulness], the mind is undefiled by visible objects known via the visual sense.

Cakkhundriyaṃ saṃvutassa bhikkhave viharato cittaṃ na vyāsiñcati cakkhuviññeyyesu rūpesu

For one with an undefiled mind gladness arises.

tassa avyāsittacittassa pāmojjaṃ jāyati.

— S.4.78

Illustration

asaṃvutakārī

restrain [from attraction and repulsion, through mindfulness]

The ignorant Everyman does not restrain the six senses [from attraction and repulsion, through mindfulness]; he indulges himself as much as he likes in the five varieties of sensuous pleasure.

assutavā puthujjano chasu phassāyatanesu asaṃvutakārī pañcasu kāmagaṇesu yāvadatthaṃ madaṃ āpajjati.

— S.4.196

Illustration

saṃvaro

unrestraint [of the sense faculties]

In what way is there unrestraint [of the sense faculties]?

Kathañca bhikkhave asaṃvaro hoti?

There are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming.

Santi bhikkhave cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmupasaṃhitā rajanīyā.

If a bhikkhu takes delight in them, welcomes them, persists in cleaving to them, he should understand this thus: 'I am falling away from spiritually wholesome factors. For this has been called falling away by the Blessed One.'

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Veditabbametaṃ bhikkhave bhikkhunā parihāyāmi kusalehi dhammehi parihānaṃ hetuṃ vuttaṃ bhagavatā ti.

(...) In this way, there is unrestraint [of the sense faculties].

Evaṃ kho bhikkhave asaṃvaro hoti.

— S.4.76

Illustration

saṃvaro

unrestraint [of the sense faculties]

In what way is there restraint [of the sense faculties] [from attraction and repulsion, through mindfulness]?

Kathaṇca bhikkhave saṃvaro hoti?

There are visible objects known via the visual sense that are likeable, loveable, pleasing, agreeable, connected with sensuous pleasure, and charming.

Santi bhikkhave cakkhuvīṇṇeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmupasaṃhitā rajanīyā.

If a bhikkhu does not take delight in them, welcome them, persist in cleaving to them, he should understand this thus: 'I am not falling away from spiritually wholesome factors. For this has been called not falling away by the Blessed One.

Taṇce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Veditabbametaṃ bhikkhave bhikkhunā na parihāyāmi kusalehi dhammehi अपरिहानाṃ hetaṃ vuttaṃ bhagavatā ti.

In this way there is restraint [of the sense faculties] [from attraction and repulsion, through mindfulness]

Evaṃ kho bhikkhave saṃvaro hoti ti.

— S.4.78-80

Illustration

saṃvutindriyo

sense faculties restrained [from attraction and repulsion, through mindfulness]

One who is not vain or puffed up, who is mindful, whose sense faculties are restrained [from attraction and repulsion, through mindfulness], looks glorious in rag-rob. He is like a lion in a mountain cave.

*Anuddhato acapalo nipako saṃvutindriyo
Sobhati paṃsukūlena sīho va girigabbhare.*

— Th.v.1081

Illustration

asaṃvutaṃ

unrestrained [from attraction and repulsion, through mindfulness]

On him who does not guard the senses of sight and hearing,

Aguttaṃ cakḅhusotasmim

Whose sense faculties are unrestrained [from attraction and repulsion, through mindfulness],

indriyesu asaṃvutaṃ

His thoughts bound up with attachment will attack him like flies.

Makkhikā anupatissanti saṅkappā rāganissitā.

— A.1.280

Illustration

asaṃvutehi

unrestrained [from attraction and repulsion, through mindfulness]

'Some bhikkhu enters the village for alms with his body, speech, and mind unsupervised [by mindfulness], with mindfulness unestablished, with sense faculties unrestrained [from attraction and repulsion, through mindfulness].

arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittaṇa anupaṭṭhitāya satiyā asaṃvutehi indriyehi

He sees women there lightly clad or lightly attired, and lust invades his mind.

rāgo cittaṃ anuddhaṃseti.

— S.2.270

Illustration

saṃvaraṃ

restraint

If a bhikkhu commits an offence, he should confess it:

— 'Bhante, I have committed such-and-such an offence; I confess it.'

ahaṃ bhante ithannāmaṃ āpattiṃ āpanno taṃ paṭidesemī ti.

The other says:

so evamāha

— 'Do you see it [as an offence]?'

passasī ti

— 'Yes, I see it [as an offence].'

passāmī ti.

— 'Will you be restrained in future?'

Āyatiṃ saṃvaraṃ āpajjeyyāsī ti

— 'I will be restrained in future.'

saṃvaraṃ āpajjissāmī ti.

— M.2.248

COMMENT

Passāmī: 'I see it [as an offence].' By comparison:

For one who sees a wrongdoing as such

yo accayaṃ accayato disvā.

— M.3.246

Illustration

saṃvaratī

restrains

Trivial thoughts, subtle thoughts, mental jerkings that pursue one: without insight into these thoughts, one runs back and forth with wandering mind.

*Khuddā vitakkā sukhumā vitakkā anuggatā manaso uppilāvā
Ete avidvā manaso vitakke hurāhuraṃ dhāvati bhantacitto.*

But with insight into these thoughts, one who is vigorous and mindful restrains them. One who is enlightened has entirely abandoned them, these mental jerkings that follow one along.

*Ete ca vidvā manaso vitakke ātāpiyo saṃvaratī satimā
Anugate manaso uppilāve asesamete pajahāsi buddho ti.*

— Ud.37

Illustration

saṃvaraṃ

restraint

Because it is considered growth in the Noble One's training system for one who sees a wrongdoing as such, to make amends for it in accordance with the teaching, and to show restraint in the future.

*Vuddhi hesā bhikkhu ariyassa vinaye yo accayaṃ accayato disvā yathā dhammaṃ paṭikaroti āyatiṃ
saṃvaraṃ āpajjatī ti.*

— M.3.246

Illustration

saṃvarāya

restrain

For two good reasons the Perfect One establishes training rules for his disciples.

Dveme bhikkhave atthavase paṭicca tathāgatenā sāvakaṇaṃ sikkhāpadaṃ paññattaṃ. Katame dve?

To restrain unfriendly deeds (i.e. the bhikkhu's own deeds) in this lifetime, and to ward off unfriendly deeds (i.e. acts of retribution?) in the hereafter.

diṭṭhadhammikānaṃ verānaṃ saṃvarāya samparāyikānaṃ verānaṃ paṭighātāya

To restrain wrongdoings in this lifetime, and ward them off in the hereafter.

diṭṭhadhammikānaṃ vajjānaṃ saṃvarāya samparāyikānaṃ vajjānaṃ paṭighātāya.

To restrain dangers in this lifetime, and ward them off in the hereafter.

diṭṭhadhammikānaṃ bhayānaṃ saṃvarāya samparāyikānaṃ bhayānaṃ paṭighātāya.

To restrain spiritually unwholesome factors in this lifetime, and ward them off in the hereafter.

diṭṭhadhammikānaṃ akusalānaṃ dhammānaṃ saṃvarāya samparāyikānaṃ akusalānaṃ dhammānaṃ paṭighātāya.

— A.1.98

Illustration

saṃvuto

[bodily] restrained

'In the village, I will sit [bodily] well-restrained' is a training to be undertaken.

Susaṃvuto antaraghare nisīdissāmīti sikkhā karaṇīyā.

If, disrespectful of the rule, one sits in the village fidgeting with one's hands or feet, it is a dukkaṭa offence.

yo anādariyaṃ paṭicca hatthaṃ vā pādaṃ vā kilāpento antaraghare nisidati āpatti dukkaṭassa.

— Vin.4.186

Illustration

asaṃvutaṃ

unrestrained [in conduct]

Fools are unrestrained [in conduct] of body, speech, and mind.

Kāyena ca vācāya ca manasā ca asaṃvutā bālā.

— Thī.v.452

Illustration

saṃvutaṃ

restrained [in conduct]

In whom there is no wrongdoing by way of body, speech, or mind

Yassa kāyena vācāya manasā natthi dukkataṃ

Who is restrained in these three respects, he is what I call a Brahman.

Saṃvutaṃ tīhi ṭhānehi tamahaṃ brūmi brāhmaṇaṃ.

— Dh.v.391

Illustration

saṃvaro

restraint [in conduct]

Restraint [in conduct] of body, speech, and mind is good. Restraint [in conduct] in all respects is good.

Kāyena saṃvaro sādhu sādhu vācāya saṃvaro

Manasā saṃvaro sādhu sādhu sabbattha saṃvaro.

— S.1.73

COMMENT

This verse was spoken in response to King Pasenadi, who had said:

Those who misconduct themselves by way of body, speech, and mind do not [spiritually] protect themselves.

ye kho keci kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti manasā duccharitaṃ caranti tesaṃ arakkhito attā.

— S.1.73

Illustration

saṃvutadvāro

closed

This, friend Roja, is his dwelling-place. The door is closed.

Esāvuso roja vihāro saṃvutadvāro.

— Vin.1.248

Samvega; Samvejati

Renderings

- *saṃvejati*: to stir up an earnest attitude [to the practice]
- *saṃvejati*: to be quickened
- *saṃvega*: earnest attitude [to the practice]
- *saṃvega*: earnest attitude [to one's work]
- *saṃvejaniya*: fill with an earnest attitude [to the practice]
- *saṃvijjati*: to be dismayed
- *saṃvijjati*: to be quickened
- *saṃvega*: dismay

Introduction

Earnest attitude [to the practice]: fear, dismay, or inspiration

An earnest attitude [to the practice] comes from fear, dismay, or inspiration. This can be seen in the following Illustrations.

Illustrations

Illustration

saṃvejehī

stir up an earnest attitude [to the practice]

Moggallāna, your companions in the religious life, dwelling on the ground floor of the Mansion of Migāra's Mother, are restless, frivolous, fidgety, talkative, garrulous, unmindful, not fully conscious, inwardly uncollected, mentally scattered, [and are dwelling with] their sense faculties unrestrained [from attraction and repulsion, through mindfulness]. Go, Moggallāna, and stir up an earnest attitude [to the practice] in those bhikkhus.

ete te moggallāna sabrahmacārayo heṭṭhāmiḡāramātupāsāde viharanti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā vibbhantacittā pākatindriyā. Gaccha moggallāna te bhikkhu saṃvejehī ti.

— S.5.269-70

Illustration

saṃvejeyyan

stir up an earnest attitude [to the practice]

'This deity dwells much too negligently applied [to the practice]. How about if I stirred up an earnest attitude [to the practice] in him?'

atibālhaṃ kho ayaṃ yakkho pamatto viharati. Yannūnāhaṃ imaṃ yakkhaṃ saṃvejeyyan ti.

Then Venerable MahāMoggallāna performed such a feat of psychic power that with his big toe he made the Vejayanta Palace shake and quake and tremble.

Atha kho āyasmā mahāmoggallāno tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā vejayantaṃ pāsādaṃ pādaṅguṭṭhakena saṅkampesi sampakampesi sampavedhesi.

— M.1.253

saṃvejetu

stir up an earnest attitude [to the practice]; saṃvejito, quickened

A certain bhikkhu was dwelling amongst the Kosalan people in a certain woodland grove. When that bhikkhu had gone for his daytime abiding, he kept thinking unvirtuous, spiritually unwholesome thoughts associated with the household life.

Tena kho pana samayena so bhikkhu divāvihāragato pāpake akusale vitakke vitakketi gehanissite.

Then the deva inhabiting that woodland grove, being tenderly concerned for that bhikkhu, desiring his spiritual well-being, desiring to stir up in him an earnest attitude [to the practice] (*saṃvejetukāmā*), approached him and addressed him in verses:

Atha kho yā tasmim vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā atthakāmā taṃ bhikkhuṃ saṃvejetukāmā yena so bhikkhu tenupasaṅkami. Upasaṅkamitvā taṃ bhikkhuṃ gāthāhi ajjhabhāsi:

Desiring seclusion [from sensuous pleasures and spiritually unwholesome factors] you entered the woods,

Vivekakāmosi vanaṃ pavitṭho

Yet your mind gushes outwardly.

atha te mano niccharatī bahiddhā

Eliminate, man, your fondness for people;

Jano janasmim vinayassu chandaṃ

Then you'll be truly happy, free of attachment.

tato sukhī hohisi vītārāgo

(...)

Then that bhikkhu, quickened by that devata, was filled with an earnest attitude [to the practice].

Atha kho so bhikkhu tāya devatāya saṃvejito saṃvegamāpādī ti.

— S.1.197

Illustration

saṃvegāya

earnest attitude [to the practice]

There is one thing if developed and cultivated leads to an acutely earnest attitude [to the practice].
What one thing? Mindfulness of the body

*Ekadhammo bhikkhave bhāvito bahulīkato mahato saṃvegāya saṃvattati katamo ekadhammo
kāyagatāsati.*

— A.1.43

Illustration

saṃvejanīyaṃ

fill with an earnest attitude [to the practice]

There are four places [of pilgrimage] that fill one with an earnest attitude [to the practice], and should be seen by a noble young man who has faith [in the perfection of the Perfect One's transcendent insight]

Cattārimāni bhikkhave saddhassa kulaputtassa dassanīyāni saṃvejanīyāni thānāni

Where the Perfect One was born is a place [of pilgrimage] that fills one with an earnest attitude [to the practice], and should be seen by a noble young man who has faith [in the perfection of the Perfect One's transcendent insight].

Idha tathāgato jāto ti bhikkhave saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ thānaṃ

Where the Perfect One fully awakened to unsurpassed, complete enlightenment is a place [of pilgrimage] that fills one with an earnest attitude [to the practice], and should be seen by a noble young man who has faith [in the perfection of the Perfect One's transcendent insight].

Idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho ti bhikkhave saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ thānaṃ

Where the Perfect One set in motion the Wheel of the Teaching is a place [of pilgrimage] that fills one with an earnest attitude [to the practice], and should be seen by a noble young man who has faith [in the perfection of the Perfect One's transcendent insight].

Idha tathāgato anuttaraṃ dhammacakkaṃ pavattesī ti bhikkhave saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ thānaṃ

Where the Perfect One passed away to the Untroubled-without-residue is a place [of pilgrimage] that fills one with an earnest attitude [to the practice], and should be seen by a noble young man who has faith [in the perfection of the Perfect One's transcendent insight].

Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto ti bhikkhave saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ thānaṃ.

— D.2.140

Illustration

saṃvijjati

quickened; saṃvegaṃ, earnest attitude [to its work]

In this regard, one kind of noble thoroughbred horse is quickened and acquires an earnest attitude [to its work] as soon as it sees the shadow of the goad, thinking: 'What task will my trainer set for me today? What can I do to satisfy him?'

Idha bhikkhave ekacco bhadro assājānīyo patodacchāyaṃ disvā saṃvijjati saṃvegaṃ āpajjati kiṃnu kho maṃ ajja assadammasārathī kāraṇaṃ kāressati kimassāhaṃ patikaromī ti.

— A.2.114

Illustration

saṃvijjati

quickened; saṃvegaṃ, an earnest attitude [to her work]

Just as when a daughter-in-law sees her father-in-law, she is quickened and acquires an earnest attitude [to her work], so too, when that bhikkhu thus recollects the Buddha, the Dhamma, and the community of bhikkhus, if detached awareness based on what is spiritually wholesome does not become established in him, then he is quickened because of this, and is filled with an earnest attitude [to the practice].

Seyyathā pi āvuso suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati evameva kho āvuso tassa ce bhikkhuno evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṇṭhātī so tena saṃvijjati saṃvegaṃ āpajjati:

He thinks: 'It is a loss for me, not a gain; it is unfortunate for me, not fortunate, that when I recollect the Buddha, the teaching, and the community of the Blessed One's disciples in this way, detached awareness based on what is spiritually wholesome is not established within me.'

alābhā vata me na vata me lābhā dulladdhaṃ vata me na vata me suladdhaṃ yassa me evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṇṭhātī ti.

— M.1.186

Illustration

saṃvego

earnest attitude [to the practice]

When I first saw the Teacher who is free of fear from any quarter, an earnest attitude [to the practice] arose in me, having seen the best of men .

*Yadā paṭhamamaddakkhiṃ satthāraṃ akutobhayaṃ
Tato me ahu saṃvego passivā purisuttamaṃ.*

— Th.v.510

Illustration

saṃvegaṃ

dismay

Violence breeds fear. Look at people in conflict. I will tell you of my dismay, how it affected me.

*Attadaṇḍā bhayaṃ jātaṃ janaṃ passatha medhagaṃ
Saṃvegaṃ kittayissāmi yathā saṃviditaṃ mayā.*

— Sn.v.935

Illustration

saṃvijjanti

quickened; saṃvejanīyesu, dismaying

Few amongst beings are those quickened by situations that are dismaying.

appakā te sattā ye saṃvejanīyesu ṭhānesu saṃvijjanti

More amongst beings are those who are not quickened by situations that are dismaying.

Atha kho eteva sattā bahutarā ye saṃvejanīyesu ṭhānesu na saṃvijjanti.

— A.1.36

Few amongst beings are those who when thus quickened strive properly.

appakā te sattā ye saṃviggā yoniso padahanti.

More amongst beings are those who when thus quickened do not strive properly.

Atha kho eteva sattā bahutarā ye saṃviggā yoniso na padahanti.

— A.1.36

Illustration

saṃvejanīyesu ṭhānesu

situations that are dismaying; saṃviggassa, quickened

Bhikkhus, possessed of two factors, a bhikkhu lives full of physical and psychological pleasure in this very lifetime, and he has laid a foundation for the destruction of perceptually obscuring states. What are the two?

Dvīhi bhikkhave dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhassomanassabahulo viharati. Yonī cassa āraddhā hoti āsavānaṃ khayāya. Katamehi dvīhi?

Being quickened by situations that are dismaying. And the proper striving in one who is thus quickened.

Saṃvejanīyesu ṭhānesu saṃvejanena. Saṃviggassa ca yoniso padhānena.

— It.30

Illustration

saṃviggo

dismay

As King Ajātasattu approached the mango-grove he was filled with fear, panic, and terror.

Atha kho rañño māgadhassa ajātasattussa vedehiputtassa avidūre ambavanassa ahudeva bhayaṃ ahu chambhitattaṃ ahu lomahaṃso.

And fearful, dismayed, and terrified, the king said to Jīvaka: 'Friend Jīvaka, you are not deceiving me? You are not tricking me? You are not delivering me up to an enemy?

Atha kho rājā māgadho ajātasattu vedehiputto bhūto saṃviggo lomahaṭṭhajāto jīvakaṃ komārabhaccaṃ etadavoca kacci maṃ samma jīvaka na vañcesi? Kacci maṃ samma jīvaka na palambhesi? Kacci maṃ samma jīvaka na paccatthikānaṃ desi?.

— D.1.49-50

Comment:

The corresponding terms are:

- *bhayaṃ chambhitattaṃ lomahaṃso*
- *bhūto saṃviggo lomahaṭṭhajāto*

Saṃviggo corresponds to *chambhitattaṃ*.

Illustration

saṃviggaṃ

quickened

Then Venerable MahāMoggallāna, knowing that Sakka, Lord of the Devas, was quickened and terrified, asked him:

Atha kho āyasmā mahāmoggallāno sakkaṃ devānamindaṃ saṃviggaṃ lomahaṭṭhajātaṃ veditvā sakkaṃ devānamindaṃ etadavoca:

'Kosiya, how did the Blessed One state to you in brief the liberation [from perceptually obscuring states] through the destruction of craving? It would be good if we, too, might get to hear that statement.'

yathākathaṃ pana te kosiya bhagavā saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsi? Sādhū mayampi etissā kathāya bhāgino assāma savaṇāyā ti.

— M.1.254

Saṃsagga; Saṃsaṭṭha

Renderings

- *saṃsagga*: association
- *saṃsagga*: consorting [with householders and ascetics]
- *asaṃsagga*: remaining aloof [from householders and ascetics]
- *saṃsaṭṭha*: engrossed in
- *saṃsaṭṭha*: consort with
- *saṃsaṭṭha*: mixed with
- *saṃsaṭṭha*: intermingled
- *saṃsaṭṭha*: mingling with each other [unbecomingly as regards conduct of body and speech]
- *asaṃsaṭṭha*: aloof from
- *asaṃsaṭṭha*: remain aloof [from householders and ascetics]
- *saṃsaggasaṃsaṭṭho*: embroiling oneself
- *visaṃsaṭṭha*: aloof from
- *visaṃsaṭṭha*: dissociated

Introduction

Objects of saṃsagga and saṃsaṭṭha

Sometimes the objects of *saṃsagga* and *saṃsaṭṭha* are 'householders and ascetics':

A bhikkhu consorts with householders and ascetics in an unsuitable way like a layperson.

bhikkhu saṃsaṭṭho viharati gahaṭṭhapabbajitehi ananulomikena gihisaṃsaggena.

— A.3.117

One who remains aloof from householders and ascetics alike, who roams about homeless [free of attachment to the five aggregates], and is of few needs, he is what I call a Brahman.

*Asaṃsaṭṭhaṃ gahaṭṭhehi anāgārehi cūbhayaṃ
Anokasāriṃ appicchaṃ tamahaṃ brūmi brāhmaṇaṃ.*

— Sn.v.628

Objectless *saṃsagga* and *saṃsaṭṭha*

Sometimes the object is missing, and we parenthesise. For example:

Remaining aloof [from householders and ascetics alike], delighted with whatever offerings enter his almsbowl, Bhaddiya, son of Godhā, meditates [happily], perseveringly, and free of grasping.

*Asaṃsaṭṭho sātātiko uñchāpattāgate rato
Jhāyati anupādāno putto godhāya bhaddiyo.*

— Th.v.860

Here the object of *asaṃsaṭṭho* is missing. But the first words of verses Th.v.857-860 form a list, namely: *appiccho*, *santuṭṭho*, *pavivitto*, *asaṃsaṭṭho*. This whole set of four words occurs in verse 581, where the meaning of *asaṃsaṭṭho* is made clear i.e. *gahaṭṭhehi anāgārehi cūbhayaṃ*:

And a sage should abide with few needs, content [with what is paltry and easily gotten], living secludedly, remaining aloof from householders and ascetics alike.

*Appiccho ceva santuṭṭho pavivitto vase muni
Asaṃsaṭṭho gahaṭṭhehi anāgārehi cūbhayaṃ.*

— Th.v.581

On the basis of this, where there is no object, we parenthesise 'householders and ascetics.'

Illustrations

Illustration

saṃsaṭṭho

engrossed in; *visaṃsaṭṭho*, aloof from

"If we get this, we will do it; if not, we won't": even in relation to teachers bent on worldly benefits, inheritors of worldly benefits, engrossed in worldly benefits, such haggling by disciples is unacceptable. So what about the Perfect One who abides completely aloof from worldly benefits?

Yopi so bhikkhave satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati tassapayaṃ evarūpī paṇopaṇaviyā na upeti. Evañca no assa atha naṃ kareyyāma. Na ca no evamassa na naṃ kareyyāma ti. Kimpana bhikkhave yaṃ tathāgato sabbaso āmisehi visaṃsaṭṭho viharati.

— M.1.480

Illustration

saṃsaṭṭho

engrossed in; asaṃsaṭṭho, aloof from

In the first place some person lives engrossed in sensuous pleasures and spiritually unwholesome factors.

Idha bho ekacco saṃsaṭṭho viharati kāmehi saṃsaṭṭho akusalehi dhammehi.

At some time he hears the noble teaching, properly contemplates it, and applies himself in accordance with it.

So aparena samayena ariyadhammaṃ suṇāti yoniso manasikaroti dhammānudhammaṃ paṭipajjati

In doing so he lives aloof from sensuous pleasures and spiritually unwholesome factors.

so ariyadhammasavanaṃ āgamma yoniso manasikāraṃ dhammānudhammapaṭipattiṃ asaṃsaṭṭho viharati kāmehi asaṃsaṭṭho akusalehi dhammehi.

— D.2.214

Illustration

saṃsaṭṭho

mixed with

A bronze cup of a beverage having an excellent colour, aroma, and flavour, but mixed with poison.

āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno so ca kho visena saṃsaṭṭho.

— S.2.110

Illustration

saṃsaṭṭhā

intermingled; viṣaṃsaṭṭhā, dissociated

— Penetrative discernment and advertence: are these states intermingled or dissociated?

Yā cāvuso paññā yañca viññāṇaṃ ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā

(...) Is it possible to separate them in order to describe them separately?

labbhā ca pañime dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetunti?

— Penetrative discernment and advertence are intermingled not dissociated, and it is impossible to separate them in order to describe them separately.

Yā cāvuso paññā yañca viññāṇaṃ ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā. Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetum

(...) For what one discerns, that one knows

Yañcāvuso pajānāti taṃ vijānāti.

(...) What one knows, that one discerns

Yaṃ vijānāti taṃ pajānāti.

— M.1.292-3

Illustration

saṃsaṭṭhā

mingling with each other [unbecomingly as regards conduct of body and speech]

Now at that time bhikkhunīs who were pupils of the nun Thullanandā dwelt mingling with each other [unbecomingly as regards conduct of body and speech].

Tena kho pana samayena thullanandāya bhikkhuniyā antevāsikā bhikkhuniyo saṃsaṭṭhā viharanti

'Dwell mingling with each other' means: they dwell mingling with each other unbecomingly as regards conduct of body and speech.

Saṃsaṭṭhā viharantīti saṃsaṭṭhā nāma ananulomikena kāyikavācasikena saṃsaṭṭhā viharanti.

— Vin.4.239

Illustration

saṃsaṭṭhā

consort

Do not, lady, consort with a layman or layman's son. Be secluded [from them]. The community of bhikkhunīs indeed praises such seclusion in a sister.

māyye saṃsaṭṭhā vihari gahapatinānāpi gahapatiputtenāpi viviccayye vivekaññeva bhaginiyā saṅgho vaṇṇeti ti.

— Vin.4.294

Illustration

saṃsaṭṭho

consort

Again, the king dispatches his army at the wrong time. Those displeased by this think: 'The king consorts with the ascetic. Could this be the ascetic's work?

Puna ca paraṃ bhikkhave rājā akāle senaṃ uyyojeti yesaṃ taṃ amanāpaṃ tesaṃ evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho siyā nu kho pabbajitassa kammanti.

— A.5.82

Illustration

saṃsaṭṭhā

consorting with

In the future there will be bhikkhus who live consorting with bhikkhunīs, sikkhamānās, and sāmaṇerīs.

Puna ca paraṃ bhikkhave bhavissanti bhikkhū anāgatamaddhānaṃ bhikkhunīsikkhamānāsamaṇuddesehi saṃsaṭṭhā viharissanti.

— A.3.109

Illustration

asaṃsaṭṭho

remained aloof [from householders and ascetics alike]

I have remained aloof [from householders and ascetics alike] and have spoken in praise of such aloofness

asaṃsaṭṭho ceva asaṃsaggassa ca vaṇṇavādī.

— S.2.203

Illustration

asaṃsagga

remaining aloof [from householders and ascetics alike]

That is to say: talk about fewness of needs, talk about contentment, talk about physical seclusion, talk about remaining aloof [from householders and ascetics alike], talk about the exertion of energy... he thinks: 'I will utter speech like this.'

Seyyathīdaṃ appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā... iti evarūpiṃ kathaṃ kathessāmi ti.

— M.3.113

Illustration

samsaggā

consorting [with householders and ascetics]; asaṃsaggena, remaining aloof

By consorting [with householders and ascetics] craving is born. By remaining aloof [from householders and ascetics] it is cut.

Samsaggā vanatho jāto asaṃsaggena chijjati.

— S.2.158

Illustration

saṃsaggaṃ

association

I do not praise all association, nor do I criticise all association.

Nāhaṃ moggallāna sabbeheva saṃsaggaṃ vaṇṇayāmi na panāhaṃ moggallāna sabbeheva saṃsaggaṃ na vaṇṇayāmi.

I do not praise association with householders and ascetics.

Sagahaṭṭhapabbajitehi kho ahaṃ moggallāna saṃsaggaṃ na vaṇṇayāmi.

But dwellings that are quiet, undisturbed by voices, with a quiet atmosphere, remote from people, suitable for solitary retreat, I praise the association with such dwellings.

Yāni ca kho tāni senāsanāni appasaddāni appanigghosāni vijanavātāni manussarāhaseyyakāni paṭisallānasārubbāni tathārūpehi senāsanehi saṃsaggaṃ vaṇṇayāmi ti.

— A.4.87-8

Illustration

saṃsaggasaṃsaṭṭho

in embroiling himself

He who wants his own happiness through causing others suffering, in embroiling himself in unfriendliness, from unfriendliness he will not be released.

*Paradukkhūpadhānena attano sukhamicchatī
Verasaṃsaggasaṃsaṭṭho verā so na parimuccatī.*

— Dh.v.291

Saṃsāra

Renderings

- *saṃsarati*: to wander the round of birth and death
- *saṃsāra*: the round of birth and death

- *saṃsāra*: a round of birth and death
- *saṃsāra* (present participle of *saṃsarati*): wandering the round of birth and death

Introduction

Jātimaraṇasaṃsāra

We take *saṃsāra* and *jāti**saṃsāra* as abbreviations for *jātimaraṇasaṃsāra*, which occurs just four times in the scriptures, and for which we use the term 'the round of birth and death.'

Others' translations of *jātimaraṇasaṃsāra* are:

- the journeying-on of [repeated] births and deaths (Norman, Sn.v.729).
- the journeying-on of birth and death (Norman, Sn.v.202; Th.v.202; Th.v.339).
- wandering on in [the round of] birth and death (Bodhi, A.4.228).

Saṃsarati's present participles

Saṃsarati has two present participles, says PED, *saṃsaram* and *saṃsaranto*: 'wandering the round of birth and death.' For example:

Beings roaming and wandering the round of birth and death...

sattā... sandhāvantaṃ saṃsarantaṃ.

Bodhi: 'Beings roaming and wandering on'

— S.2.184-5

While wandering the round of birth and death I went to hell.

saṃsaram hi nirayaṃ agacchisaṃ.

Norman: 'While journeying-on'

— Th.v.258

Wandering the round of birth and death for a long time I transmigrated through [various] states of existence.

Saṃsaram dīghamaddhānaṃ gatisu parivattisaṃ.

Norman: 'Journeying-on for a long time.'

— Th.v.215-6

Saṃsaram as a verb

Saṃsaram is also used as a verb: 'has wandered the round of birth and death.'

Man has wandered the round of birth and death for a long time.

puriso dīghamaddhānaṃ saṃsaram.

Bodhi: 'A person wanders during this long time.'

— A.2.10

Round of rebirth, not cycle

Saṃsāra is derived from *sarati*, which means 'to go, flow, move along,' says PED. This suggests linearity not circularity. Hence we prefer not to call it 'cycle of birth and death,' but 'round of birth and death,' meaning 'a route or circuit habitually covered' (Webster's).

The same issue would be true of *vaṭṭam*. Unfortunately PED does not differentiate between 'round' and 'cycle' when it gives the meaning of *vaṭṭa* as 'the "round" of existences, cycle of transmigrations.' But *vaṭṭa* is linked to *vattati* which means 'to move, go on, proceed; to happen, take place, to be; to be in existence; to fare, to do' (PED). Thus *vaṭṭam*, too, is rendered here as 'round' not 'cycle':

He has destroyed the round of rebirth, abandoned longing. The dried-up stream no longer flows. The round of rebirth, destroyed, no longer continues. This is truly the end of suffering.

Acchecchi vaṭṭam byagā nirāsaṃ vusukkhā saritā na sandati. Chinnaṃ vaṭṭam na vattati esevanto dukkhassā ti.

— Ud.75

Illustrations

Illustration

saṃsārena

wandering the round of birth and death; saṃsāro, a round of birth and death

There are certain ascetics and Brahmanists whose doctrine and dogmatic view is this:
'Purification comes about by wandering the round of birth and death.'

Santi kho pana sārīputta eke samaṇabrāhmaṇā evaṃ vādino evaṃ diṭṭhino saṃsārena suddhī ti.

But it is not easy to find a round of birth and death in this long time where I have not wandered,
apart from the devas of the Pure Abodes.

*Na kho paneso sārīputta saṃsāro sulabharūpo yo mayā asaṃsaritapubbo iminā dīghena addhunā aññatra
suddhāvāsehi devehi.*

For if I had wandered the round of birth and death amongst the devas of the Pure Abodes I could
not have come back again to this [low] plane of existence

Suddhāvāse cāhaṃ sārīputta deve saṃsareyyaṃ nayimaṃ lokaṃ punarāgaccheyyaṃ.

— M.1.81

Illustration

saṃsaritvā

wanders the round of birth and death

Such a one, by destroying the first three ties to individual existence, is destined to seven more
[human lifetimes] at most. For seven more [human lifetimes] at most he roams and wanders the
round of birth and death amongst devas and men and then puts an end to suffering.

*So tiṇṇaṃ saṃyojanānaṃ parikkhayā sattakkhattuparamo hoti sattakkhattuparamaṃ deve ca manusse ca
sandhāvitvā saṃsaritvā dukkhassantaṃ karoti.*

or he is reborn amongst [human] families. Having roamed and wandered the round of birth and
death amongst two or three [human] families he puts an end to suffering

kolaṅkolo hoti dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhassantaṃ karoti.

— A.1.232

Comment:

The Buddha said if Venerable Ānanda did not attain arahantship in this lifetime, he would be Lord of
the Devas seven times, and the king of Jambudīpa for seven times (A.1.228). Thus *sattakkhattuparamo*
means one who is destined to seven more [human lifetimes] at most. Deva rebirths do not count.

Illustration

saṃsarataṃ

wandering the round of birth and death; saṃsaro, the round of birth and death

The round of birth and death is long-lasting beyond conception.

Anamataggoyaṃ bhikkhu saṃsāro

A first point is not to be discerned of beings [obstructed by] uninsightfulness into reality, and [tethered to individual existence] by craving, roaming and wandering the round of birth and death.

pubbā koṭi na paññāyati avijjānīvaraṇānaṃ sattānaṃ taṇhāsaṃyojanānaṃ sandhāvataṃ saṃsarataṃ.

— S.2.181-2

Illustration

saṃsaritaṃ

wandered the round of birth and death

It is through not fathoming, not penetrating the four noble truths, that you and I for a long time have roamed and wandered the round of birth and death.

catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca.

— D.2.90

Illustration

jātimaraṇasaṃsāro

round of birth and death

This is their latest body. This is their final body. There are now no further rounds of birth and death [for them], and no renewed states of individual existence.

Tesamayaṃ pacchimako carimoyaṃ samussayo

Jātimaraṇasaṃsāro natthi dāni punabbhavo ti.

— Th.v.202

Illustration

jātiṣaṃsāraṃ

I roamed countless rounds of birth and death

I roamed countless rounds of birth and death without respite. It brought me suffering. Now my mass of suffering has disappeared.

*Anekajātiṣaṃsāraṃ sandhāvissaṃ anibbisāṃ
Tassa me dukkhajātassa dukkhakkhandho aparaddho ti.*

— Th.v.78

Illustration

jātiṣaṃsāro

the round of birth and death

The round of birth and death is destroyed

vikkhīṇo jātiṣaṃsāro

There are now [for me] no renewed states of individual existence

natthi dāni punabbhavo.

— Th.v.908

Illustration

saṃsāram

round of birth and death

He ends up in a womb in the world beyond undergoing successive rounds of birth and death.

Upeti gabbhañca parañca lokaṃ saṃsāramāpajja paramparāya.

— Th.v.784-5

Sakyaputtiya

Renderings

- *sakyaputta* (for bhikkhus): young Sakyan bhikkhu
- *sakyaputta* (for the Buddha): the Sakyans' Son
- *sakyaputtiya*: disciple of the Sakyans' Son
- *sakyadhītā* (bhikkhunīs): [spiritual] daughter of the Sakyan

Introduction

Sakyaputto: Sakyan bhikkhus

Sakyaputto is a term reserved for Sakyan bhikkhus. For example, Upanando Sakyaputto, Hatthako Sakyaputto, and others.

Why were Sakyan bhikkhus called *putto*? Perhaps they were much younger than other ascetics, especially in the early years of the Buddha's ministry. The Buddha was so much younger than contemporary religious teachers that King Pasenadi doubted he was enlightened at all (S.1.68). If so, then *sakyaputto* does not mean 'son of the Sakyan clan' but 'young Sakyan bhikkhu.' This is in accordance with Bhikkhu Bodhi's rendering of *devaputta* as 'young deva.' He says *devaputtas* are 'young devas newly arisen in their respective heavenly planes' (CDB p.75).

Only bhikkhus of the Sakyan clan were given the *-putto* suffix, not other clans.

Gotamo Sakyaputto: shades of glory

But Gotamo Sakyaputto could not possibly mean 'Gotama, the young Sakyan bhikkhu.' Here *sakyaputto* has shades of glory. We treat it accordingly: 'the Sakyans' Son':

Glory to Aṅgīrasa, the Sakyans' radiant Son.

aṅgīrasassa namatthu sakyaputtassa sirīmato.

— D.3.196

Sakyaputtiya: disciple of the Sakyans' Son

Sakyaputtiya is a compound, says PED: *sakyaputta+iya* 'belonging to the Sakyans' Son,' which we take as 'disciple of the Sakyans' Son.'

Bhikkhunī: [spiritual] daughter of the Sakyan

The comparable term for bhikkhunī is *samaṇī sakyadhītā* (Vin.4.220): 'female ascetic, [spiritual] daughter of the Sakyan.' The Buddha likewise called bhikkhus his spiritual sons:

You are my spiritual sons, born of my mouth, born of the teaching.

Tassa me tumhe puttā orasā mukhato jātā dhammajā.

— It.101

Orasa means 'true or legitimate,' says DOP.

Illustrations

Illustration

sakko

the Sakyan

Nandiya the Sakyan approached the Blessed One, venerated him, and sat down at a respectful distance.

nandiyo sakko yena bhagavā tenupasaṅkami. Upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

— S.5.403

Illustration

sakyaputtā

young Sakyan bhikkhus

In the Eastern Bamboo Grove young Sakyan bhikkhus, companions,

Pācīnavaṃsadāyamhi sakyaputtā sahāyakā

Having given up no small store of wealth, delighted with whatever offerings enter their almsbowls

Pahāyānappake bhoge uñchāpattāgate ratā.

— Th.v.155

Illustration

sakyaputto

the young Sakyan bhikkhu

Once, Hatthaka, the young Sakyan bhikkhu, was overthrown in debate.

Tena kho pana samayena hatthako sakyaputto vādakkhitto hoti.

— Vin.4.2

Illustration

sakyaputto

the Sakyans' Son

The ascetic Gotama, the Sakyans' Son, who went forth [into the ascetic life] from a Sakyan clan

samaṇo gotamo sakyaputto sakyakulā pabbajito.

— M.1.502

Illustration

sakyaputta

young Sakyan bhikkhu; sakyaputtiyā, disciples of the Sakyans' Son

Having given the young Sakyan bhikkhu, Venerable Upananda, a *kaḥāpaṇa* of money, that man complained, muttered, and grumbled that 'Just as we accept gold and silver, so do these ascetic disciples of the Sakyans' Son.

Atha kho so puriso āyasmato upanandassa sakyaputtassa kaḥāpaṇaṃ datvā ujjhāyati khīyati vipāceti: yatheva mayaṃ rūpiyaṃ paṭiggaṇhāma evameva ime samaṇā sakyaputtiyā rūpiyaṃ paṭiggaṇhantī ti.

— Vin.3.237

Illustration

sakyaputtiyo

disciple of the Sakyans' Son

Do you, O worthless man, claim to be an ascetic disciple of the Sakyans' Son?

Tvampi nāma moghapurisa samaṇo sakyaputtiyo paṭijānissī ti?'

— D.3.7

Illustration

sakyaputtiyā

disciples of the Sakyans' Son

These ascetic disciples of the Sakyans' Son are shameless

alajjino ime samaṇā sakyaputtiyā.

— Ud.44

Illustration

sakyaputtiyo

disciple of the Sakyans' Son

That bhikkhu who indulges in sexual intercourse becomes not an ascetic, not a disciple of the Sakyans' Son.

Yo bhikkhu methunaṃ dhammaṃ paṭisevati assamaṇo hoti asakyaputtiyo.

— Vin.1.96

Illustration

sakyaputtiya

disciple of the Sakyans' Son

There is no gratitude and thankfulness in some person here claiming to be a disciple of the Sakyans' Son.

Na tveva idhekacce sakyaputtiyapaṭiñṇe siyā kāci kataññutā kataveditā.

— S.2.272

Illustration

sakyaputtiya

disciples of the Sakyans' Son

Who is here, friend?

Ko'ttha āvuso ti?

Friend, I am a bhikkhu.

Ahamāvuso bhikkhū ti.

Of which group of bhikkhus, friend?

Katamesaṃ āvuso bhikkhūnan ti?

The ascetic disciples of the Sakyans' Son, friend.

Samaṇānaṃ āvuso sakyaputtiyānan ti.

— A.5.196

Saṅkappa

Renderings

- *saṅkappa*: thought
- *saṅkappa*: reflection
- *saṅkappa*: mind
- *saṅkappa*: intent
- *saṅkappa*: objective
- *manasaṅkappa*: thought

- *paripuṇṇasaṅkappo*: satisfied
- *paripuṇṇasaṅkappo*: objective fulfilled
- *sammāsaṅkappo*: right thought

Introduction

Introduction: saṅkappa and vitakka

The following quotes show that *saṅkappa* and *vitakka* are synonyms:

1. Unvirtuous, spiritually unwholesome thoughts (*vitakkā*) are 'flies.' ... On him who does not guard the senses of sight and hearing, whose sense faculties are unrestrained [from attraction and repulsion, through mindfulness], his thoughts (*saṅkappā*) bound up with attachment will attack him like flies.

Pāpakā akusalā vitakkā makkhikā... Aguttaṃ cakkhusotasmiṃ indriyesu asaṃvutaṃ makkhikā anupatissanti saṅkappā rāganissitā (A.1.280).

2. But where, carpenter, are these spiritually wholesome thoughts (*saṅkappā*) stopped without remainder? Their ending is spoken of too. As to this, carpenter, a bhikkhu, with the subsiding of thinking (*vitakka*) and pondering... enters and abides in second jhāna. Here do these spiritually wholesome thoughts (*saṅkappā*) cease without remainder.

Ime ca thapati kusalasaṅkappā kuhiṃ aparisesā nirujjhanti. Nirodhopi nesaṃ vutto. Idha thapati bhikkhū vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃjhānaṃ upasampajja viharati. Etthete kusalasaṅkappā aparisesā nirujjhanti (M.2.27-8).

3. Whatever thought (*saṅkappaṃ*) I wish to think, I think. Whatever thought I do not wish to think, I do not think. Indeed, brahman, I am master of the mind in the ways of thought (*vitakkapathe*).

yaṃ saṅkappaṃ ākaṅkhāmi saṅkappetaṃ taṃ saṅkappaṃ saṅkappemi. Yaṃ saṅkappaṃ nākaṅkhāmi saṅkappetaṃ na taṃ saṅkappaṃ saṅkappemi. Ahañhi brāhmaṇa cetovasippatto vitakkapathe (A.2.36).

Illustrations

Illustration

saṅkappo

thought

Three spiritually unwholesome ways of thought: sensuous thought, unbenevolent thought, malicious thought.

Tayo akusalasaṅkappā: kāmasaṅkappo vyāpādasāṅkappo vihiṃsāsaṅkappo.

Three spiritually wholesome ways of thought: unsensuous thought, benevolent thought, compassionate thought.

Tayo kusalasaṅkappā: nekkhammasaṅkappo avyāpādasāṅkappo avihiṃsāsaṅkappo.

— D.3.215

Illustration

saṅkappo

thought

Because of mental imagery of visible objects, thought of visible objects arises

rūpasaññaṃ paṭicca uppajjati rūpasaṅkappo

Because of thought of visible objects, desire for visible objects arises

rūpasaṅkappaṃ paṭicca uppajjati rūpacchando.

— S.2.144

Illustration

saṅkappo

thought

For one who has right thought, wrong thought is purged away, and those many unvirtuous, spiritually unwholesome factors that arise due to wrong thought, those also are purged away from him, while those many spiritually wholesome factors that arise due to right thought reach perfection through spiritual cultivation.

Sammāsaṅkappassa bhikkhave micchāsaṅkappo viritto hoti ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa virittā honti. Sammāsaṅkappa paccayā ca aneke kusalā dhammā bhāvanā pāripūriṃ gacchanti.

— A.5.218

Illustration

saṅkappo

thought

From right perception [of reality] arises right thought; from right thought arises right speech.

Sammādiṭṭhiṣṣa bho sammāsaṅkappo pahoti sammāsaṅkappassa sammāvācā pahoti sammāvācassa sammākammanto pahoti.

— D.2.217

Illustration

saṅkappo

thought

Since there is indeed a world beyond, one who thinks 'There is no world beyond' has wrong thought.

santaṃ yeva kho pana paraṃ lokaṃ natthi paro loko ti saṅkappeti svāssa hoti micchāsaṅkappo.

— M.1.402

Illustration

saṅkappa

thought

In whatever direction the one of extensive wisdom goes, in that very direction I am inclined also to go.

Yaṃ yaṃ disaṃ vajati bhūripaṇṇo sa tena teneva nato'hamasmi.

But I am old and feeble, therefore my body does not go there, but I go constantly through the mechanism of thought, for my mind, brahman, is joined to him.

*Jiṇṇassa me dubbalathāmakassa teneva kāyo na paleti tattha
Saṅkappayantāya vajāmi niccaṃ mano hi me brāhmaṇa tena yutto.*

— Sn.v.1143-4

Illustration

manasaṅkappo

thought

He has an unbenevolent mind and hateful thoughts: "May those beings be killed, slaughtered, annihilated, or destroyed, or may they not exist at all."

*vyāpannacitto kho pana hoti paduṭṭhamanasaṅkappo. Ime sattā haññantu vā vajjhantu vā ucchijjantu vā
vinassantu vā mā vā ahesun ti.*

— M.3.49

Illustration

manasaṅkappo

thought

But one who is perfect in virtue, free of attachment, inwardly collected, and whose thoughts are pure, is indeed worthy of the ochre [robe].

*Yo ca sīlena sampanno vītarāgo samāhito
Odātamanasaṅkappo sa ve kāsāvamarahati.*

— Th.v.972

Illustration

saṅkappa

reflection (=parivitakko)

Knowing my reflection (*saṅkappa*), the Teacher, unsurpassed in the world, through his psychic power approached me with a mind-made body.

Mama saṅkappamaññāya satthā loke anuttaro

Manomayena kāyena iddhiyā upasaṅkami.

— A.4.235

Comment:

The Anuruddha Sutta says while Venerable Anuruddha was alone in solitary retreat, this reflection (*parivitakko*) arose in his mind.

Atha kho āyasmato anuruddhassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi

'This teaching is for those of few needs, not for those who are full of needs' etc

Appicchassāyaṃ dhammo nāyaṃ dhammo mahicchassa

And the other eight thoughts of a Great Man (*aṭṭha mahā purisavitakkā*) (A.4.228).

Illustration

saṅkappā

mind

Bhikkhus, be diligently applied [to the practice], be mindful, virtuous, and have well-collected minds. Supervise your minds [with mindfulness].

Appamattā satimanto susīlā hotha bhikkhavo

Susamāhitasāṅkappā sacittamanurakkhatha.

— D.2.120

Compare:

The mind is collected and concentrated.

samāhitaṃ cittaṃ ekaggaṃ.

— S.4.125

Illustration

saṅkappo

mind

He who with restless mind talks much frivolous speech, whose mind is uncollected, who takes no delight in the true teaching, is a fool.

*Yo uddhatena cittena samphañca bahubhāsati
Asamāhitasāṅkappo asaddhammarato mago.*

— A.2.23

Compare:

uncollected mind

asamāhitañca cittaṃ.

— M.1.105

Illustration

saṅkappo

intent

Let both householders and ascetics think this was done by me. Let them be under my will in whatever their duties. Such is the intent of the fool. His desire and conceit grow.

*Mameva kataṃ maññantū gihī pabbajitā ubho
Mameva ativasā assu kiccākiccesu kismiñci
Iti bālassa saṅkappo icchā māno ca vaḍḍhati.*

— Dh.v.74

Illustration

saṅkappo

objective

Long I wandered, objective unfulfilled, doubtful and uncertain [about the way of spiritual fulfilment, and of unfulfilment], in quest of the Perfect One.

*Apariyositasāṅkappo vicikiccho kathaṅkathī
Vicariṃ dīghamaddhānaṃ anvesanto tathāgataṃ.*

— D.2.287

Illustration

saṅkappo

objective

He has fulfilled the objectives and aspirations related to the fundamental principles of the religious life.

pariyositasāṅkappo ajjhāsayāṃ ādibrahmacariyaṃ.

— D.2.224

Illustration

saṅkappā

objective

The objectives I had as my goal when I entered my hut have been accomplished.

Te me ijhaṃsu saṅkappā yadattho pavisiṃ kuṭiṃ.

— Th.v.60

Illustration

saṅkappo

objective

If a bhikkhu intentionally deprives a human being of life or provides him with a means to die or glorifies the beauty of death or encourages him to die, saying "My good fellow, what use to you is this wretched and difficult life? Death for you is better than life"; or with this thought and objective in mind glorifies in various ways the beauty of death, or encourages him to die, he is *pārājika*, no longer in communion.

Yo pana bhikkhu sañcicca manussaviggahaṃ jīvītā voropeyya satthahāraṃ vāssa pariyeseyya maraṇavaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā samādapeyya: ambho purisa kiṃ tuyhaminā pāpakena dujjīvitena matante jīvītā seyyo ti iti cittaṃmano cittaṃsaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā samādapeyya ayampī pārājiko hoti asaṃvāso ti.

— Vin.3.73

The Word Commentary says:

Objective in mind: aware of death, wishing for death, intending death

cittaṃsaṅkappo ti maraṇasaññī maraṇacetano maraṇādhippāyo.

— Vin.3.74

Illustration

paripuṇṇasaṅkappo

objectives are fulfilled

I am one whose objectives are fulfilled, like the full moon on the fifteenth day [of the half-month]. All my perceptually obscuring states are destroyed. There are now [for me] no renewed states of individual existence.

*Sohaṃ paripuṇṇasaṅkappo cando pannaraso yathā
Sabbāsavaparikkhīṇo natthi dāni punabbhavo ti.*

— Th.v.546

Illustration

paripuṇṇasaṅkappā

objectives fulfilled

Although these bhikkhunīs were pleased with Nandaka's explanation of the teaching, their objectives were not fulfilled...

tā bhikkhuniyo nandakassa dhammadesanāya attamanā ceva honti no ca kho paripuṇṇasaṅkappā ti.

— M.3.276

Illustration

paripuṇṇasaṅkappo

satisfied

When one is pleased and satisfied with certain visible objects, then one does not desire any other visible object higher or more sublime than those visible objects.

Yehi ca yo rūpehi attamano hoti paripuṇṇasaṅkappo so tehi rūpehi aññaṃ rūpaṃ uttaritaraṃ vā paṇītataṃ vā na pattheti.

— S.1.80

Illustration

paripuṇṇasaṅkappā

satisfied

The six *khattiyas* were delighted and satisfied with their respective gains: 'What we wanted, desired, aimed at and strove for, we have got.'

atha kho bho te cha khattiyā yathāsakena lābhena attamanā ahesuṃ paripuṇṇasaṅkappā yaṃ vata no ahosi icchitaṃ yaṃ ākaṅkhiṭaṃ yaṃ adhippetāṃ yaṃ adhipatthitaṃ taṃ no laddhanti.

— D.2.236

Illustration

paripuṇṇasaṅkappo

satisfied

A woman or man examining the facial image in the mirror would endeavour to remove a speck or stain. When he no longer sees it he is pleased and satisfied, thinking, 'How wonderful indeed for me. I am indeed clean.'

No ce tattha passati rajaṃ vā aṅgaṇaṃ vā tenevattamano hoti paripuṇṇasaṅkappo lābhā vata me paripuṇṇaṃ vata me ti.

— A.5.92

Saṅkhata

Renderings

- *saṅkhata*: originated
- *saṅkhata*: prepared
- *saṅkhata*: contrived
- *saṅkhata*: made

Illustrations

Illustration

what is originated

Bhikkhus, it is with what is originated as their basis that unvirtuous, spiritually unwholesome factors arise, not without what is originated.

Saṅkhatārammaṇā bhikkhave uppajjanti pāpakā akusalā dhammā no asaṅkhatārammaṇā.

— A.1.83

Illustration

originated

Lady, is the noble eightfold path originated or unoriginated?

Ariyo panayye aṭṭhaṅgiko maggo saṅkhato udāhu asaṅkhato ti?

The noble eightfold path is originated.

Ariyo kho āvuso visākhā aṭṭhaṅgiko maggo saṅkhato ti.

— M.1.300

Illustration

the originated

And why do you call them intentional activities

kiñca bhikkhave saṅkhāre vadetha

They originate the originated therefore they are called intentional activities.

saṅkhataṃ abhisāṅkharontī ti bhikkhave tasmā saṅkhārā ti vuccanti

And what is the originated that they originate?

Kiñca saṅkhataṃ abhisāṅkharonti

They originate

originated bodily form into the state of bodily form

rūpaṃ rūpattāya saṅkhataṃ abhisaṅkharonti

originated sense impression into the state of sense impression

vedanaṃ vedanattāya saṅkhataṃ abhisaṅkharonti

originated perception into the state of perception

saññaṃ saññattāya saṅkhataṃ abhisaṅkharonti

originated intentional activities into the state of intentional activities

saṅkhāre saṅkhārattāya saṅkhataṃ abhisaṅkharonti

originated advertence into the state of advertence

viññāṇaṃ viññāṇattāya saṅkhataṃ abhisaṅkharonti;

Therefore they are called intentional activities (S.3.87).

Comment:

-*ttāya* indicates a neuter abstract noun in the genitive or dative case and therefore expresses the state

nature or quality of being that which is denoted by the noun (PGPL, para 581). The dative case indicates the place to which motion is directed: 'a few go to heaven'; 'he takes me to the water' (PGPL, para 597.viii). I have taken this meaning here, using the dative case to indicate the result of originaive activity.

Illustration

originated

How could it be that what is born, brought about, originated, destined to decay, not decay? It is not possible.

Taṃ kutettha bhikkhave labbhā yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ taṃ vata mā palujjīti nevaṃ tṭhānaṃ vijjati.

— S.5.164

Illustration

originated

From whatever is brought about, originated, dependently arisen, the ending [of originated phenomena] is the deliverance.

Yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ paṭiccasamuppannaṃ nirodho tassa nissaraṇaṃ.

— It.61

Illustration

originated

Pleasant sense impression is unlasting, originated, and dependently arisen. It is destined to be destroyed, to disappear, to pass away, to cease.

Sukhā pi kho ānanda vedanā aniccā saṅkhata paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

— D.2.66

Illustration

originated

Of phenomena either originated or unoriginated

Yāvatā bhikkhave dhammā saṅkhata vā asaṅkhata vā

the passing away [of originated phenomena] is reckoned as best of them

virāgo tesaṃ dhammānaṃ aggamakkhāyati.

— A.2.34

Illustration

originated

- If there were no unborn

no not-brought-about, no unproduced, no unoriginated, then no deliverance would be discernable from what is born, brought about, produced, originated.

No ce taṃ bhikkhave abhavissā ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyetha

— Ud.80

Illustration

originated/unoriginated

There are three marks of the originated.

Tīṇi'māni bhikkhave saṅkhatassa saṅkhatalakkhaṇāni

an arising is discernable

uppādo paññāyati

a disappearance is discernable

vayo paññāyati

a changeability while persisting is discernable.

ṭhitassa aññathattaṃ paññāyati.

— A.1.152

There are three marks of the unoriginated

Tīṇi'māni bhikkhave asaṅkhatassa asaṅkhatalakkaṇāni. Katamāni tīṇi:

an arising is not to be discerned

na uppādo paññāyati

a disappearance is not to be discerned

na vayo paññāyati

a changeability while persisting is not to be discerned

na ṭhitassa aññathattaṃ paññāyati.

— A.1.152

Illustration

unoriginated

What is the unoriginated?

Katamaṅca bhikkhave asaṅkhatam:

The destruction of attachment, hatred, and undiscernment of reality. This is called the unoriginated.

yo bhikkhave rāgakkhayo dosakkhayo mohakkhayo idaṃ vuccati bhikkhave asaṅkhatam.

— S.4.368-373

Illustration

prepared

One gives well-prepared food, good quality, excellent, and delicious.

Susaṅkhatam bhojanaṃ yā dadāti suciṃ paṇītam rasasā upetaṃ.

— A.2.63

Illustration

contrived

That view is brought about, contrived, thought out, and dependently arisen

Sā kho panesā diṭṭhi bhūtā saṅkhata cetaṃyitā paṭiccasamuppannā.

— A.5.186-7

Illustration

made

A well-made float

bhisi susaṅkhata.

— Sn.v.21

Saṅkhā

Renderings

- *saṅkhā*: conception
- *saṅkhā*: reason
- *saṅkhā*: ulterior motive
- *saṅkhātum*: to reckon
- *saṅkhāya*: having reflected
- *saṅkhāya*: on reflection
- *saṅkhāya*: with reflectiveness
- *saṅkhaṃ gacchati*: to be reckoned
- *na upeti saṅkhaṃ*: to be beyond the limits of conception

Illustrations

Illustration

saṅkhā

conception

What one perceives, one thinks about. What one thinks about, one perceptually entrenches. Due to what one perceptually entrenches, entrenched perception and conception assail a man in relation to visible objects known via the visual sense whether past, future, or present.

Yaṃ sañjānāti taṃ vitakketi. Yaṃ vitakketi taṃ papañceti. Yaṃ papañceti tattonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti atītānāgataṃ paccuppannesu cakkhuvīññeyyesu rūpesu.

— M.1.111

Illustration

saṅkhā

conception

Lord of the Devas, the basis, origin, object of genesis and production, of thought is entrenched perception and conception. When there is entrenched perception and conception, thought arises. Without entrenched perception and conception, there is no thought.

Vitakko kho devānaminda papañcasaññāsaṅkhānidāno papañcasaññāsaṅkhāsamudayo papañcasaññāsaṅkhājātiko papañcasaññāsaṅkhāpabhavo papañcasaññāsaṅkhāya sati vitakko hoti papañcasaññāsaṅkhāya asati vitakko na hoti ti.

— D.2.277

Illustration

saṅkhāya

conception

A wise person should completely destroy the origin of entrenched conception, the notion "I am."

mūlaṃ papañcasaṅkhāya mantā asmī ti sabbamuparundhe.

— Sn.v.916

Illustration

saṅkhāya

conception; saṅkhaṃ nopeti, beyond the limits of conception

Beings who perceive [only] what can be expressed and are entrenched in what can be expressed, not profoundly understanding what is expressed, they come under the yoke of death;

Akkheyyasaññino sattā akkheyyasmim patiṭṭhitā.

Akkheyyaṃ apariññāya yogamāyanti maccuno.

But if one profoundly understands what can be expressed, and does not think 'I am the expressor,' the mind's liberation is achieved, the unsurpassed Peaceful State.

Akkheyyaṇca pariññāya akkhātāraṃ na maññati

Phūṭṭho vimokkho manasā santipadamanuttaraṃ.

Perfectly understanding what can be expressed, the Peaceful One delights in the Peaceful State.

Sa ce akkheyyasampanno santo santipade rato

The one who is blessed with profound knowledge, being established in righteousness, though he makes use of conception he is beyond the limits of conception.

Saṅkhāya sevī dhammaṭṭho saṅkhaṃ nopeti vedagū ti.

— It.53

Comment

Though the one of great wisdom has transcended self-centredness he might still say 'I speak,'

*So vītivatto maññaṇaṃ sumedho
Ahaṃ vadāmī ti pi so vadeyya*

and he might say 'They speak to me.'

Mamaṃ vadantī ti pi so vadeyya

Proficient, understanding conventional terminology, he makes use of such terms merely for the purposes of communication.

*Loke samaññaṃ kusalo veditvā
Vohāramattena so vohareyyā ti.*

— S.1.14-15

Illustration

na upeti saṅkhaṃ

beyond the limits of conception

Just as a flame tossed about by the force of the wind vanishes, and is beyond the limits of conception, so a sage liberated from denomination-and-body vanishes, and is beyond the limits of conception.

*Acci yathā vātavegena khitt atthaṃ paleti na upeti saṅkhaṃ;
Evaṃ muni nāmakāyā vimutto atthaṃ paleti na upeti saṅkhaṃ.*

— Sn.v.1074

Comment:

This is explained two verses later as follows:

There is no measuring of one who has vanished. That no longer exists in relation to which one might speak of him. When all points of reference are removed, then all ways of talking about him are also removed.

*Atthaṅgatassa na pamāṇamatthi yena naṃ vajjuṃ taṃ tassa natthi
Sabbesu dhammesu samūhatesu samūhatā vādapathā pi sabbe ti.*

— Sn.v.1076

Comment:

The Perfect One has abandoned that bodily form... advertence by which one knowing the Perfect One might know him. It is chopped down at the root, completely and irreversibly destroyed, never to arise again in future.

Yena rūpena... viññāṇena tathāgataṃ paññāpayamāno paññāpeyya taṃ rūpaṃ... viññāṇaṃ tathāgatassa pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvakataṃ āyatiṃ anuppādadhammaṃ.

(...) The Perfect One is liberated from being reckoned in terms of bodily form... advertence, Vaccha, he is profound, immeasurable, unfathomable like the ocean

Rūpasāṅkhāvimutto... Viññāṇasāṅkhāvimutto kho vaccha tathāgato gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo.

— M.1.488

Illustration

saṅkhā

consideration

'But while I am staying in this quiet grove, unestablished mindfulness is not established...': Bhikkhus, on the basis of that consideration, that bhikkhu should depart from that quiet grove, he should not remain.

Atha ca pana me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti... Tena bhikkhave bhikkhunā saṅkhāpi tamhā vanapatthā pakkamitabbaṃ na vatthabbaṃ.

— M.1.105

Illustration

saṅkhāya

ulterior motive

He visits families with an ulterior motive, he takes a seat with an ulterior motive, he explains the teaching with an ulterior motive, he restrains the calls of nature with an ulterior motive.

So saṅkhāya kulāni upasaṅkamati saṅkhāya nisīdati saṅkhāya dhammaṃ bhāsati saṅkhāya uccārapassāvaṃ sandhāreti.

— A.2.143

Illustration

saṅkhātum

reckon

There are devas whose life-span is not to be reckoned by counting or computation.

Santi bhante devā yesaṃ na sakkā gaṇanāya vā saṅkhānena vā āyumuṃ saṅkhātumuṃ.

— D.3.111

Illustration

saṅkhaṃ gacchati

reckoned

Whenever the gross material acquired self is present, it is not reckoned as a mind-made material acquired self, nor an immaterial acquired self. It is reckoned only as a gross material acquired self on that occasion.

yasmim samaye oḷāriko attapaṭilābho hoti neva tasmim samaye manomayo attapaṭilābho ti saṅkhaṃ gacchati. Na arūpo attapaṭilābho ti saṅkhaṃ gacchati. 'Oḷāriko attapaṭilābho'tveva tasmim samaye saṅkhaṃ gacchati.

— D.1.202

Illustration

saṅkhaṃ gacchati

reckoned

From a cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, and from ghee comes cream of ghee. When there is milk, it is not then reckoned as cream or butter or ghee or cream of ghee. It is reckoned then only as milk.

gavā khīraṃ khīramhā dadhi dadhimhā navanītaṃ navanītamhā sappi sappimhā sappimaṇḍo yasmiṃ samaye khīraṃ hoti neva tasmīṃ samaye dadhīti saṅkhaṃ gacchati. Na navanītanti saṅkhaṃ gacchati. Na sappīti saṅkhaṃ gacchati. Na sappimaṇḍoti saṅkhaṃ gacchati. Khīraṃ tveva tasmīṃ samaye saṅkhaṃ gacchati.

— D.1.201

Illustration

saṅkhāya

having reflected

There are eight statements spoken by Sakka, Lord of the Devas, in praise of the Blessed One that are in accordance with reality. Having reflected on them we rejoice.

atthi ca sakkena devānamindena tassa bhagavato aṭṭha yathābhuccā vaṇṇā bhāsītā te ca mayaṃ saṅkhāya modāmā ti.

— D.2.228

Illustration

saṅkhāya

having reflected

He for whom, having reflected on the world through and through, there is no spiritual instability in relation to anything in the world... he has overcome birth and old age, I declare.

*Saṅkhāya lokasmiṃ parovarāṇi
Yassiñjitaṃ natthi kuhiñci loke.*

— Sn.v.1048

Comment:

Iñjitaṃ: 'spiritual instability.' For example:

The notion "I am" is a matter of spiritual instability,

asmī ti bhikkhave iñjitametaṃ.

— S.4.203

Illustration

saṅkhāya

having reflected

Having heard the teaching explained by the Sublime One, having reflected [on it], the disciple of excellent wisdom should make [appropriate] use of almsfood, abodes, beds and seats, and water to wash his robes.

*Piṇḍaṃ vihāraṃ sayanāsanañca āpañca saṅghāṭirajūpavāhanaṃ
Sutvāna dhammaṃ sugatena desitaṃ saṅkhāya seve varapaññasāvako.*

— Sn.v.391

Illustration

saṅkhāya

on reflection

Four supports: here a bhikkhu on reflection pursues something, or endures it, or avoids it, or dispels it.

*Cattāri apassenāni: idhāvuso bhikkhu saṅkhāyekaṃ paṭisevati saṅkhāyekaṃ adhivāseti saṅkhāyekaṃ
parivajjeti saṅkhāyekaṃ vinodeti.*

— D.3.224

Illustration

saṅkhāya

with reflectiveness

He in this world who lives the religious life having spurned [the accumulating of] merit and demerit, who fares in the world with reflectiveness, he is truly called a bhikkhu.

*Yodha puññañca pāpañca bāhetvā brahmacariyavā
Saṅkhāya loke carati sa ve bhikkhū ti vuccati.*

— S.1.182

Illustration

saṅkhāya

with reflectiveness

'The bhikkhu who in the face of sensuous pleasures lives the religious life with reflectiveness, free of craving, ever mindfully, and inwardly at peace, for him there are no states of spiritual instability.

*Kāmesu brahmacariyavā vītataṇho sadā sato
Saṅkhāya nibbuto bhikkhu tassa no santi iñjitā.*

— Sn.v.1041

Saṅkhāra

Renderings

- *saṅkhāra*: originated phenomenon
- *saṅkhāra*: originative factor
- *saṅkhāra*: karmically consequential deed
- *saṅkhāra*: effort
- *saṅkhāra*: aspiration
- *saṅkhāra*: untranquillising factors
- *saṅkhāra*: dynamic
- *saṅkhāra*: activity
- *saṅkhāra*: deed
- *saṅkhārakkhandha*: the aggregate of intentional activities
- *abhisāṅkhāra*: karmically consequential deed

- *abhisāṅkhāra*: aspiration
- *abhisāṅkhāra*: impulsion
- *āyusaṅkhārā*: factors essential to life
- *iddhābhisāṅkhāra*: act of psychic power

Introduction

Active and passive sense, and rendering saṅkhārakkhandha

Saṅkhāra has either an active or passive sense, meaning either:

1. 'the things that are produced by a combination of co-operating factors,' or
2. 'factors (or forces) that function together in producing an effect.' (Bodhi, MLDB Intro p.55).

We call these 1) 'originated phenomena' and 2) 'originative factors.'

For example:

1. The ignorant Everyman considers bodily form to be the [absolute] Selfhood. That considering is an originated phenomenon. What is the basis, origin, object of genesis and production of that originated phenomenon? When the ignorant Everyman is affected by sense impression born of sensation and uninsightfulness into reality, craving arises. That originated phenomenon is born from that.

rūpaṃ attato samanupassati. Yā kho pana sā bhikkhave samanupassanā saṅkhāro so. So pana saṅkhāro kinnidāno kiṃsamudayo kiñjātiko kimpabhavoti. Avijjāsamphassajena bhikkhave vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā. Tatojo so saṅkhāro (S.3.96).

2. There has arisen in me this faculty of psychological pain. That arises with grounds, with a source, with originative factors, with necessary conditions. It would be impossible for that faculty of psychological pain to arise without grounds, without a source, without originative factors, without necessary conditions.'

uppannaṃ kho me idaṃ domanassindriyaṃ. Tañca kho sanimittaṃ sanidānaṃ sasaṅkhāraṃ sappaccayaṃ. Taṃ vata animittaṃ anidānaṃ asaṅkhāraṃ appaccayaṃ domanassindriyaṃ uppajjissatī ti netaṃ tṭhānaṃ vijjati (S.5.214).

Saṅkhārakkhandha: the aggregate of intentional activities

In some circumstances *saṅkhāra* means activity, not necessarily intentional:

In-breathing and out-breathing are bodily activity. Thinking and pondering are speech activity. Perception and sense impression are mental activity.

Assāsapassāsā kho āvuso visāka kāyasaṅkhāro vitakkavicārā vacīsaṅkhāro saññā ca vedanā ca cittasaṅkhāro ti.

— M.1.301

But *saṅkhārakkhandha* is defined in terms of *cetanā* and *sañcetanā*. We therefore render it as 'the aggregate of intentional activities':

What are intentional activities (i.e. *saṅkhārakkhandha*)? The aggregate of intentionality (*cetanākāyā*) is sixfold: intentionality concerning visible objects, audible objects, smellable objects, tasteable objects, tangible objects, and mentally known objects.

katame ca bhikkhave saṅkhārā. Chayime bhikkhave cetanākāyā. Rūpasañcetanā saddasañcetanā gandhasañcetanā rasasañcetanā phoṭṭhabbasañcetanā dhammasañcetanā.

— S.3.60

The Visuddhimagga calls *saṅkhārakkhandha* 'formations' (*saṅkhatamabhisāṅkharontīti kho, bhikkhave, tasmā saṅkhārā ti vuccantī ti*). But Bhikkhu Bodhi calls this analysis 'later, more elaborate' (CDB p.841). Bodhi himself call the aggregate 'volitional formations.'

For discussion on calling *cetanā* intentionality, not intention, see Glossary sv *Cetanā*.

The abhi- prefix

With acts of psychic power the *abhi-* prefix is applied consistently. In some words, like 'aspiration,' it sometimes occurs, sometimes not, and is without significance.

- Then the Blessed One performed an act of psychic power (*tathārūpaṃ iddhābhisāṅkhāraṃ abhisāṅkhāsi*) such that the brahman Brahmāyu saw that the Blessed One's penis was enclosed in a sheath (M.2.143).

Saṅkhāra and originated phenomenon

Illustration

saṅkhāra

originated phenomenon

Or he is unsure, doubtful, undecided about the [significance of the] true teaching.

kaṅkhī hoti vicikicchī aniṭṭhaṅgato saddhamme

That unsureness, doubt, and undecidedness about the [significance of the] true teaching is an originated phenomenon

yā kho pana sā bhikkhave kaṅkhitā vicikicchitā aniṭṭhaṅgatatā saddhamme saṅkhāro so.

— S.3.100

Illustration

saṅkhāra

originated phenomenon

Ānanda, I have taught the successive ending of originated phenomena.

anupubbasaṅkhārānaṃ nirodho akkhāto

For one who attains:

first jhāna, speech is ended.

paṭhamañ jhānañ samāpannassa vācā niruddhā hoti

second jhāna, thinking and pondering are ended.

vitakkavicārā niruddhā honti

third jhāna, rapture is ended.

pīti niruddhā hoti

fourth jhāna, breathing is ended.

assāsapassāsā niruddhā honti

the state of awareness of boundless space, the perception of the refined material states of awareness is ended.

rūpasaññā niruddhā hoti

the state of awareness of boundless mental consciousness, the perception of the state of awareness of boundless space is ended.

ākāsānañcāyatanasaññā niruddhā hoti

the state of awareness of nonexistence, the perception of the state of awareness of boundless mental consciousness is ended.

viññāṇañcāyatanasaññā niruddhā hoti

the ending of perception and sense impression, perception and sense impression are ended.

saññāvedayitanirodhañ samāpannassa saññā ca vedanā ca niruddhā honti

For a bhikkhu whose āsavas are destroyed, attachment, hatred, and undiscernment of reality are ended.

khīṇāsavassa bhikkhuno rāgo niruddho hoti doso niruddho hoti moho niruddho hoti.

— S.4.217

Illustration

saṅkhāra

originated phenomena

I do not have the thoughts "I have been" or "I will be." Originated phenomena will pass away. What lamentation is there in that?

*Na me hoti aho sin ti bhavissan ti na hoti me
Saṅkhārā vigamissantī tattha kā paridevanā.*

— Th.v.715

There is no fear for one who perceives according to reality the pure and simple origination of phenomena, and the pure and simple continuity of originated phenomena, captain.

*suddhaṃ dhammasamuppādaṃ suddhaṃ saṅkhārasantatiṃ
passantassa yathābhūtaṃ na bhayaṃ hoti gāmaṇi.*

— Th.v.716

Illustration

saṅkhāra

originated phenomena

Now see, bhikkhus! That mountain's name has vanished, those people have died, and that Blessed One has passed away to the Untroubled-without-residue.

Passatha bhikkhave sā cevimassa pabbatassa samaññā antarahitā. Te ca manussā kālakatā. So ca bhagavā parinibbuto.

Thus unlasting are originated phenomena, thus unenduring are originated phenomena, thus unconsoling are originated phenomena. It is time enough, bhikkhus, to be disillusioned with all originated phenomena, to be unattached to them, to be liberated from them.

Evaṃ aniccā bhikkhave saṅkhārā evaṃ addhuvā bhikkhave saṅkhārā evaṃ anassāsikā bhikkhave saṅkhārā. Yāvañcidaṃ bhikkhave alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjitūṃ alaṃ vimuccituṃ.

— S.2.191

Illustration

saṅkhāra

originated phenomena

What, Ānanda, is the perception of the unlastingness of all originated phenomena?

Katamācānanda sabbasaṅkhāresu aniccasaññā

In this regard a bhikkhu is revolted, appalled, and disgusted by all originated phenomena.

Idhānanda bhikkhu sabbasaṅkhārehi aṭṭiyati harāyati jigucchati.

— A.5.111

Illustration

saṅkhāra

originated phenomena

This is indeed a matter difficult to realise, namely the quelling of all originated phenomena, the relinquishment of the whole phenomenon of attachment, the destruction of craving, the passing away [of originated phenomena], the ending [of originated phenomena], the Untroubled.

Idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ.

— D.2.36

Illustration

saṅkhāra

originated phenomena

But why do you assume 'a being'? That is just your acquiescence in wrong view [of reality], Māra. This is nothing but a heap of originated phenomena. Here no being is found.

*Kinnu satto ti pacesi māradiṭṭhigatannu te
Suddhasaṅkhārapuñjoyaṃ nayidha sattūpalabbhati.*

— S.1.135

Saṅkhārakkhandha

Illustration

saṅkhāra

intentional activities

Whatever kind of intentional activities there are, whether past, future, or present, internal or external, gross or subtle, inferior or sublime, far or near: this is called the aggregate of intentional activities.

Yā kāci saṅkhārā atīnānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā ayaṃ vuccati saṅkhārakkhandho.

— S.3.101

Illustration

saṅkhāra

intentional activities

Unvirtuous, spiritually unwholesome factors arise with intentional activities, not without intentional activities. By abandoning those very intentional activities, those unvirtuous, spiritually unwholesome factors do not exist.

Sasaṅkhārā bhikkhave uppajjanti pāpakā akusalā dhammā no asaṅkhārā. Tesāṃ yeva saṅkhārānaṃ pahānā evaṃ te pāpakā akusalā dhammā na honti.

— A.1.82

Illustration

saṅkhāra

intentional activities

The Bodhisatta Vipassī dwelt contemplating the [co-conditional] arising and disappearance of the five aggregates:... Such are intentional activities; such the origination of intentional activities; such the vanishing of intentional activities...

Iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthaṅgam.

— D.2.35

Illustration

saṅkhāra

intentional activities

An arising of intentional activities is discernable

saṅkhārānaṃ uppādo paññāyati

A disappearance is discernable

vayo paññāyati

A changeability while persisting is discernable

ṭhitassa aññathattaṃ paññāyati.

— S.3.38

Saṅkhāra and karmically consequential deeds

Introduction

Karmically consequential deeds are the *saṅkhārā* of *paṭiccasamuppāda*. Karmically consequential deeds are either:

1. meritorious

puññaṃ

2. demeritorious

apuññaṃ

3. karmically neutral

āneñjaṃ

Arahants do not perform karmically consequential deeds, whether meritorious, demeritorious, or karmically neutral.

Illustration

saṅkhāra

karmically consequential deed

And what is dependent origination?

katamo ca bhikkhave paṭiccasamuppādo?

Karmically consequential deeds arise dependent on uninsightfulness into reality.

avijjāpaccayā saṅkhārā

The stream of sense consciousness arises dependent on karmically consequential deeds.

saṅkhārapaccayā viññāṇaṃ.

— S.2.2-4

Illustration

saṅkhāra

karmically consequential deed

Bhikkhus, if someone who has acquiesced in uninsightfulness into reality undertakes a karmically consequential deed that is meritorious, his stream of sense consciousness (*viññāṇaṃ*) is furnished with merit;

Avijjāgatoyaṃ bhikkhave purisapuggalo puññaṃ ce saṅkhāraṃ abhisāṅkharoti puññopagaṃ hoti viññāṇaṃ.

If he undertakes a karmically consequential deed that is demeritorious, his stream of sense consciousness is furnished with demerit;

Apuññaṃ ce saṅkhāraṃ abhisāṅkharoti apuññopagaṃ hoti viññāṇaṃ.

If he undertakes a karmically consequential deed that is karmically neutral, his stream of sense consciousness is furnished with what is karmically neutral.

Āneñjaṃ ce saṅkhāraṃ abhisāṅkharoti āneñjūpagaṃ hoti viññāṇaṃ.

When a bhikkhu has abandoned uninsightfulness into reality (*avijjā*) and aroused insightfulness into reality (*vijjā*), then, with the fading away of uninsightfulness into reality and the arising of insightfulness into reality, he does not undertake a karmically consequential deed that is meritorious, demeritorious, or karmically neutral.

Yato kho bhikkhave bhikkhuno avijjā pahīṇā hoti vijjā uppannā so avijjāvirāgā vijjūppādā neva puññābhisāṅkhāraṃ abhisāṅkharoti. Na apuññābhisāṅkhāraṃ abhisāṅkharoti. Na āneñjābhisāṅkhāraṃ abhisāṅkharoti.

— S.2.82

Illustration

saṅkhāra

karmically consequential conduct

Three kinds of karmically consequential conduct: karmically consequential conduct that is meritorious, demeritorious, or karmically neutral

Tayo saṅkhārā: puññābhisāṅkhāro apuññābhisāṅkhāro āneñjābhisāṅkhāro.

— D.3.218

Comment:

Saṅkhāro and *abhisāṅkhāro* are treated as synonyms.

Illustration

saṅkhāra

karmically consequential deed

—What do you think, bhikkhus: can a bhikkhu whose āsavas are destroyed, undertake a karmically consequential deed that is meritorious, demeritorious, or karmically neutral?

Taṃ kiṃ maññatha bhikkhave api nu kho khīṇāsavo bhikkhu puññābhisāṅkhāraṃ vā abhisāṅkhareyya apuññābhisāṅkhāraṃ vā abhisāṅkhareyya āneñjābhisāṅkhāraṃ vā abhisāṅkhareyyā ti.

—No, bhante.

—When there are utterly no karmically consequential deeds, with the ending of karmically consequential deeds, would the stream of sense consciousness be discerned?

Sabbaso vā pana saṅkhāresu asati saṅkhāranirodhā api nu kho viññāṇaṃ paññāyethā ti?

—No, bhante (S.2.83).

Comment:

Saṅkhāro and *abhisāṅkhāro* are treated as synonyms.

Illustration

saṅkhāra

karmically consequential deeds

Wherever the stream of sense consciousness is established and has [egoistically] matured, there is the appearance of denomination-and-bodily-form

Yattha patiṭṭhitaṃ viññāṇaṃ virūḷhaṃ atthi tattha nāmarūpassa avakkanti.

Where there is the appearance of denomination-and-bodily-form, there is the growth of karmically consequential deeds.

Yattha atthi nāmarūpassa avakkanti atthi tattha saṅkhārānaṃ vuddhi.

Where there is the growth of karmically consequential deeds, renewed states of individual existence and rebirth occur in the future.

Yattha atthi saṅkhārānaṃ vuddhi atthi tattha āyatiṃ punabbhavābhiniḃbatti.

— S.2.101

Illustration

saṅkhāra

karmically consequential deeds

What are karmically consequential deeds (*saṅkhārā*)? What is the [co-conditional] origination of karmically consequential deeds? What is the [co-conditional] ending? What is the practice leading to the ending?

Karmically consequential deeds are threefold: by way of body, speech, and mind.

Tayome āvuso saṅkhārā: kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro.

With the origination of uninsightfulness into reality comes the origination of karmically consequential deeds.

Avijjāsamudayā saṅkhārasamudayo.

With the ending of uninsightfulness into reality comes the ending of karmically consequential deeds.

Avijjānirodhā saṅkhāranirodho.

The noble eightfold path is the practice leading to the ending of karmically consequential deeds.

Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā.

— M.1.54

Illustration

saṅkhāra

karmically consequential deeds

Those ascetics and Brahmanists who do not discern according to reality suffering, the origin of suffering, the ending of suffering, the practice leading to the ending of suffering

they take delight in karmically consequential deeds that lead to birth

te jātisaṃvattanikesu saṅkhāresu abhiramanti

Taking delight in such karmically consequential deeds, they perform karmically consequential deeds that lead to birth

Te jātisaṃvattanikesu saṅkhāresu abhiratā... jātisaṃvattanikepi saṅkhāre abhisankharonti.

— S.5.449

Illustration

saṅkhāra

karmically consequential deed

Either on one's own initiative or prompted by others one undertakes a karmically consequential deed by way of body, speech, or mind because of which pleasure and pain arise for oneself personally.

Sāmaṃ vā... pare vā taṃ ānanda kāyasaṅkhāraṃ... vacīsaṅkhāraṃ... manosaṅkhāraṃ abhisaṅkharonti yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ

Either fully conscious or not fully conscious one undertakes a karmically consequential deed by way of body, speech, or mind because of which pleasure and pain arise for oneself personally.

Sampajāno vā... asampajāno vā taṃ ānanda kāyasaṅkhāraṃ... vacīsaṅkhāraṃ... manosaṅkhāraṃ abhisaṅkharoti yaṃ paccayāssa taṃ uppajjati ajjhataṃ sukhadukkhaṃ.

— S.2.40

Saṅkhāra and effort

Introduction: saṅkhāra and effort

Saṅkhāra is one of the factors of the four paths to psychic power (*cattāro iddhipāde*). And these four roads are one of the seven groups of factors conducive to enlightenment (*sattannaṃ bodhipakkhiyānaṃ dhammānaṃ*, D.3.97; It.96). We will first review these groups.

Introduction: the seven groups of factors conducive to enlightenment

The seven groups of factors conducive to enlightenment are:

1. the [contemplation of the] four bases of mindfulness: *cattāro satipaṭṭhānā*
2. the four modes of right inward striving: *cattāro sammappadhānā*
3. the four paths to psychic power: *cattāro iddhipādā*
4. the five spiritual faculties: *pañcīndriyāni*
5. the five spiritual powers: *pañca balāni*
6. the seven factors of enlightenment: *satta bojjhaṅgā*
7. the noble eightfold path: *ariyo aṭṭhaṅgiko maggo*.

— M.2.238

Introduction: the four paths to psychic power

Let us consider the first of the four paths to psychic power:

The path to psychic power involving inward collectedness based on desire accompanied by the efforts of inward striving.

chandasaṃādhi-padhānaśaṅkhārasaṃnāgato iddhipādo.

— S.5.268

In the context of the four paths to psychic power, therefore, we render *saṅkhāra* as 'effort.' The efforts of inward striving are fourfold, as the following passage explains:

Introduction: the four efforts of inward striving

The four 'efforts of inward striving' (*padhānaśaṅkhārā*) are:

1. To prevent the arising of unarisen spiritually unwholesome factors...

So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya...

2. To abandon arisen unvirtuous, spiritually unwholesome factors...

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya...

3. To arouse unarisen spiritually wholesome factors...

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya...

4. To maintain arisen spiritually wholesome factors, to support their nondecay, increase, expansion, and perfection through spiritual cultivation...

Uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asāmmosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā...

(...) he stirs up eagerness, endeavours, applies energy, exerts his mind, and strives.

chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

(...) These are called the efforts of inward striving.

ime vuccanti padhānasaṅkhārā.

— S.5.268

Comment:

The four 'efforts of inward striving' (*padhānasaṅkhārā*) are equivalent to the 'four modes of right inward striving,' mentioned above (*cattāro sammappadhānā*: S.5.244). The 'efforts of inward striving' therefore simply means 'inward striving.' The word 'efforts' (*saṅkhārā*) is redundant.

Illustration

na saṅkhāra

effortless

This inward collectedness is peaceful, sublime, tranquil, and concentrated, and is effortlessly controlled, restrained, and checked

ayaṃ samādhi santo paṇīto paṭippassaddhaladdho ekodibhāvādhigato na saṅkhāraniggayhavāritāvato ti.

— D.3.278-9

Illustration

saṅkhāra

effort

Bhikkhus, these four persons are found in the world. Which four?

1. A person liberated with effort in this very lifetime.

diṭṭheva dhamme sasāṅkhāraparinibbāyī hoti

2. A person liberated with effort after the body breaks up.

kāyassa bheda sasāṅkhāraparinibbāyī hoti

3. A person liberated effortlessly in this very lifetime.

diṭṭheva dhamme asaṅkhāraparinibbāyī hoti

4. A person liberated effortlessly after the body breaks up.

kāyassa bhedaṃ asaṅkhāraparinibbāyī hoti.

In what way is a person liberated with effort in this very lifetime?

Kathaṇca bhikkhave puggalo diṭṭheva dhamme asaṅkhāraparinibbāyī hoti?

In this regard a bhikkhu is one who:

Idha bhikkhave bhikkhu

abides contemplating the unloveliness of the body

asubhānupassī kāye viharati.

perceives the loathsome nature of digestion.

āhāre paṭikkūlasaṇṇī.

perceives disgust for the whole world [of phenomena].

sabbaloke anabhiratasaṇṇī.

contemplates the unlastingness of all originated phenomena.

sabbasaṅkhāresu aniccānupassī.

and for whom the perception of [the ever-present possibility of] death is well-established within himself.

marāṇasaṇṇā kho paṇassa ajjhattaṃ sūpaṭṭhitā hoti.

In what way is a person liberated effortlessly in this very lifetime?

Kathaṇca bhikkhave puggalo diṭṭheva dhamme asaṅkhāraparinibbāyī hoti?

In this regard a bhikkhu is one who enters and abides in first... fourth jhāna:

Idha bhikkhave bhikkhu viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ... catutthaṃ jhānaṃ upasampajja viharati.

— A.2.155-6

Illustration

saṅkhāra

effort

When I confront the source of this suffering with effort, by confronting it with effort [the suffering] fades away.

imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti.

— M.2.223

Illustration

saṅkhāra

effort

If any ascetics or Brahmanists describe the entering upon this base [neither having nor lacking perception] to come about through a measure of effort regarding what is to be seen, heard, sensed, or cognised, that is declared to be a disaster for entering upon this base.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā diṭṭhasutamutaviññātabbassa saṅkhāramattena etassa āyatanassa upasampadaṃ paññāpenti vyaṇaṃ hetaṃ bhikkhave akkhāyati etassa āyatanassa upasampadāya.

For this base is not to be attained as an attainment with effort, but with a residue of effort.

Na hetaṃ bhikkhave āyanaṃ asaṅkhārasamāpatti pattaḃbamakkhāyati. Saṅkhārāvasesa samāpattipattaḃbametaṃ bhikkhave āyanaṃ akkhāyati.

— M.2.231-2

Saṅkhāra and aspiration

Introduction

The Buddha said he could extend his lifespan by wishing for it.

If he wishes, the Perfect One could live for a century or for slightly more than a century.

Ākaṅkhamāno ānanda tathāgato kappam vā tiṭṭheyya kappāvasesam vā ti.

— S.5.259

This supports us rendering *saṅkhāra* in this section as 'aspiration.'

Illustration

saṅkhāra

aspiration

'Let me then suppress this illness with energy and live on, having firmly established the aspiration for further life.'

Yannūnāhaṃ imaṃ ābādhaṃ viriyena paṭippanāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihareyyanti

Then the Blessed One suppressed his illness with energy and lived on having firmly established the aspiration for further life.

Atha kho bhagavā taṃ ābādhaṃ viriyena paṭippanāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihāsi.

— D.2.99, S.5.152-3

Illustration

saṅkhāra

aspiration

Then the Blessed One at the Cāpāla Shrine, mindful and fully conscious, relinquished the aspiration for further life...

Atha kho bhagavā cāpāle cetiye sato samapajāno āyusañkhāraṃ ossaji

Then the Blessed One spoke this inspired utterance:

Comparing the incomparable with individual existence, the Sage relinquished the aspiration for [renewed] states of individual existence.

*Tulamatulañca sambhavaṃ
Bhavaśaṅkhāramavassajji muni.*

— Ud.64, S.5.263

Illustration

saṅkhāra
aspiration

A bhikkhu thinks, 'Oh, that at the demise of the body at death, I might be reborn in the company of wealthy *khattiyas*.' He fixes his mind on that idea, concentrates on it, and develops it

so taṃ cittaṃ dahati taṃ cittaṃ adhiṭṭhāti taṃ cittaṃ bhāveti

These aspirations and musings of his, when developed and cultivated, lead to his rebirth there

tassa te saṅkhārā ca viharā ca evaṃ bhāvitā evaṃbahulikā tā tatrūpapattiyā saṃvattanti.

— M.3.99

Illustration

abhisāṅkhāra
aspiration

When Soṇa Koṭikaṇṇa asked to be allowed to go forth into the ascetic life, Venerable Mahākaccāna dissuaded him.

Then whatever aspiration he had to go forth [into the ascetic life] subsided

yo ahosi pabbajjābhisaṅkhāro so paṭippassambhi.

— Ud.57

Illustration

abhisāṅkhāra

aspiration

When Sīha, the general, told Nātaputta the Nigaṇṭha that he wished to visit the Buddha, Nātaputta dissuaded him.

Then whatever aspiration he had to go and visit the Blessed One subsided.

Atha kho sihassa senāpatissa yo ahosi gamiyābhisaṅkhāro bhagavantaṃ dassanāya so paṭippassambhi.

— A.4.180

Illustration

abhisāṅkhāro

aspiration

Three necessary conditions (*paccayā*) for the persistence of the liberation [from perceptually obscuring states] by focusing upon the unabiding [phenomenon] (*animittāya cetovimuttiyā ṭhitiyā*):

not focusing upon any abiding phenomenon

sabbanimittānañca amanasikāro

focusing upon the unabiding phenomenon,

animittāya ca dhātuyā manasikāro

a prior aspiration [for its persistence]

pubbeva abhisāṅkhāro.

— M.1.297

Saṅkhāra and mindfulness with breathing

Saṅkhāra in mindfulness with breathing: untranquillising factors

In this section, we will explore the meaning of *saṅkhāra* as it occurs in mindfulness with breathing, and will show it can be rendered as 'untranquillising factors' of body and mind.

Mindfulness with breathing and saṅkhāra

Mindfulness with breathing (*ānāpānasati*) involves training oneself as follows:

'I will breathe in... I will breathe out:

experiencing the whole body

sabbakāyapaṭisaṃvedī assasissāmī ti... passasissāmī ti sikkhati

tranquillising bodily *saṅkhāra*

passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti... passasissāmī ti sikkhati

experiencing mental *saṅkhāra*

cittasaṅkhārapaṭisaṃvedī assasissāmī ti... passasissāmī ti sikkhati

tranquillising mental *saṅkhāra*

passambhayaṃ cittasaṅkhāraṃ assasissāmī ti... passasissāmī ti sikkhati.

— M.1.425

To establish the meaning of *saṅkhāra*, let us see what factors are tranquillised in mindfulness with breathing.

Tranquillisation in mindfulness with breathing

The factors tranquillised in mindfulness with breathing are:

1. Trembling and unsteadiness:

It is when inward collectedness by mindfulness with breathing has been developed and cultivated that no trembling or unsteadiness arises either in body or mind.

ānāpānasatisamādhissa bhikkhave bhāvitattā bahulikatattā neva kāyassa iñjitattaṃ vā hoti phanditattaṃ vā na cittassa iñjitattaṃ vā hoti phanditattaṃ vā.

— S.5.316

2. Discursive thinking:

Mindfulness with breathing should be developed to cut off discursive thinking

ānāpānasati bhāvetabbā vitakkupacchedāya.

— Ud.37

3. Four factors that are quelled with jhāna:

quelling of speech in first jhāna

vācā paṭippassaddhā hoti

quelling of thinking and pondering in second jhāna

vitakkavicārā paṭippassaddhā honti

quelling of rapture in third jhāna

pīti paṭippassaddhā hoti

quelling of breathing in fourth jhāna

assāsapassāsā paṭippassaddhā.

— S.4.218

These quotes therefore indicate seven possible meanings of the *saṅkhāra* that is tranquillised in mindfulness with breathing:

1. trembling of body and mind
2. unsteadiness of body and mind
3. discursive thinking
4. speech
5. thinking and pondering

6. rapture

7. breathing

Further study of the jhānas

In the search for the meaning of *saṅkhāra*, we will see that tranquillity is not perfected until fourth jhāna. That is, whereas the first three jhānas are reckoned as unstable, fourth jhāna is stable. This stabilisation of body and mind seems the very essence of tranquillisation, and must surely be included in our search. First we will consider the duality of tranquillity.

The duality of tranquillity

We have seen above that in mindfulness with breathing, tranquillity is applied to *saṅkhāra* both bodily and mentally (i.e. *passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti... passambhayaṃ cittasaṅkhāraṃ assasissāmī ti*). This duality of tranquillity is firmly acknowledged elsewhere in the scriptures:

There are tranquillity of body, tranquillity of mind.

Atthi bhikkhave kāyapassaddhi cittappassaddhi.

— S.5.103-108

Both aspects of tranquillity, of body and mind, result from rapture:

For one whose mind is rapturous, the body becomes tranquil and the mind becomes tranquil, and this is the arousing of the enlightenment factor of tranquillity

Pīṭimanassa kāyopi passambhati cittampi passambhati. Yasmim samaye bhikkhave bhikkhuno pīṭimanassa kāyopi passambhati cittampi passambhati passaddhisambojjhaṅgo tasmim samaye bhikkhuno āraddho hoti.

— S.5.68

This implies that tranquillity would be found the first two jhānas, because:

1. first jhāna involves rapture and physical pleasure born of seclusion

vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ

2. second jhāna involves rapture and physical pleasure born of inward collectedness

samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ (M.1.454-5).

Nonetheless, perfect meditative tranquillity is not to be found in first and second jhāna, because it is definitively linked only to fourth jhāna, as follows.

Bodily tranquillity and fourth jhāna

The scriptures associate tranquillity of bodily *saṅkhāra* with fourth jhāna, as follows:

How is a bhikkhu one whose bodily *saṅkhāra* has been tranquillised?

Kathaṇca bhikkhave bhikkhu passaddhakāyasaṅkhāro hoti?

(...) In this regard, with the abandonment of physical pleasure and pain, and following the vanishing of psychological pleasure and pain, a bhikkhu enters and abides in fourth jhāna, which is free of pleasure and pain, and [is imbued with] purified detached awareness and mindfulness.

Idhāvuso bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

— D.3.270

The Buddha's teaching on 'the unstable'

This definitive association of tranquillity with fourth jhāna corresponds to the teaching on 'the unstable.' The Buddha said that whereas instability is associated with the first three jhānas, it is abolished in fourth jhāna, as follows:

In this regard a bhikkhu... enters and abides in first jhāna... That, I declare, is within the unstable. What there is within the unstable? The thinking and pondering that are unended.

Idhūdāyi bhikkhu... paṭhamam jhānam upasampajja viharati. Idam kho aham udāyi iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ: yadeva tattha vitakkavicārā aniruddhā honti

(...) A bhikkhu enters and abides in second jhāna. That, I declare, is within the unstable. What there is within the unstable? The rapture and physical pleasure that are unended.

dutiyam jhānam upasampajja viharati. Idampi kho aham udāyi iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ: yadeva tattha pītisukham aniruddham hoti.

(...) He enters and abides in third jhāna... That, I declare, is within the unstable. What there is within the unstable? The serenity with physical pleasure that is unended.

tatiyam jhānam upasampajja viharati. Idampi kho aham udāyi iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ: yadeva tattha upekkhāsukham aniruddham hoti.

(...) With the abandonment of physical pleasure and pain, and following the vanishing of psychological pleasure and pain, a bhikkhu enters and abides in fourth jhāna, which is free of pleasure and pain, and [is imbued with] purified detached awareness and mindfulness. Now that, I declare, is within the not-unstable.

Idhūdāyi bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānam atthaṅgamā adukkham asukham upekkhāsatipārisuddhiṃ catuttham jhānam upasampajja viharati. Idam kho aham udāyi aniñjitasmiṃ vadāmi.

— M.1.454-5

Thus any tranquillity occurring below fourth jhāna is part of 'instability.' Only in fourth jhāna does tranquillity reach its consummation. This gives us an eighth possible meaning for the *saṅkhāra* that is tranquillised in mindfulness with breathing: 'instability.'

Conclusion: the advantages of tautology

We have said that in mindfulness with breathing, tranquillity is applied to *saṅkhāra* both bodily and mentally, and we have shown that there are eight possible explanations for *saṅkhāra*. All these meanings can be captured with a noun that produces a tautology. In other words, what is tranquillised in mindfulness with breathing is 'untranquillising factors.' Although *saṅkhāram* is a singular, we treat it as a plural, because that is in accordance with this quote:

In-breathing and out-breathing are bodily activity. Thinking and pondering are speech activity. Perception and sense impression are mental activity.

Assāsapassāsā kho āvuso visākha kāyasaṅkhāro vitakkavicārā vacīsaṅkhāro saññā ca vedanā ca cittasaṅkhāro ti.

— M.1.301

Thus the *ānāpānasati* formulae can be translated accordingly:

- I will breathe in... I will breathe out:

(...) experiencing the whole body

sabbakāyapaṭisaṃvedī assasissāmī ti... passasissāmī ti sikkhati

(...) tranquillising bodily untranquillising factors

passambhayaṃ kāyasaṅkhāraṃ assasissāmī ti... passasissāmī ti sikkhati

(...) experiencing mental untranquillising factors

cittasaṅkhārapaṭisaṃvedī assasissāmī ti... passasissāmī ti sikkhati

(...) tranquillising mental untranquillising factors

passambhayaṃ cittasaṅkhāraṃ assasissāmī ti... passasissāmī ti sikkhati.

— M.1.425

Illustration

saṅkhāro

untranquillising factors

And how is a bhikkhu one whose bodily untranquillising factors have been tranquillised?

Kathañca bhikkhave bhikkhu passaddhakāyaśaṅkhāro hoti?

In this regard a bhikkhu, with the abandonment of physical pleasure and pain, and following the vanishing of psychological pleasure and pain, he enters and abides in fourth jhāna, which is free of pleasure and pain, and [is imbued with] purified detached awareness and mindfulness.

Idha bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

That is how a bhikkhu is one whose bodily untranquillising factors have been tranquillised.

Evaṃ kho bhikkhave bhikkhu passaddhakāyaśaṅkhāro hoti.

— A.2.41

Saṅkhāra: miscellaneous

Illustration

āyusaṅkhārā

factors essential to life

Friend, the factors essential to life are not things that must be experienced. If they were, then a bhikkhu who attains the ending of perception and sense impression would not be seen to emerge from it.

Na kho āvuso teva āyusaṅkhārā teva vedanīyā dhammā. Teva kho āvuso āyusaṅkhārā abhaviṃsu teva vedanīyā dhammā nayidaṃ saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyetha.

— M.1.296

Illustration

āyusaṅkhārā

factors essential to life

As swift as are the sun and moon, and as swift as are the devas that run before the sun and moon, the factors essential to life perish even more swiftly than that.

yathā ca candimasuriyānaṃ javo yathā ca yā devatā candimasuriyānaṃ purato dhāvanti tāsaṃ devatānaṃ javo tato sīghataraṃ āyusañkhārā khīyanti.

Therefore, bhikkhus, you should train yourselves thus: 'We will abide diligently applied [to the practice]'

Tasmātiha bhikkhave evaṃ sikkhitabbaṃ appamattā viharissāmā ti.

— S.2.266

Illustration

sañkhāra

dynamic

If there arise in a bhikkhu unvirtuous, spiritually unwholesome thoughts connected with attachment, hatred, and undiscernment of reality, then he should pay attention to the dynamic quality of those thoughts

uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi tena bhikkhave bhikkhunā tesam vitakkānaṃ vitakkasañkhārasaṇṭhānaṃ manasikātabbaṃ

(...) It is just as if a man walking fast might ask himself why he is walking fast. Why not walk slowly? Then walking slowly, why not stand? Then standing, why not sit? Then sitting, why not lie down? In this way he would substitute for each more effortful posture one that was less effortful.

Evaṃ hi so bhikkhave puriso oḷārikaṃ oḷārikaṃ iriyāpathaṃ abhinivajjetvā sukhumaṃ sukhumaṃ iriyāpathaṃ kappeyya.

— M.1.120

Notes:

- *Saṇṭhāna*: configuration, position; composition, nature, shape, form (PED).

Illustration

saṅkhārā

activities

And what is the wonder of mind reading. When a bhikkhu has attained a state of inward collectedness which is void of thinking and reflecting, by encompassing a person's mind with his mind, he knows that:

In the way that this person's mental activities are directed, so his mind will immediately think this thought.

yathā imassa bhoto manosāṅkhārā paṇihitā tathā imassa cittassa anantarā imaṃ nāma vitakkaṃ vitakkessatī ti.

— A.1.171, D.3.104

Illustration

saṅkhārā

activity

— How many activities are there?

Katī panayye saṅkhārā ti

— There are these three activities: activities of body, speech, and mind.

Tayome āvuso visākha kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro ti.

— What are these activities of body, speech, and mind?

Katamo panayye kāyasaṅkhāro katamo vacīsaṅkhāro katamo cittasaṅkhāro ti

— In-breathing and out-breathing are bodily activity. Thinking and pondering are speech activity. Perception and sense impression are mental activity.

Assāsapassāsā kho āvuso visākha kāyasaṅkhāro vitakkavicārā vacīsaṅkhāro saññā ca vedanā ca cittasaṅkhāro ti

— For what reason?

— Because in-breathing and out-breathing are bodily, bound up with the body, therefore they are bodily activity. And because first one thinks and reflects before breaking into speech, therefore thinking and pondering are speech activity. And because perception and sense impression are cognitive, bound up with cognition, therefore they are mental activity

*Assāsapassāsā kho āvuso visākha kāyikā ete dhammā kāyapaṭibaddhā tasmā assāsapassāsā kāyasaṅkhārō.
Pubbe kho āvuso visākha vitakketvā vicāretvā pacchā vācaṃ bhindati tasmā vitakkavicārā vacīsaṅkhārō.
Saññā ca vedanā ca cetasikā ete dhammā cittaṭṭhāpibaddhā tasmā saññā ca vedanā ca cittasaṅkhārō ti.*

— M.1.301

Illustration

saṅkhārā

activity

In both one who is dead and passed away, and in a bhikkhu who has attained the ending of perception and sense impression, their activities of body, speech, and mind have ceased and are quelled.

Yvāyaṃ āvuso mato kālakato... Yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno tassapi kāyasaṅkhārā niruddhā paṭippassaddhā vacīsaṅkhārā niruddhā paṭippassaddhā cittasaṅkhārā niruddhā paṭippassaddhā.

— M.1.296

Illustration

saṅkhārā

deeds

In this regard, some person's morally unrefined deeds of body, speech, and mind are unquelled.

idhekaccassa oḷārikā kāyasaṅkhārā appaṭippassaddhā honti oḷārikā vacīsaṅkhārā appaṭippassaddhā honti oḷārikā cittasaṅkhārā appaṭippassaddhā honti.

— D.2.214-5

Illustration

iddhābhisāṅkhāraṃ

act of psychic power

Then I performed an act of psychic power (*tathārūpaṃ iddhābhisāṅkhāraṃ abhisāṅkhāsiṃ*) such that Baka the Brahṃā and the members of his assembly could hear my voice but could not see me (M.1.330).

Illustration

abhisāṅkhārassa

impulsion

The wheelwright set rolling (*pavattesi*) the wheel he had finished in six days. The wheel kept rolling as far as the impulsion took it (*yāvatikā abhisāṅkhārassa gati tāvatikaṃ gantvā*); then it circled round and round and fell to the ground (A.1.112).

Saṅga; Satta

Renderings

- *saṅga*: bond [to individual existence]
- *saṅga*: bondage [to individual existence]
- *satta*: bound [to individual existence]
- *satta*: bound (to some named object)
- *asattā*: liberated [from individual existence]

Introduction

Saṅga: bond/bondage [to individual existence]

Saṅga is usually rendered as 'tie' or 'bond' or 'attachment.' But overcoming it is associated with arahantship (*brāhmaṇan*, Ud.6) and wisdom, or those who are wise (*vi jānataṃ*, Dh.v.171; *dhīro*, Sn.v.250; *tathāgato* Sn.v.473). It is a synonym of *saṃyojana* (Dh.v.342). Thus it is not just bond/bondage, but bond/bondage [to individual existence].

Saṅgāmajīṃ, free of bondage [to individual existence], he is what I call a Brahman.

Saṅgā saṅgāmajīṃ muttam tamahaṃ brūmi brāhmaṇaṃ ti.

— Ud.6

Attached by ties and bonds [to individual existence], they end up with suffering again and again for a long time.

Samyojanasaṅgasattakā dukkhamupenti punappunaṃ cirāya.

— Dh.v.342

Saṅgātīto: transcended the bonds [to individual existence]

Saṅgātīto ('one who has transcended the bonds [to individual existence]') is associated with *visaṃyutto* ('one who is emancipated [from individual existence]'):

One whose *āsava*s are destroyed, who is emancipated [from individual existence], who has transcended the bonds [to individual existence], one who is inwardly at complete peace, he bears his last body having gone beyond birth and death.

*Khīṇāsavo visaṃyutto saṅgātīto sunibbuto
Dhāreti antimaṃ dehaṃ jātimaṃapāragū.*

— Th.v.1022

Saṅgātigataṃ: overcome all bonds [to individual existence]

Saṅgātigataṃ ('one who has overcome all bonds [to individual existence]') is associated with *bhavassa pāragun ti* (one who has gone beyond individual existence, Th.v.38):

The devas venerate him, that great sage who has overcome all bonds [to individual existence] and gone beyond individual existence..

Taṃ sabbasaṅgātigataṃ mahāmuniṃ devā namassanti bhavassa pāragun ti.

— Th.v.38

These, and other quotes below, show that *saṅga* means bondage [to individual existence], not just bondage.

Varieties and numbers of saṅgas

The number of *saṅgas* is unsettled. The scriptures say there are either five (*pañcasaṅgātigo bhikkhu* Th.v.633; S.1.3) or seven (*sattasaṅgapahīṇassa* It.94), the members of which are explained differently in

the commentaries, as follows:

1. The commentaries to Th.v.633 and S.1.3 list the five *saṅga* as *rāgasāṅgo dosasāṅgo mohasāṅgo mānasāṅgo diṭṭhisāṅgo*.
2. The commentary to It.94 lists the seven *saṅgas* as *taṇhāsāṅgo diṭṭhisāṅgo mānasāṅgo kodhasāṅgo avijjāsāṅgo kilesasāṅgo duccaritasāṅgo ti*.
3. The commentary to It.94 adds that some say the *saṅgas* are the seven proclivities (*sattānusayā*) namely: *kāmarāgānusaya paṭighānusaya diṭṭhānusaya vicikicchānusaya mānānusaya bhavarāga avijjā* (A.4.7-9).
4. In the *Dhotaka Sutta*, the Buddha says all known objects are *saṅga*:

Whatever you know, above, below, across, and also in the middle, knowing this to be a bond [to individual existence] in the world, do not foster craving for any state of individual existence.

*Yaṃ kiñci sampajānāsi uddhaṃ adho tiriyañcāpi majjihe
Etaṃ veditvā saṅgo ti loke bhavābhavāya mākāsi taṇhan ti.*

— Sn.v.1068

Satta

Satta is related to *saṅga*, because both stem from *sajjati*. Like *saṅga*, if no object is specified, the object of *satta* is individual existence. We call it 'bound,' or 'bound [to individual existence].'

Taking delight in and bound to her femininity.

Itthatte bhikkhave abhiratā sattā.

— A.4.57

Perishable is the body, Abhayā, to which the common man is bound.

Abhaye bhiduro kāyo yattha sattā puthujjanā.

— Thī.v.35

Man (*loko*) is bound to individual existence,

bhavasatto loko.

— Ud.33

The common man is bound [to individual existence]

satto puthujjano.

— Sn.v.706

Illustrations: saṅgā

Illustration

saṅgā

bonds [to individual existence]

The bonds [to individual existence] do not afflict one who is liberated from the perception of existence, who does not adhere to denomination-and-bodily-form.

Taṃ nāmarūpasmimasajjamānaṃ akiñcanaṃ nānupatanti saṅgā ti.

— S.1.25

Illustration

saṅgā

bonds [to individual existence]

He should walk on almsround in the village at the right time. Bonds [to individual existence] bind one who walks on almsround at the wrong time.

Gāmañca piṇḍāya careyya kāle

Akālacāriṃ hi saṃjanti saṅgā.

— Sn.v.386

Illustration

saṅgā

bonds [to individual existence]

The bhikkhu who has overcome the five bonds [to individual existence] is called one who has crossed the flood [of suffering].

Pañcasaṅgātigo bhikkhu oghatiṇṇo ti vuccati.

— Th.v.633, S.1.3

Illustration

saṅgā

bonds [to individual existence]

For the bhikkhu who has abandoned the seven bonds [to individual existence] and destroyed the conduit to renewed states of individual existence, the round of birth and death is destroyed. For him there are no renewed states of individual existence.

*Sattasaṅgapahīṇassa nettichinnassa bhikkhuno
Vikkhīṇo jātisaṃsāro natthi tassa punabbhavo ti.*

— It.94

Illustration

saṅgo

bondage [to individual existence]; saṅgā, bonds [to individual existence]

Why is 'bondage [to individual existence]' an epithet for sensuous pleasures?

Kasmā ca bhikkhave saṅgoti kāmānametaṃ adhivacanaṃ

Because one who is passionately attached to sensuous pleasure, fastened by fondness and attachment, is neither free of bonds [to individual existence] in this lifetime, nor in the hereafter, therefore 'bondage [to individual existence]' is an epithet for sensuous pleasures.

*yasmā ca kāmarāgarattāyaṃ bhikkhave chandarāgavinibaddho diṭṭhadhammikāpi saṅgā na parimuccati
saṃparāyikāpi saṅgā na parimuccati tasmā saṅgoti kāmānametaṃ adhivacanaṃ.*

— A.3.310

Illustration

saṅgā

bonds [to individual existence]

For the Teacher has mastered this Path which transcends birth, old age, fear, and the bonds [to individual existence].

Satthā hi vijesi maggametaṃ saṅgā jātijarābhayā atītaṃ.

— Th.v.413

Illustration

saṅgā

bonds [to individual existence]

The one who has overcome the bonds [to individual existence], death-forsaker, the one free of attachment, has abandoned suffering, and has no renewed states of individual existence.

Saṅgātigo maccujaho nirupadhi pahāsi dukkhaṃ apunabbhavāya.

— It.57-8, S.4.158

Illustration

saṅgā

bonds [to individual existence]

I am the disciple of him, the Blessed One who has overcome the bonds [to individual existence], who is free [from individual existence].

Saṅgātigassa muttassa bhagavato tassa sāvako'hamasmi.

— M.1.386

Illustration

saṅga

bondage [to individual existence]

Having abandoned son and wife, father and mother, wealth and grain, and relatives, and abundant sensuous pleasures, one should live the religious life as solitarily as a rhinoceros horn.

Puttañca dāraṃ pitarañca mātaraṃ dhanāni dhaññāni ca bandhavāni

Hitvāna kāmāni yathodhikāni eko care khaggavisāṇakappo

[All of] this is bondage [to individual existence]. Here there is little enjoyment and much suffering.

Saṅgo eso parittamettha sokhyaṃ appassādo dukkhamettha bhiyyo

— Sn.v.60-1

Illustration

saṅga

bondage [to individual existence]

Knowing attachment in the world [of phenomena] as bondage [to individual existence], a person should train for its elimination.

Upadhiṃ viditvā saṅgo ti loke tasseva jantu vinayāya sikkheti.

— S.1.117

Illustrations: satta

Illustration

satto

bound [to individual existence]

One is bound [to individual existence], Rādhā, thoroughly bound [to individual existence], by fondness, attachment, spiritually fettering delight, and craving regarding bodily form, therefore one is called a being...

Rūpe kho rādhā yo chando yo rāgo yā nandi yā taṇhā tatra satto tatra viatto tasmā satto ti vuccati.

— S.3.190

Illustration

asattā

liberated [from individual existence]

Those who roam the world who are truly liberated [from individual existence], liberated from the perception of existence, spiritually perfected.

Ye ve asattā vicaranti loke akiñcanā kevalino.

— Sn.v.490

COMMENT

Akiñcanā: 'liberated from the perception of existence.' See Glossary sv *Ākiñcaṇṇa*.

Illustration

asattaṃ

liberated [from individual existence]

Liberated [from individual existence] in the sensuous plane of existence.

kāmabhava asattaṃ.

— Sn.v.176

Saṅgahavatthūni

Renderings

- *saṅgahavatthūni*: bases for winning over a following

Introduction

Saṅgaṇhāti: hold together

Saṅgaṇhāti can mean 'hold together':

Various flowers placed on a plank without being held together with a thread.

nānāpupphāni phalake nikkhattāni suttana asaṅgaḥītāni.

— Vin.3.8

Saṅgaṇhāti: assist

Saṅgaṇhāti can mean 'assist':

The pupil should be assisted and helped by the preceptor in regard to recitation, interrogation, exhortation, instruction.

upajjhāyena bhikkhave saddhivihāriko saṅgaḥetabbo anuggaḥetabbo uddesena paripucchāya ovādena anusāsaniyā.

— Vin.1.50

Saṅgaṇhāti: win over

Saṅgaṇhāti can mean 'win over':

Again, a certain unvirtuous bhikkhu by [giving away] the valuable goods and requisites belonging to the community of bhikkhus... wins over and cajoles householders. This is the fourth great thief found existing in the world.

Puna ca paraṃ bhikkhave idhe’kacco pāpabhikkhu yāni tāni saṅghassa garubhaṇḍāni garuparikkhārāni... tehi giḥi saṅgaṇhāti upalāpeti. Ayaṃ bhikkhave catuttho mahācoro santo saṃvijjamāno lokasmiṃ.

— Vin.3.90

Illustrations

Illustration

saṅgahavatthūni

bases for winning over a following

Four bases for winning over a following: generosity, agreeable speech, beneficial conduct, and impartiality.

cattāri saṅgahavatthūni dānaṃ peyyavajjaṃ atthacariyaṃ samānattatā.

— D.3.232

Illustration

saṅgahavatthūni

bases for winning over a following

There are four bases for winning over a following. Which four? Generosity, agreeable speech, beneficial conduct, and impartiality. These are the four bases for winning over a following.

Cattārimāni bhikkhave saṅgahavatthūni. Katamāni cattāri? Dānaṃ peyyavajjaṃ atthacariyā samānattatā. Imāni kho bhikkhave cattāri saṅgahavatthūnīti.

Generosity, agreeable speech, beneficial conduct, and impartiality amidst conditions wherever possible as is suitable. These ways of winning over a following are [as important as] the linchpin of a rolling chariot.

*Dānañca peyyavajjañca atthacariyā ca yā idha
Samānattatā ca dhammesu tattha tattha yathārahaṃ
Ete kho saṅgahā loke rathassāṇīva yāyato.*

If there were no such ways of winning over a following, then neither mother nor father would receive honour and veneration from their children.

*Ete ca saṅgahā nāssu na mātā puttakāraṇā
Labhetha mānaṃ pūjaṃ vā pitā vā puttakāraṇā.*

But because there are ways of winning over a following, wise people contemplate them, thus they attain to greatness and are praised.

*Yasmā ca saṅgahā ete samavekkhanti paṇḍitā
Tasmā mahattaṃ papponti pāsaṃsā ca bhavanti te ti.*

— A.2.32

saṅgahavatthūni

bases for winning over a following

— Your following is large, Hatthaka.

Mahatī kho tyāyaṃ hatthaka parisā

(...) How did you win over this large following?

kathaṃ pana tvaṃ hatthaka imaṃ mahatiṃ parisāṃ saṅgaṇhāhi ti?

— I did so by the four bases for winning over a following taught by the Blessed One.

Yānimāni bhante bhagavatā desitāni cattāri saṅgahavatthūni tenāhaṃ imaṃ parisāṃ saṅgaṇhāmi.

(...) When I know 'This one is to be won over by a gift, I win him over with a gift.'

Ahaṃ bhante yaṃ jānāmi ayaṃ dānena saṅgahetabbo ti taṃ dānena saṅgaṇhāmi.

(...) When I know 'This one is to be won over by agreeable speech, I win him over with agreeable speech.'

Yaṃ jānāmi ayaṃ peyyavajjena saṅgahetabbo ti taṃ peyyavajjena saṅgaṇhāmi

(...) When I know 'This one is to be won over by beneficial conduct, I win him over with beneficial conduct.'

yaṃ jānāmi ayaṃ atthacariyāya saṅgahetabbo ti taṃ atthacariyāya saṅgaṇhāmi

(...) When I know 'This one is to be won over by impartiality, I win him over with impartiality.'

yaṃ jānāmi ayaṃ samānattatāya saṅgahetabbo ti taṃ samānattatāya saṅgaṇhāmi.

— A.4.219

Saṅgha

Renderings

- *saṅgha*: flock
- *saṅgha*: herd

- *saṅgha*: host
- *saṅgha*: group
- *saṅgha*: assembly
- *saṅgha*: assembly of bhikkhus
- *saṅgha*: community
- *saṅgha*: community of bhikkhus
- *saṅgha*: community of bhikkhunīs
- *saṅgha*: community of disciples
- *saṅgha*: monastic community
- *saṅgha*: ordained community

Illustrations

Illustration

saṅgho

flock

A great flock of birds

mahāsakuṇasaṅgho.

— Vin.3.148

Illustration

saṅgho

herd

A great herd of deer

mahāmigasaṅgho ti.

— M.1.118

Illustration

saṅgho

host

A host of devas

devasaṅgho.

— Sn.v.680

Illustration

saṅghā

group

A group of relatives

ñātisaṅghā.

— Sn.v.589

Illustration

saṅghena

group

Journeying on foot amongst the Kosalan people together with a large group of bhikkhus.

kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ.

— M.2.164

Illustration

saṅghassa

assembly

In the midst of the assembly of ascetics you shine like the sun

majjhe samaṇasaṅghassa ādicco va virocasi.

— Sn.v.550

Illustration

saṅghaṃ

assembly

King Ajātasattu gazed at the assembly of bhikkhus which remained as silent as a serene lake.

ajātasattu vedehiputto tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā rahadamiva vipasannaṃ.

— D.1.50

Illustration

saṅghe

assembly

There is not one bhikkhu in this assembly of bhikkhus who is unsure or uncertain

natthi imasmim bhikkhusaṅghe ekabhikkhussapi kaṅkhā vā vimati vā.

— D.2.155

Illustration

saṅgho

assembly of bhikkhus

The assembly of bhikkhus gives him an acquittal due to complete mindfulness by a procedure that is legitimate and with an assembly that is complete.

tassa saṅgho sativinayaṃ deti dhammena samaggena.

— Vin.2.80

Illustration

saṅgha

assembly of bhikkhus

Being examined in the midst of the assembly of bhikkhus on some matter or offence.

saṅghamajjhe vatthusmiṇ vā āpattiyā vā anuyuñjīyamāno.

— Vin.4.37

Illustration

saṅghaṃ

community

Householder, you have served the community of bhikkhus with gifts of robe material, almsfood, abodes, and therapeutic requisites.

Tumhepi kho gahapati bhikkhusaṅghaṃ paccupaṭṭhitā cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārena.

— A.3.206

Illustration

saṅgho

community

This is the community of the Blessed One's disciples.

esa bhagavato sāvakaṅgho.

— A.3.286

Illustration

saṅghā

communities; saṅgho, community

Among whatever communities or groups there may be, the community of the Perfect One's disciples is declared supreme.

Yāvati bhikkhave saṅghā vā gaṇā va tathāgatasāvakaṅgho tesaṃ aggamakkhāyati.

— It.88

Illustration

saṅgho

community of bhikkhus

A group of four bhikkhus is the least that can be called 'a community of bhikkhus.'

catuvaggo pacchimo saṅgho ti.

— Vin.1.229

Illustration

saṅgho

community of bhikkhus

On what grounds is there schism in the community of bhikkhus?

Kittāvatā nu kho bhante saṅgho bhinno hotī ti?.

— A.5.73

Illustration

saṅghaṃ

community of bhikkhus

'I, bhante, go to the Blessed One for refuge, and to the teaching, and to the community of bhikkhus.

Esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.

— D.3.193

Illustration

saṅgho

community of bhikkhunīs

Do not, lady, consort with a layman or layman's son. Be secluded [from them]. The community of bhikkhunīs indeed praises such seclusion in a sister.

māyye saṃsaṭṭhā vihari gahapatinānāpi gahapatiputtenāpi viviccayye vivekaññeva bhaginiyā saṅgho vaṇṇetī ti.

— Vin.4.294

Illustration

saṅgho

community of disciples

The community of disciples is applied to an excellent practice.

supaṭipanno saṅgho ti.

— M.2.120

The community of the Blessed One's disciples is applied to an excellent practice

supaṭipanno bhagavato sāvakaṣaṅgho.

— A.3.286

Comment:

i.e. *saṅgho* = *sāvakaṣaṅgho* = community of disciples

Illustration

saṅghamhā

monastic community

A bhikkhu is not fit to live apart from the monastic community if he possesses certain qualities

nālaṃ saṅghamhā vavakāsituṃ.

— A.3.146

Illustration

saṅgha

monastic community

Friends, when a forest-dwelling bhikkhu comes to the monastic community and is living with the monastic community, he should be respectful and deferential towards his companions in the religious life.

Ārañṇakenāvuso bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena.

— M.1.469

Illustration

saṅgha

ordained community

There are seven kinds of offering to the ordained community (*saṅghagatā dakkhiṇā*):

\1. a gift to the twofold ordained community headed by the Buddha

buddhapamukhe ubhato saṅghe dānaṃ deti

\2. a gift to the twofold ordained community after the Buddha's passing

tathāgate parinibbute ubhato saṅghe dānaṃ deti

\3. a gift to the community of bhikkhus

bhikkhusaṅghe dānaṃ deti

\4. a gift to the community of bhikkhunīs

bhikkhunīsaṅghe dānaṃ deti

\5. a gift to an appointed number both bhikkhus and bhikkhunīs

ettakā me bhikkhū ca bhikkhuniyo ca saṅghato uddissathā ti dānaṃ deti

\6. a gift to an appointed number of bhikkhus

ettakā me bhikkhū saṅghato uddissathā ti dānaṃ deti

\7. a gift to an appointed number of bhikkhunīs

ettikā me bhikkhuniyo saṅghato uddissathā ti dānaṃ deti.

— M.3.255-6

Saññā; Sañjānāti

Renderings

- *saññā*: notion
- *saññā*: idea
- *saññā*: attitude
- *saññā*: mental image
- *saññā*: mental imagery
- *saññā*: perception
- *saññā*: modes of perception
- *saññā*: state of refined awareness

- *sañjānāti*: to label
- *sañjānāti*: to perceive
- *papañcasaññā*: entrenched perception

Introduction

Mental images: purifying or defiling

Mental imagery can be purifying or defiling:

1. Three varieties of spiritually unwholesome mental images: sensuous mental images, unbenevolent mental images, malicious mental images.

Tisso akusalasaññā: kāmasaññā vyāpādasaññā vihiṃsāsaññā.

2. Three varieties of spiritually wholesome mental images: unsensuous mental images, benevolent mental images, compassionate mental images.

Tisso kusalasaññā: nekkhammasaññā avyāpādasaññā avihīṃsāsaññā (D.3.215).

Sensual mental imagery ceases in first jhāna

Sensual mental imagery ceases in first jhāna:

Secluded from sensuous pleasures and spiritually unwholesome factors, he enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors]. For him the mental imagery of previous sensuous pleasure ceases.

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. Tassa yā purimā kāmasaññā sā nirujjhati.

— D.1.182

Mental images are the source of thought

Mental images are the source of thought:

Because of mental imagery of visible objects, thought about visible objects arises

Rūpasaññaṃ paṭicca uppajjati rūpasaṅkappo.

— S.2.144

Ascetics must overcome unvirtuous mental imagery

Ascetics must overcome unvirtuous mental imagery:

If any ascetic or Brahmanist does not quickly abandon, dispel, put an end to, and eradicate unvirtuous mental imagery that has arisen in him, he abides unhappily in this very lifetime.

yo hi koci samaṇo vā brāhmaṇo vā uppannaṃ visamagataṃ saññaṃ na khippameva pajahati vinodeti vyantīkaroti anabhāvaṃ gameti so diṭṭhe ceva dhamme dukkhaṃ viharati.

— S.2.152

'One who abstains from sensuous mental imagery, who has transcended all ties to individual existence, with spiritually fettering delight in individual existence destroyed, he does not sink in the deep.'

*Virato kāmasaññāya sabbasaṃyojanātigo
Nandibhavaparikkhīṇo so gambhīre na sīdati.*

— Sn.v.175

Arahants have overcome unvirtuous mental images

Arahants have overcome unvirtuous mental images:

Friend, in the eighty years since I went forth [into the ascetic life] I do not recall a sensuous mental image having ever arisen in me.

Asīti me āvuso kassapa vassāni pabbajitassa nābhijānāmi kāmasaññaṃ uppannapubbaṃ.

— M.3.125

This is in accordance with the fact that:

All spiritually unwholesome factors stem from uninsightfulness into reality, emanate from uninsightfulness into reality, and all are abolished when uninsightfulness into reality is abolished.

Evameva kho bhikkhave ye keci akusalā dhammā sabbe te avijjāmūlakā avijjāsamosaṇā. Avijjāsamugghātā sabbe te samugghātāṃ gacchanti.

— S.2.263

Arahants perceive without mental images

Arahants perceive objects as they are, without any associated mental images:

He does not conceive the slightest mental image regarding what is seen, heard, sensed, or cognised.

Tassīdha diṭṭhe vā sute mute vā pakappitā natthi aṇu pi saññā.

— Sn.v.802

Arahants are susceptible to virtuous mental images

Arahants are nonetheless susceptible to virtuous mental images:

Just as the Veramba wind blows clouds in the rainy season, so [in the city of Veramba] mental images connected with physical seclusion [would] overwhelm me.

*Yathā abbhāni verambo vāto nudati pāvuse
Saññā me abhikīranti vivekaṭṭisaṃyuttā.*

— Th.v.589

The Buddha was fully conscious of mental images

The Buddha was fully conscious of mental images:

In this regard, Ānanda, the arising, continuance, and vanishing of sense impressions (*vedanā*), mental images (*saññā*), and thoughts (*vitakkā*) is known by the Perfect One.

Idhānanda tathāgatassa viditā vedanā uppajjanti. Viditā upaṭṭhahanti. Viditā abbattham gacchanti. Viditā saññā uppajjanti viditā upaṭṭhahanti. Viditā abbattham gacchanti. Viditā vitakkā uppajjanti. Viditā upaṭṭhahanti. Viditā abbattham gacchanti.

— M.3.124

The arahant is free of unvirtuous and deluding mental images

So when the suttas say that the arahant is free of mental images, this would mean that he is free of:

1. unvirtuous mental images, and
2. deluding images

We parenthesise accordingly. This is justified, because in the *Madhupiṇḍika Sutta*, where the following quote comes from, the Buddha explains how his teaching does not lead to unwholesome consequences. This rationally means that the mental images he is condemning are those which are unwholesome. The usual combination of words used in the scriptures to capture unwholesome connotations is *pāpakā akusala*, i.e. 'unvirtuous and spiritually unwholesome.' We use this parenthesis here, for example:

[I proclaim] a doctrine, friend, such that... one does not abide quarrelling with anyone in the world; such that for the Brahman who abides emancipated from sensuous pleasures, free of uncertainty [about the significance of the teaching], free of anxiety, free of craving for all states of individual existence, [unvirtuous and spiritually unwholesome] mental images do not lurk within him.

yathāvādī kho āvuso... na kenaci loke viggayha tiṭṭhati yathā ca pana kāmehi viṣaṇyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṅkathiṃ chinna-kukkuccaṃ bhavābhava vītataṇhaṃ saññā nānuseti.

— M.1.108

Solving the Kalahavivāda Sutta

To solve the puzzle of the *Kalahavivāda Sutta* (Sn.v.873-4), we render *saññā* as 'mental images,' as follows:

[Question:] 'For one attained to what state does bodily form vanish? Whether pleasant or painful, how does it vanish? Tell me this, how does it vanish? My objective is that we should know this.'

*Kathaṃ sametassa vibhoti rūpaṃ sukhaṃ dukkhaṃ vāpi kathaṃ vibhoti
Etaṃ me pabrūhi yathā vibhoti taṃ jāṇiyāmāmi me mano ahu*

— Sn.v.873

[Answer:] 'He does not perceive mental images [of what is seen, heard, sensed, or cognised]. He does not perceive [what is seen, heard, sensed, or cognised] with deranged perception. He is not without perception. He does not perceive what has vanished. For one arrived at such a state, bodily form vanishes. Mental images are indeed the source of entrenched conception.'

*Na saññasaññī na visaññasaññī no pi asaññī na vibhūtasaññī
Evaṃ sametassa vibhoti rūpaṃ saññānidānā hi papañcasāṅkhā.*

— Sn.v.874

Illustrations: saññā

Illustration

saññāya

notion

Apart from the mere notion of it, there are not many and various Perfect Truths in the world

Na heva saccāni bahūni nānā aññatra saññāya niccāni loke.

— Sn.v.886

Illustration

saññaṃ

notion

Inquiring, relying on a dogmatic view, bewildered by what you are attached to, you cannot comprehend the simplest notion. Thus you regard this teaching as foolish.

*Diṭṭhañca nissāya anupucchamāno samuggahītesu pamohamāgā
Ito ca nāddakkhi aṇumpi saññaṃ tasmā tuvaṃ momuhato dahāsi.*

— Sn.v.841

Illustration

saññaṃ

idea

Then the Blessed One, mindful and fully conscious, lay down on his right side in the lion's posture with his feet placed together, having contemplated the idea of rising.

*Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno
uṭṭhānasaññaṃ manasikarivā.*

— D.2.134-5

Illustration

saññā

attitude

Thoroughly dispelled the attitude of repugnance towards either internal things or external things.

Ajjhattabahiddhā ca me dhammesu paṭighasaññā suppaṭivinītā.

— S.5.315

Illustration

saññā

attitude

He would not wish for another's suffering out of anger, or from an attitude of repugnance.

*Na paro paraṃ nikubbetha nātimaññetha katthaci naṃ kañci
Vyārosanā paṭighasaññā nāññamaññassa dukkhamiccheyya.*

— Sn.v.148

Illustration

saññā

attitude

An attitude of disillusionment with all originated phenomena will be as present to me as it might in relation to a murderer with a drawn sword

sabbasaṅkhāresu ca me nibbidasaññā paccupaṭṭhitā bhavissati seyyathā pi ukkhittāsike vadhake.

— A.3.443

Illustration

saññā

attitude

Assuming what attitude do spiritually unwholesome factors flourish and spiritually wholesome factors fade?

kathaṃrūpaṃ bhante saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti

In this regard, some person is

greedy and abides with a greedy attitude

idha bhante ekacco abhijjhālu hoti abhijjhāsahagatāya saññāya viharati

unbenevolent and abides with an unbenevolent attitude

vyāpādavā hoti vyāpādasahagatāya saññāya viharati

malicious and abides with a malicious attitude.

vihesavā hoti vihesāsahagatāya saññāya viharati.

— M.3.50-1

Illustration

saññāṃ

mental image

But if by abiding thus you do not shake off that torpor, then focus on the mental image of light, concentrate on the mental image of day. As by day, so at night; as at night, so by day.

No ce te evaṃ viharato taṃ middhaṃ pahīyetha tato tvaṃ moggallāna ālokasaññāṃ manasikareyyāsi divāsaññāṃ adhiṭṭheyyāsi yathā divā tathā rattiṃ yathā rattiṃ tathā divā.

— A.4.86

Illustration

saññā

mental images

Sensuous pleasures in this lifetime and in the hereafter, mental images of sensuous pleasures of this lifetime and of the hereafter, both alike are Māra's realm, Māra's domain, Māra's bait, Māra's hunting ground.

Ye ca diṭṭhadhammikā kāmā ye ca samparāyikā kāmā yā ca diṭṭhadhammikā kāmasaññā yā ca samparāyikā kāmasaññā ubhayametaṃ mārādheyyaṃ mārassesavisayo marassesanivāpo mārassesagocaro.

They lead to unvirtuous, spiritually unwholesome mental states such as greed, ill will, and aggressiveness, which arise for the spiritual obstruction in this world of the noble disciple in training.

Etthete pāpakā akusalā mānasā abhijjhāpi vyāpādāpi sārambhāpi saṃvattanti. Teva ariyasāvakassa idhamanusikkhato antarāyāya sambhavanti.

— M.2.261-2

Illustration

saññā

mental images

How should a bhikkhu here abundantly dwell that, five floods crossed, he crosses the sixth? How should he apply himself so sensuous mental images are kept at bay and fail to grip him?

*Kathaṃ vihārī bahulodha bhikkhu pañcoghatiṇṇo atarīdha chaṭṭhaṃ
Kathaṃ jhāyiṃ bahulaṃ kāmasaññā paribāhirā honti aladdha yo tanti.*

— S.1.126

Illustration

saññā

mental imagery

On attaining first jhāna, sensuous mental imagery is ended.

paṭhamaṃ jhānaṃ samāpannassa kāmasaññā niruddhā hoti.

— D.3.266

Illustration

saññā

mental images

[I proclaim] a doctrine, friend, such that...

yathāvādī kho āvuso...

[unvirtuous and spiritually unwholesome] mental images do not lurk within him

saññā nānuseti;

This is my doctrine; this is what I proclaim.

evaṃ vādī kho ahaṃ āvuso evamakkhāyī ti.

— M.1.108

COMMENT

The Buddha explained this statement as follows:

For whatever the reason that entrenched perception and conception assail a man, if there is found nothing there to be delighted in, welcomed, or clung to, this is the end of the proclivity to attachment etc

Yatonidānaṃ bhikkhu purisaṃ papañcasaññāsaṅkhā samudācaranti ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ esevanto rāgānusatānaṃ

This sutta therefore confirms the relationship between mental images and entrenched perception and conception. Other suttas say:

Mental images are indeed the source of entrenched conception.

saññānidānā hi papañcasaṅkhā.

— Sn.v.874

Illustration

saññānaṃ

mental images

Recognising this danger, that suffering arises dependent on karmically consequential deeds, with the quelling of karmically consequential deeds, and the ending of mental images, in this way is there the destruction of suffering.

*Etamādīnaṃ ñatvā dukkhaṃ saṅkhārapaccayā
Sabbasaṅkhārasamathā saññānaṃ uparodhanā
Evaṃ dukkhakkhayaṃ hoti*

— Sn.v.732

Illustration

saññā

mental imagery

Possessed of six factors a bhikkhu abides unhappily in this very lifetime, with distress, vexation, and anguish, and at death a bad bourne can be expected. What six?

Chahi bhikkhave dhammehi samannāgato bhikkhu diṭṭheva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapariḷāhaṃ kāyassa bhedā parammaraṇā duggati pāṭikaṅkhā. Katamehi chahi:

Thoughts of sensuous pleasure, ill will, and maliciousness; sensuous mental imagery, unbenevolent mental imagery, and malicious mental imagery.

Kāmavitakkena, vyāpādativakkena, vihiṃsāvitakkena, kāmasaññāya, vyāpādasaññāya, vihiṃsāsaññāya.

— A.3.429

Illustration

saññā

mental imagery

Because of the phenomenon of sensuous pleasure, sensuous mental imagery arises

Kāmadhātuṃ bhikkhave paṭicca uppajjati kāmasaññā

Because of sensuous mental imagery, sensuous thought arises,

Kāmasaññaṃ paṭicca uppajjati kāmasaṅkappo

Because of sensuous thought, sensuous hankering arises

Kāmasaṅkappaṃ paṭicca uppajjati kāmacchando.

— S.2.151

Illustration

saññā

mental imagery

Because of the phenomenon of ill will, unbenevolent mental imagery arises.

vyāpādadhātuṃ bhikkhave paṭicca uppajjati vyāpādasaññā.

Because of unbenevolent mental imagery, unbenevolent thought arises

vyāpādasaññaṃ paṭicca uppajjati vyāpādasāṅkappo.

Because of unbenevolent thought, unbenevolent desire arises.

vyāpādasāṅkappaṃ paṭicca uppajjati vyāpādacchando.

— S.2.151

Illustration

saññā

mental imagery

And which, carpenter, are spiritually unwholesome thoughts?

Katame ca thapati akusalasaṅkappā

Sensuous thought, unbenevolent thought, malicious thought. These are called spiritually unwholesome thoughts.

kāmasaṅkappo vyāpādasāṅkappo vihiṃsāsāṅkappo ime vuccanti thapati akusalasaṅkappā.

And what, carpenter, is the origin of these spiritually unwholesome thoughts? Their origin is spoken of too. Their origin is in mental imagery, one should reply.

ime ca thapati akusalasaṅkappā kiṃsamuṭṭhānā: samuṭṭhānampi nesaṃ vuttaṃ. Saññāsamuṭṭhānātissa vacanīyā.

Which mental imagery? For mental imagery is manifold, multiplex and diverse:

Katamā saññā? Saññāpi hi bahū anekavidhā nānappakārakā

Sensuous mental imagery, unbenevolent mental imagery, malicious mental imagery: arising from these are spiritually unwholesome thoughts.

kāmasaññā vyāpādasaññā vihiṃsāsaññā ito samuṭṭhānā akusalā saṅkappā.

— M.2.27

Illustration

saññā

mental images

What is the meditation which developed and cultivated that leads to mindfulness and full consciousness?

Katamā cāvuso samādhibhāvanā bhāvitā bahulikatā satisampajaññāya saṃvattati?

In this regard the arising, continuance, and vanishing of

sense impressions

viditā vedanā uppajjanti... upaṭṭhahanti... abbattham gacchanti

mental images

viditā saññā uppajjanti... upaṭṭhahanti... abbattham gacchanti

thoughts

viditā vitakkā uppajjanti... upaṭṭhahanti... abbattham gacchanti

is known by the bhikkhu (D.3.223).

Illustration

saññā

mental image

When the mental image of a skeleton is developed and cultivated it is of great fruit and benefit.

aṭṭhikasaññā bhikkhave bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā.

— S.5.129

Illustration

saññā

perception/mental image

Beings do not know according to reality that:

1. This perception/ mental image leads to worsening.

imā hānabhāgiyā saññā ti yathābhūtaṃ nappajānanti

2. This perception/ mental image leads to stasis.

Imā tṭhitabhāgiyā saññā ti yathābhūtaṃ nappajānanti.

3. This perception/ mental image leads to distinction.

Imā visesabhāgiyā saññā ti yathābhūtaṃ nappajānanti

4. This perception/ mental image leads to the profound understanding [and destruction of the great masses of greed, hatred, and undiscernment of reality].

Imā nibbedhabhāgiyā saññā ti yathābhūtaṃ nappajānanti

This is the cause and reason for some beings here not realising the Untroubled in this lifetime.

Ayaṃ kho āvuso ānanda hetu ayaṃ paccayo yena midhekacce sattā diṭṭheva dhamme na parinibbāyanti ti.

— A.2.167

COMMENT

The six perceptions leading to the profound understanding [and destruction of the great masses of greed, hatred, and undiscernment of reality] are:

1. the perception of the unlastingness [of the five aggregates] (*aniccasaññā*)
2. the perception that what is unlasting is existentially void (*anicce dukkhasaññā*)
3. the perception that what is existentially void is void of personal qualities (*dukkhe anattasaññā*)
4. the perception of the abandonment [of sensuous thoughts, unbenevolent thoughts, malicious thoughts, and unvirtuous, spiritually unwholesome factors] (*pahānasaññā*)
5. the perception of the passing away [of originated phenomena] (*virāgasaññā*)
6. the perception of the ending [of originated phenomena] (*nirodhasaññā*)

Cha nibbedhabhāgiyā saññā: Aniccasaññā anicce dukkhasaññā dukkhe anattasaññā pahānasaññā virāgasaññā nirodhasaññā.

— D.3.251

COMMENT

When:

1. the mental image of a skeleton (*aṭṭhikasaññā*)

2. the mental image of a maggot-infested corpse (*puḷavakasaññā*)...
3. the mental image of a discoloured corpse (*vinīlakasaññā*)
4. the mental image of a cut up corpse (*vicchiddakasaññā*)
5. the mental image of a bloated corpse (*uddhumātakasaññā*)

is developed and cultivated it is of great fruit and benefit (S.5.129-134).

COMMENT

'The profound understanding [and destruction of the great masses of greed, hatred, and undiscernment of reality]': *Nibbijjhati* means 'to pierce,' which we call 'to profoundly understand.' At S.5.88 *nibbijjhati* is linked to *padāleti* (to destroy), and to *lobhakkhandhaṃ dosakkhandhaṃ mohakkhandhaṃ*.

Illustration

papañcasaññā

entrenched perception

Thinking, Lord of the Devas, arises from entrenched perception and conception.

Vitakko kho devānaminda papañcasaññāsaṅkhānidāno...

When they are present, thinking arises; when they are absent, thinking does not arise.

papañcasaññāsaṅkhāya sati vitakko hoti papañcasaññāsaṅkhāya asati vitakko na hotī ti.

— D.2.277

Illustration

papañcasaññā

entrenched perception

For whatever the reason

yatonidānaṃ

that entrenched perception and conception assail a man

purisaṃ papañcasaññāsaṅkhā samudācaranti

if there is found nothing there to be delighted in, welcomed, or clung to

ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ

this is the end of the proclivity to attachment...

esevanto rāgānusayānaṃ....

— M.1.109

Illustration

viparītasaññaṃ

distorted perception

Although contact with sensuous pleasures is unpleasant,

dukkhasamphassesuyeva kāmesu

they acquire the distorted perception that it is pleasant.

sukhami ti viparītasaññaṃ paccalatthum.

— M.1.507-8

Illustration

sañña

perception

And why do you call it perception? One perceives therefore it is called perception. And what does one perceive?

Kiñca bhikkhave saññāṃ vadetha sañjānāti ti kho bhikkhave tasmā saññā ti vuccati kiñca sañjānāti:

One perceives blue, one perceives yellow, one perceives red, one perceives white. .

nīlāṃpi sañjānāti; pītakāṃpi sañjānāti; lohitaṃpi sañjānāti. Odātāṃpi sañjānāti;

— S.3.87

Illustration

saññā

perception

There are certain devas called 'beings without perception.' When perception arises in them, those devas fall away from that group.

Santi bhikkhave asaññasattā nāma devā. Saññuppadā ca pana te devā tamhā kāyā cavanti.

— D.1.28

Illustration

saññā

modes of perception; saññā, perception

Ānanda, if you tell the bhikkhu Girimānanda ten modes of perception (*dasasaññā bhāseyyāsi*) it may cure his illness. Which ten?

1. The perception of the unlastingness [of the five aggregates]

aniccasaññā

2. the perception of the voidness of personal qualities [in the six senses and their objects]

anattasaññā

3. the perception of the unloveliness [of the body]

asubhasaññā

4. the perception of the danger [of the body]

ādīnavasaññā

5. the perception of the abandonment [of sensuous thoughts, unbenevolent thoughts, malicious thoughts, and unvirtuous, spiritually unwholesome factors]

pahānasaññā

6. the perception of the passing away [of originated phenomena]

virāgasaññā

7. the perception of the ending [of originated phenomena]

nirodhasaññā

8. the perception of disgust for the whole world [of phenomena]

sabbaloke anabhiratasaññā

9. the perception of the unlastingness of all originated phenomena

sabbasaṅkhāresu aniccasaññā

\10) mindfulness with breathing.

ānāpānasati.

— A.5.108-9

Illustration

saññā

states of refined awareness; sañjānāti, perceives

Bhikkhus, there are four states of refined awareness. Which four?

Catasso imā bhikkhave saññā katamā catasso:

One being perceives what is limited.

parittameko sañjānāti

One being perceives what is exalted.

mahaggatameko sañjānāti

One being perceives what is limitless.

appamāṇameko sañjānāti

One being perceives the state of awareness of nonexistence, where one perceives that there is [nowhere] anything at all.

natthi kiñcī ti ākiñcaññāyatanameko sañjānāti.

— A.5.63

Illustration

saññā

perception; saññā, state of refined awareness

Secluded from sensuous pleasures and spiritually unwholesome factors, he enters and abides in first jhāna, which is accompanied by thinking and pondering, and rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamañ jhānaṃ upasampajja viharati.

For him the mental imagery of previous sensuous pleasure ceases.

Tassa yā purimā kāmasaññā sā nirujjhati.

And at that time there is a subtle but true perception of the rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors]. He is one with a subtle but true perception of the rapture and physical pleasure born of seclusion [from sensuous pleasures and spiritually unwholesome factors].

Vivekajapītisukhasukhumasaccasaññā tasmiṃ samaye hoti. Vivekajapītisukhasukhumasaccasaññī yeva tasmiṃ samaye hoti.

In this way one state of refined awareness arises through the training, and one state of refined awareness ceases through the training. And that is the training, said the Blessed One.

Evampi sikkhā ekā saññā uppajjati. Sikkhā ekā saññā nirujjhati. Ayaṃ sikkhā ti bhagavā avoca.

— D.1.184

Illustration

saññānaṃ

states of refined awareness

Some [ascetics and Brahmanists] proclaim that the state of awareness of nonexistence, limitless and imperturbable, where one perceives that there is [nowhere] anything at all, is the purest, highest, best, and greatest of those states of refined awareness, whether refined material states of awareness, or immaterial states of awareness, or states of refined awareness involving mental cognisance alone, or involving the external senses.

Yā vā panetāsaṃ saññānaṃ parisuddhā paramā aggā anuttariyā akkhāyati yadi rūpasaññānaṃ yadi arūpasaññānaṃ yadi ekattasaññānaṃ yadi nānattasaññānaṃ natthi kiñci ti ākiñcaññāyatanaṃ eke abhivadanti appamāṇaṃ āneñjaṃ.

But that [state of refined awareness] is originated and self-evident. And there is a ending of originated phenomena. Knowing the truth of this, seeing the deliverance [from originated phenomena] the Perfect One has gone beyond it.

Tayidaṃ saṅkhataṃ oḷārikaṃ. Atthi kho pana saṅkhārānaṃ nirodho atthetanti iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

— M.2.229-230

Illustrations: sañjānāti

Illustration

sañjānanti

label

How does there not come to be stubborn attachment to the conventional expressions of one particular country's language and non-overriding of local terminology?

Katañca bhikkhave janapadaniruttiyā ca anabhiniveso hoti samaññāya ca anatisāro:

In this regard, in different countries they label the same thing a 'dish': a 'bowl,' a 'vessel,' a 'saucer,' a 'pan,' a 'pot,' or a 'basin.'

idha bhikkhave tadavekacesu janapadesu pātī ti sañjānanti pattan ti sañjānanti vitthan ti sañjānanti. Sarāvan ti sañjānanti dhāropan ti sañjānanti poṇan ti sañjānanti pisilavan ti sañjānanti.

Whatever they label the thing in one particular country, he thinks 'It seems these reverences are speaking with reference to this,' and speaks likewise without grasping the terminology.

Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti: idaṃ kira me āyasmanto sandhāya voharantī ti. Tathā tathā voharati aparāmasati.

— M.3.235

Illustration

sañjānāti

label

'Ascetics, ascetics,' so people label you and you, on being asked: 'Who are you?' should acknowledge: 'We are ascetics.'

Samaṇā samaṇāti vo bhikkhave jano sañjānāti. Tumhe ca panake tumhe ti puṭṭhā samānā samaṇāmhā ti paṭijānātha.

— M.1.271

Illustration

sañjānanti

perceive

And those beings who had uprisen there perceived one another by means of this radiance, and thought: 'Indeed there are other beings who have arisen here.'

yepi tattha sattā upapannā tepi tenobhāsenā aññamaññaṃ sañjānanti aññepi kira bho santi sattā idhūpapannāti.

— M.3.124

Illustration

sañjānanti

perceive

Now there are, brahman, some ascetics and Brahmanists who perceive night to be the same as day and who perceive day to be the same as night. Of these ascetics and Brahmanists I declare that they are abiding in delusion. For I, brahman, perceive night to be the same as night, I perceive day to be the same as day.

Santi kho pana brāhmaṇa eke samaṇabrāhmaṇā rattiṃyeva samānaṃ divā ti sañjānanti divāyeva samānaṃ rattī ti sañjānanti idamaṃ tesaṃ samaṇabrāhmaṇānaṃ sammohavīhārasmiṃ vadāmi. Ahaṃ kho pana brāhmaṇa rattiṃyeva samānaṃ rattī ti sañjānāmi divāyeva samānaṃ divā ti sañjānāmi.

— M.1.21

Illustration

sañjānāmi

perceived to be

From the time when I had complete faith in the Blessed One, from then on for a long time I have perceived that I will not be reborn in the plane of damnation, that I will not [go to] the plane of damnation.

Yadagge ahaṃ bhante bhagavati ekantagato abhippasanno tadagge ahaṃ bhante dīgharattaṃ avinipāto avinipātaṃ sañjānāmi.

— D.2.206

sañjānāti

perceives

What one experiences, one perceives. What one perceives, one thinks about. .

Yaṃ vedeti taṃ sañjānāti. Yaṃ sañjānāti taṃ vitakketi.

— M.1.111

Satipaṭṭhānā

Renderings

- *satipaṭṭhānā*: bases of mindfulness (*Samudaya Sutta*)
- *satipaṭṭhāna*: the [contemplation of the] bases of mindfulness (*Satipaṭṭhāna Sutta*).
- *satipaṭṭhāna*: basic practice of mindfulness (*Vibhaṅga Sutta*).
- *satipaṭṭhānā*: opportunities for mindfulness (*Saḷāyatanavibhaṅga Sutta*).

Introduction

Samudaya Sutta: base of mindfulness

The commentaries offer two possible etymologies of *satipaṭṭhāna*, via either an action noun ('establishment') or a non-action noun ('base'), thus:

- *sati + upaṭṭhāna* (action noun): 'the four establishments of mindfulness'
- *sati + paṭṭhāna* (non-action noun): 'the four bases of mindfulness.'

In the *Samudaya Sutta* (S.5.184) *satipaṭṭhāna* is presented in terms of the [co-conditional] origination and [co-conditional] vanishing of the body and other objects of mindfulness. The sutta begins:

Bhikkhus, I will teach you the [co-conditional] origination and [co-conditional] vanishing of the four bases of mindfulness. Please listen. And what is the [co-conditional] origination of the body? With the origination of food comes the origination of the body.

catunnaṃ bhikkhave satipaṭṭhānānaṃ samudayañca atthaṅgamañca desissāmi. Taṃ suṇātha. Ko ca bhikkhave kāyassa samudayo. Āhārasamudayā kāyassa samudayo.

— S.5.184

Here *satipaṭṭhāna* is represented by 'body,' a non-action noun. Therefore *satipaṭṭhāna* is 'base,' not 'establishment.'

Satipaṭṭhāna Sutta: the [contemplation of the] bases of mindfulness

The *Satipaṭṭhāna Sutta* (M.1.56) says:

This is the one-destination path for the purification of beings... namely, the four *satipaṭṭhānā*. What four? In this regard a bhikkhu abides contemplating the nature of the body etc.

ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā... yadidaṃ cattāro satipaṭṭhānā. Katame cattāro? Idha bhikkhave bhikkhu kāye kāyānupassī viharati....

Thus the one-destination path is said to be:

1. four bases ('the four *satipaṭṭhānā*')
2. the contemplation of those bases

The one-destination path would not be simply four bases, but rather the contemplation of those bases. In which case 'four *satipaṭṭhānā*' is an abbreviation, to be parenthesised like this:

This is the one-destination path for the purification of beings... namely, the [contemplation of the] four bases of mindfulness.'

ekāyano ayaṃ bhikkhave maggo... yadidaṃ cattāro satipaṭṭhānā.

Here, *satipaṭṭhānā* is again linked to non-action nouns, so again means 'bases of mindfulness.'

Vibhaṅga Sutta: basic practice of mindfulness

The *Vibhaṅga Sutta* (S.5.183) is unusual for two reasons. Firstly, *satipaṭṭhāna* occurs in singular case even in reference to all four bases. Secondly, the context suggests *paṭṭhāna* means 'basic practice' because it is contrasted with 'development.'

I will teach you the basic practice of mindfulness, and the development of the basic practice of mindfulness

satipaṭṭhānaṃ vo bhikkhave desissāmi satipaṭṭhānaṃ bhāvanaṃ.

And what is the basic practice of mindfulness?

Katamaṃ bhikkhave satipaṭṭhānaṃ

In this regard a bhikkhu abides contemplating the nature of the body... sense impressions... the mind... the nature of certain objects of the systematic teachings, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

idha bhikkhave bhikkhu kāye kāyānupassī... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

And what is the development of the basic practice of mindfulness?

Katamā ca bhikkhave satipaṭṭhānabhāvanā

In this regard a bhikkhu abides contemplating [co-conditional] origination in relation to the body etc... [co-conditional] disappearance in relation to the body etc... [co-conditional] origination and disappearance in relation to the body etc, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

*idha bhikkhave bhikkhu samudayadhammānupassī... vāyadhammānupassī...
samudayavāyadhammānupassī kāyasmim viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ.*

— S.5.183

That *paṭṭhāna* could mean 'basic' is surprising. This meaning is more apparent in later Pāli literature, as Rhys Davids explains:

- The mediaeval use of *paṭṭhāna* (in its Sanskrit form) was in the sense of 'starting off,' 'going away,' 'departure.' It is the title of the most often quoted book in the Abhidhamma, and there means probably 'Origins,' 'Starting-points,' as it gives under twenty-four categories the paccayas (causes) of phenomena — Dialogues of the Buddha (Dial.2.324).

Salāyatanavibhaṅga Sutta: opportunities for mindfulness

Finally, we consider the three *satipaṭṭhāna* (*tayo satipaṭṭhānā*) of the *Salāyatanavibhaṅga Sutta*. The sutta says a teacher's disciples may or may not listen to him. These challenges for the teacher are called 'opportunities for mindfulness' because for the accomplished teacher they are opportunities to establish in himself mindfulness and full consciousness (*sato sampajāno*). The humorous overtones of this are

obvious.

Contemplating [co-conditional] origination in relation to phenomena: advanced mindfulness

To abide contemplating origination and disappearance is called 'the development of the basic practice of mindfulness' (*satipaṭṭhānabhāvanā*, S.5.183). We use the term '[co-conditional] origination' as suggested by the following quote:

Bhikkhus, I will teach you the [co-conditional] origination and [co-conditional] vanishing of the four bases of mindfulness. Please listen.

catunnaṃ bhikkhave satipaṭṭhānānaṃ samudayañca atthaṅgamañca desissāmi. Taṃ suṇātha.

1. With the origination of food comes the origination of the body. With the ending of food comes the vanishing of the body.

Āhārasamudayā kāyassa samudayo āhāranirodhā kāyassa atthaṅgamo.

2. With the origination of sensation comes the origination of sense impressions. With the ending of sensation comes the vanishing of sense impressions.

Phassasamudayā vedanānaṃ samudayo Phassanirodhā vedanānaṃ atthaṅgamo.

3. With the origination of denomination-and-bodily-form comes the origination of the mind. With the ending of denomination-and-bodily-form comes the vanishing of the mind.

Nāmarūpasamudayā cittassa samudayo Nāmarūpanirodhā cittassa atthaṅgamo.

4. With the origination of attention comes the origination of objects of the systematic teachings. With the ending of attention comes the vanishing of objects of the systematic teachings.

Manasikārasamudayā dhammānaṃ samudayo Manasikāranirodhā dhammānaṃ atthaṅgamo ti (S.5.184).

Illustrations

Illustration

satipaṭṭhānānaṃ

bases of mindfulness, Samudaya Sutta

Bhikkhus, I will teach you the [co-conditional] origination and [co-conditional] vanishing of the four bases of mindfulness. Please listen.

catunnaṃ bhikkhave satipaṭṭhānānaṃ samudayañca atthaṅgamañca desissāmi. Taṃ suṇātha.

And what is the [co-conditional] origination of the body?

Ko ca bhikkhave kāyassa samudayo.

With the origination of food comes the origination of the body.

Āhārasamudayā kāyassa samudayo

With the ending of food comes the vanishing of the body.

āhāranirodhā kāyassa atthaṅgamo.

— S.5.184

Illustration

satipaṭṭhānā

bases of mindfulness, Satipaṭṭhāna Sutta

This is the one-destination path for the purification of beings...

ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā...

namely, the [contemplation of the] four bases of mindfulness

yadidaṃ cattāro satipaṭṭhānā

What four?

katame cattāro

In this regard a bhikkhu abides contemplating the nature of the body

idha bhikkhave bhikkhu kāye kāyānupassī viharati

the nature of sense impressions

vedanāsu vedanānupassī viharati

the nature of the mind

citte cittānupassī viharati

the nature of certain objects of the systematic teachings

dhammesu dhammānupassī viharati.

— S.5.141

Illustration

satipaṭṭhānaṃ

basic practice of mindfulness, Vibhaṅga Sutta

Bhikkhus, I will teach you the basic practice of mindfulness, and the development of the basic practice of mindfulness, and the practice leading to the development of the basic practice of mindfulness. Please listen...

Satipaṭṭhānañca vo bhikkhave desissāmi satipaṭṭhānaṃ bhāvanañca satipaṭṭhānabhāvanāgāminiñca paṭipadaṃ. Taṃ suṇātha.

And what is the basic practice of mindfulness?

Katamañca bhikkhave satipaṭṭhānaṃ

In this regard a bhikkhu abides contemplating the nature of the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

He abides contemplating the nature of sense impressions... the nature of the mind... the nature of certain objects of the systematic teachings, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

Vedanāsu vedanānupassī... Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

This is called the basic practice of mindfulness.

Idaṃ vuccati bhikkhave satipaṭṭhānaṃ.

And what is the development of the basic practice of mindfulness?

Katamā ca bhikkhave satipaṭṭhānabhāvanā

In this regard a bhikkhu abides contemplating [co-conditional] origination in relation to the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

idha bhikkhave bhikkhu samudayadhammānupassī kāyasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

He abides contemplating [co-conditional] disappearance in relation to the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena]

Vayadhammānupassī kāyasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

He abides contemplating [co-conditional] origination and disappearance in relation to the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

Samudayavayadhammānupassī kāyasmiṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

He abides contemplating [co-conditional] origination in relation to sense impression... the mind... objects of the systematic teachings...

This is called the development of the basic practice of mindfulness.

Ayaṃ vuccati bhikkhave satipaṭṭhānabhāvanā.

And what is the practice leading to the development of the basic practice of mindfulness?

Katamā ca bhikkhave satipaṭṭhānabhāvanāgāminī paṭipadā

It is this noble eightfold path, namely: right perception [of reality]... right inward collectedness.

ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdaṃ sammādiṭṭhi sammāsamādhī.

— S.5.183

Illustration

satipaṭṭhānā

opportunities for mindfulness, Saḷāyatanavibhaṅga Sutta

There are three opportunities for mindfulness that a Noble One undertakes, undertaking which a Noble One is a teacher fit to instruct a group.

Tayo satipaṭṭhānā yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsītumarahati ti

In this regard, out of tender concern for their welfare, the Teacher explains his teaching to disciples, saying 'This is for your welfare and happiness.'

Either

1. All disciples do not listen
2. Some do not listen, some do
3. All disciples listen

With that the Perfect One:

1. is not pleased and feels no pleasure. He abides free of defilement, mindful, and fully conscious.

na ceva attamano hoti na ca attamanataṃ paṭisaṃvedeti. Anavassuto ca viharati sato sampajāno.

2. is neither pleased or displeased and feels no pleasure or displeasure. Freed of both pleasure and displeasure, he abides serene, mindful, and fully conscious.

na ceva attamano hoti na ca attamanataṃ paṭisaṃvedeti na ca anattamano hoti na ca anattamanataṃ paṭisaṃvedeti. Attamanatañca anattamanatañca tadūbhayaṃ abhinivajjetvā so upekkhako viharati sato sampajāno.

3. is pleased and feels pleasure. He abides free of defilement, mindful, and fully conscious.

attamano ceva hoti attamanatañca paṭisaṃvedeti. Anavassuto ca viharati sato sampajāno.

This is called

1. the first opportunity for mindfulness that a Noble One undertakes, undertaking which a Noble One is a teacher fit to instruct a group.

Idaṃ bhikkhave paṭhamam satipaṭṭhānam yadariyo sevati yadariyo sevamāno satthā gaṇāmanusāsītumarahati.

2. the second opportunity for mindfulness that a Noble One undertakes, undertaking which a Noble One is a teacher fit to instruct a group.

Idaṃ vuccati bhikkhave dutiyam satipaṭṭhānam yadariyo sevati yadariyo sevamāno satthā gaṇāmanusāsītumarahati.

3. the third opportunity for mindfulness that a Noble One undertakes, undertaking which a Noble One is a teacher fit to instruct a group.

Idaṃ vuccati bhikkhave tatiyam satipaṭṭhānam yadariyo sevati yadariyo sevamāno satthā gaṇāmanusāsītumarahati (M.3.221-2).

Illustration

satipaṭṭhānam

basic practice of mindfulness, Sedaka Sutta

"If one wishes to protect oneself, one should undertake the basic practice of mindfulness.

Attānaṃ bhikkhave rakkhissāmī ti satipaṭṭhānaṃ sevitaḅbaṃ

If one wishes to protect others, one should undertake the basic practice of mindfulness.

paraṃ rakkhissāmī ti satipaṭṭhānaṃ sevitaḅbaṃ

Protecting oneself, one protects others. Protecting others, one protects oneself."

attānaṃ bhikkhave rakkhanto paraṃ rakkhati paraṃ rakkhanto attānaṃ rakkhatī ti.

— S.5.169

Saddhā

Renderings

- *saddhā*: faith
- *saddhā*: faith [in the perfection of the Perfect One's transcendent insight]
- *saddha*: faithful
- *saddha*: in faith
- *saddha*: credulous
- *saddha*: faith in [the significance of abandoning spiritually unwholesome factors and undertaking] spiritually wholesome factors (the *Iṇa Sutta*, see Introduction)

Introduction

Saddhā: faith

Saddhā can sometimes be rendered simply as faith:

They would have to go by faith in others about this.

te tattha paresaṃ saddhāya gaccheyyūṃ.

— S.5.221

Have faith in those arahants of noble discernment.

Saddahāno arahataṃ ariyapaññāya.

— It.112

He has faith in [the significance of] these teachings

ime dhamme evaṃ saddahati.

— S.3.225

Those who have a degree of faith in me, a degree of affection for me, are all destined for heaven.

yesaṃ mayi saddhāmatthaṃ pemamatthaṃ sabbe te sagga-parāyaṇāti.

— M.1.141-2

Saddhā: technical sense

In relation to the Buddha *saddhā* has a technical sense, meaning faith in the perfection of his transcendent insight. This is also the case where he is not the stated object of *saddhā* because the definition for *saddhindriyaṃ* shows that in such cases he is still the object:

And what is the faculty of faith? In this regard, the noble disciple has faith. He has faith in the [perfection of the] Perfect One's transcendent insight: 'He is indeed the Blessed One, the Arahant, the Perfectly Enlightened One, perfect in insightfulness into reality and in conduct, the Sublime One, one who knows the world [of phenomena] [according to reality], the unexcelled trainer of men to be tamed, the teacher of devas and men, the Enlightened One, the Blessed One.'

Katamañca bhikkhave saddhindriyaṃ idha bhikkhave ariyasāvako saddho hoti saddahati tathāgatassa bodhiṃ iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā ti. Idaṃ vuccati bhikkhave saddhindriyaṃ.

— S.5.196

Saddha: adjective or adverb

Saddha can be used as an adjective or adverb, 'faithful' or 'in faith':

Faithful bhikkhus, bhikkhunīs, laymen and laywomen

saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo.

— D.2.141

Food given in faith

saddhādeyyāni bhojanāni.

— D.1.5

Saddha: credulous

Saddha sometimes means credulous:

Not infatuated with objects of pleasure, not given to arrogance, gentle, intuitively insightful, not credulous, not filled with disgust;

*Sātiyesu anassāvī atimāne ca no yuto
Saṇho ca paṭibhānavā na saddho na virajjati.*

— Sn.v.853

The man who is not credulous... is the highest human.

Assaddho... yo naro... sa ve uttamaporiso.

— Dh.v.97

The *Iṇa Sutta*: faith in [the significance of abandoning spiritually unwholesome factors and undertaking] spiritually wholesome factors

In the *Iṇa Sutta* *saddhā* has a different meaning, which we will research here:

1. A noble disciple who has unshakeable faith in the teaching (*dhamme aveccappasādena samannāgato hoti*) has come to the conclusion that:

The teaching is well explained by the Blessed One, fathomable in this lifetime, realisable in the here and now, intriguing, personally applicable, to be realised by the wise for themselves.

svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opāyiko paccattaṃ veditabbo viññūhīti.

— S.5.390

In the light of these qualities, the teaching's excellence and effectiveness, 'unshakeable faith in the Dhamma' means 'unshakeable faith in the [significance of the] teaching.'

2. But in the *Iṇa Sutta* the object of *saddhā natthi* is *kusalesu dhammesu*. For reasons to be explained, we apply the same parenthesis: 'significance of':

Anyone who has no faith in [the significance of abandoning spiritually unwholesome factors and undertaking] spiritually wholesome factors.

yassa kassaci saddhā natthi kusalesu dhammesu.

— A.3.352

3. Applying the same parentheses, i.e. '[significance of],' would only be justified if 'the teaching' in Quote 1 concerns 'the abandoning of spiritually unwholesome factors and undertaking of spiritually wholesome factors' in Quote 2. Which it does:

The refraining from everything unvirtuous; the undertaking of what is spiritually wholesome; the purification of one's mind: this is the training system of the Buddhas.

*Sabbapāpassa akaraṇaṃ kusalassa upasampadā
Sacittapariyodapanaṃ etaṃ buddhānaṃ sāsanaṃ.*

— Dh.v.183

4. According to our parenthesis, spiritually unwholesome factors are 'abandoned' and spiritually wholesome factors are 'undertaken'. The parentheses come from these two quotes:

The Blessed One praises the abandonment of spiritually unwholesome factors.

bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeti.

— S.3.8

The Blessed One praises the undertaking of spiritually wholesome factors.

bhagavā kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇetī ti.

— S.3.9

Illustrations

Illustration

saddhā

faith [in the perfection of the Perfect One's transcendent insight]

And what is the proximate cause for gladness? Faith [in the perfection of the Perfect One's transcendent insight], one should reply.

Kā ca bhikkhave pāmujjassa upanīṣā? Saddhātissa vacanīyaṃ.

And what is the proximate cause for faith [in the perfection of the Perfect One's transcendent insight]? Suffering, one should reply.

Kā ca bhikkhave saddhāya upanīṣā? Dukkhan tissa vacanīyaṃ.

— S.2.30

Illustration

saddhā

faith [in the perfection of the Perfect One's transcendent insight]

It is indeed to be expected, bhante, that a noble disciple who has faith [in the perfection of the Perfect One's transcendent insight] will dwell energetically applied to the abandoning of spiritually unwholesome factors and the undertaking of spiritually wholesome factors.

saddhassa hi bhante ariyasāvakassa etaṃ pāṭikaṅkhaṃ yaṃ āraddhaviriyo viharissati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya.

— S.5.225

Illustration

saddhā

faith [in the perfection of the Perfect One's transcendent insight]

Then I saw the Perfectly Enlightened One and faith [in the perfection of the Perfect One's transcendent insight] arose within me.

Athaddasāma sambuddhaṃ saddhā no udapajjatha.

— S.1.196

Illustration

saddho

faith [in the perfection of the Perfect One's transcendent insight]

A bhikkhu with no faith [in the perfection of the Perfect One's transcendent insight] falls away. He is not established in this true teaching.

Assaddho bhikkhave bhikkhu cavati nappatitṭhāti saddhamme.

— A.3.7

A bhikkhu with faith [in the perfection of the Perfect One's transcendent insight] does not fall away. He is established in this true teaching.

Saddho bhikkhave bhikkhu na cavati patitṭhāti saddhamme.

— A.3.7

Illustration

saddhā

faith [in the perfection of the Perfect One's transcendent insight]

As the Blessed One explained the teaching to me with its increasingly higher and more sublime levels, concerning what is inwardly dark and bright with their correlative combinations, thus through transcendent insight into a certain one of those teachings, I came to a conclusion about the teachings. I gained faith in the Teacher thus "The Blessed One is perfectly enlightened. The teaching is well explained by the Blessed One. The community of disciples is applied to an excellent practice.'

Yathā yathā me āvuso bhagavā dhammaṃ deseti uttaruttariṃ paṇītapāṇītaṃ kaṇhasukkasappaṭibhāgaṃ tathā tathāhaṃ tasmīṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhamagamaṃ satthari pasīdiṃ sammā sambuddho bhagavā svākkhāto bhagavatā dhammo supaṭipanno saṅgho ti.

When one's faith in the [perfection of the] Perfect One's [transcendent insight] is settled, rooted, and established, and described in these terms, words, and phrases, then one's faith is said to be supported by reasons, rooted in vision [of things according to reality], and firm. It is not shakeable by any ascetic, Brahmanist, deva, māra, or brahmā, or by anyone in the world.

Yassa kassa ci bhikkhave imehi ākārehi imehi padehi imehi vyañjanehi tathāgate saddhā nivīṭṭhā hoti mūlajātā patiṭṭhitā ayaṃ vuccatī bhikkhave ākāravatī saddhā dassanamūlikā dalhā asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmīṃ.

— M.1.320

Santusita; Santuṭṭha

Renderings

- *santusitaṃ*: inwardly at peace
- *santuṭṭha*: content [with what is paltry and easily gotten]
- *santuṭṭha*: content
- *itarītarena santuṭṭha*: content [with what is paltry and easily gotten]
- *itarītarena cīvarena santuṭṭha*: content with any old robe whatsoever
- *asantuṭṭha*: discontented

Introduction

PED definitions

Santusita and *Santuṭṭha* are past participles of *santussati*, says PED, which renders them:

- *Santusita*: 'contented, pleased, happy.'

- *Santuṭṭha*: 'pleased, happy.'

We explain below why we reject both definitions.

Santusita

Santusita is consistently associated with other words that indicate arahantship. To render it 'content' does not represent this situation. 'Inwardly at peace' accords better with its usual contexts:

He is heroic, inwardly at peace, and has overcome his unsureness [about the significance of the teaching].

vīro santusito vitiṇṇakaṅkho.

— Th.v.8

Being inwardly at peace, he is not apprehensive. Being not apprehensive, he realises the Untroubled for himself.

Santusitattā na paritassati. Aparitassaṃ paccattaṃ yeva parinibbāyati.

— S.3.54

For further examples, see Illustrations.

Santuṭṭha: factor of asceticism (sāmaññaṅga)

As a 'factor of asceticism' *santuṭṭha* occurs in the phrase 'content with what is paltry and easily gotten.' See the following quote. It therefore does not mean 'content with what one has got':

Four things are paltry, easily gotten, and blameless. Which four?

Cattārimāni bhikkhave appāni ca sulabhāni ca anavajjāni tāni ca. Katamāni cattāri?

1. In the category of robes, a rag-robe is paltry, easily gotten, and blameless.

Paṃsukūlaṃ bhikkhave cīvarānaṃ appaṇca sulabhaṇca taṇca anavajjaṃ

2. In the category of meals, food gathered on almsround is paltry, easily gotten, and blameless.

Piṇḍiyālopo bhikkhave bhojanānaṃ appaṇca sulabhaṇca taṇca anavajjaṃ

3. In the category of abodes, the root of a tree among abodes is paltry, easily gotten, and blameless.

Rukkhamūlaṃ bhikkhave senāsanānaṃ appaṇca sulabhaṇca taṇca anavajjaṃ

4. In the category of remedies, concentrated urine is paltry, easily gotten, and blameless.

Pūtimuttaṃ bhikkhave bhesajjānaṃ appaṇca sulabhaṇca taṇca anavajjaṃ

(...) These four things are paltry, easily gotten, and blameless.

Imāni kho bhikkhave cattāri appāni ca sulabhāni ca tāni anavajjāni

(...) When a bhikkhu is content with what is paltry and easily gotten, this is one of the factors of asceticism, I declare.

Yato kho bhikkhave bhikkhu appena ca santuṭṭho hoti sulabhena ca. Idamassāhaṃ aññataraṃ sāmāññaṅganti vadāmi ti.

— A.2.27

Therefore where contexts indicate that 'content' or 'contentment' involve the factors of asceticism, appropriate parenthesis should be used. For example:

Having spoken in dispraise of being discontented [with what is paltry and easily gotten]...

asantuṭṭhiyā avaṇṇaṃ bhāsivā.

— Vin.1.45

Having spoken in praise of being content [with what is paltry and easily gotten]...

santuṭṭhassa vaṇṇaṃ bhāsivā.

— Vin.1.45

With itarītarena alone

In some cases the object of *santuṭṭha* is given as *itarītarena*. This could be rendered as 'content with any old thing.' PED renders *itarītara* as 'one or the other, whatsoever, any;' DOP says 'one or another; whatsoever, any sort of.' Norman says 'whatever comes one's way' (Th.v.230). But we render it by repeating the parenthesis given above. For example:

One should be content [with what is paltry and easily gotten].

Itarītarena tusseyya.

— Th.v.230

Rendering *itarītarena* as 'with what is paltry and easily gotten' has the following advantages:

1. it is precise
2. it avoids possible misinterpretation ('content with anything whatsoever'). But, for example, even Sāriputta's verses would deny a bhikkhu is 'content with anything whatsoever':

[If] while seating cross-legged it does not rain on his knees, [this abode] is sufficient for the abiding in comfort of a resolute bhikkhu.

*Pallaṅkena nisinnassa jaṇṇuke nābhivassati
Alaṃ phāsuvihārāya pahitattassa bhikkhuno.*

— Th.v.985

3. content [with what is paltry and easily gotten] anyway is the meaning of 'content with any old thing.'

With *itarītarena* + explicit object

When *itarītarena* has an object, we say 'any old... whatsoever.' For example:

In this regard a bhikkhu is content with any old robe, almsfood, abode, and therapeutic requisite whatsoever

Idha bhikkhave bhikkhu santuṭṭho hoti itarītarena cīvarena santuṭṭho hoti itarītarena piṇḍapātena santuṭṭho hoti itarītarena senāsanena santuṭṭho hoti itarītarena gilānapaccayabhesajjaparikkhārena.

— A.3.146

Itarītarena santuṭṭhiṃ: contentment in relation to one or the other

The Buddha has said:

'Whoever wishes may be a rag-robe wearer; whoever wishes may use robes given by householders. And I praise contentment [with what is paltry and easily gotten] in relation to one or the other.'

Yo icchati paṃsukūliko hotu. Yo icchati gahapaticīvaraṃ sādīyatu. Itarītarenapahaṃ bhikkhave santuṭṭhiṃ vaṇṇemī ti.

— Vin.1.280

It makes sense even concerning robes from householders to render *santuṭṭhiṃ* as 'contentment [with what is paltry and easily gotten],' because even robes from householders may be paltry. It also makes sense to render *itarītarena* as 'in relation to one or the other,' not 'with any old thing,' because:

1. the dictionaries support it. PED: 'one or the other, whatsoever, any,' DOP: 'one or another; whatsoever, any sort of'
2. it led the bhikkhus to think:

Only one (kind of) robe is allowed by the Blessed One, not two (kinds).

ekamyeva bhagavatā cīvaraṃ anuññātaṃ. Na dve ti.

— Vin.1.282

This led to an extension of the allowance:

'I allow him who uses robes given by householders to also use rag-robes. And I praise contentment [with what is paltry and easily gotten] in relation to both.'

Anujānāmi bhikkhave gahapaticīvaraṃ sādīyantaṃ paṃsukūlampi sādīyitaṃ. Tadubhayenapahaṃ bhikkhave santuṭṭhiṃ vaṇṇemī ti..

— Vin.1.282

We must now discuss the meaning of *tadubhayenapahaṃ santuṭṭhiṃ vaṇṇemī*

Tadubhayenapahaṃ santuṭṭhiṃ vaṇṇemī

Tadubhayenapahaṃ santuṭṭhiṃ vaṇṇemī cannot mean 'I praise contentment on account of having both,' because:

1. It would make nonsense of the meaning of 'contentment.'
2. It is not in accordance with the orthodox definition of *santuṭṭhi*, i.e. 'contentment [with what is paltry and easily gotten].'
3. It does not correspond to the meaning we have given to *itarītarena* in this context, i.e. 'And I praise contentment [with what is paltry and easily gotten] in relation to one or the other.'

With aveccappasādena: blameworthy

In relation to *aveccappasādena*, contentment is considered blameworthy:

Content with that unshakeable faith in the Buddha, he does not make further effort for physical seclusion by day nor for solitary retreat at night.

So tena buddhe aveccappasādena santuṭṭho na uttariṃ vāyamati divā pavivekāya rattiṃ paṭisallānāya.

— S.5.398

Sadārasantuṭṭho

Sadārasantuṭṭho means 'content with one's wife,' which we render as 'happily married':

My paternal uncle Isidatta was not celibate but was happily married

Petteyyopi me bhante isidatto abrahmacārī ahosi sadārasantuṭṭho.

— A.5.138

Bodhi likewise says: 'My paternal uncle Isidatta was not celibate but lived a contented married life.'

Illustrations

Illustration

santusito

inwardly at peace

One whose conduct is [virtuously] restrained, who is tranquil and mindful, who meditates with thought restrained, who is diligently applied [to the practice], who finds inward delight, who is inwardly collected, who is unaccompanied [by craving], and who is inwardly at peace, him they [rightly] call a bhikkhu.

*Yathācārī yathāsato satimā yatasañkappajjhāyi appamatto
Ajjhatarato samāhitatto eko santusito tamāhu bhikkhuṃ.*

— Th.v.981

Illustration

santusito

inwardly at peace

The bhikkhu who went to the Sītavana Wood is [now] unaccompanied [by craving], inwardly at peace, inwardly collected, victorious [over all unvirtuous, spiritually unwholesome factors], free of [fear and] terror, and resolutely fostering mindfulness of the body.

*Yo sītavanaṃ upāgā bhikkhu eko santusito samāhitatto
Vijitāvi apetalomaḥsa rakkhaṃ kāyagatāsatiṃ dhitimā ti.*

— Th.v.6

COMMENT

Eko: 'unaccompanied [by craving].' The significance of *eko* is shown in this quote:

Craving is his partner, and he has abandoned it; therefore he is called 'one living unaccompanied.'

Taṇhā hissa dutiyā sāssa pahīnā tasmā ekavihārī ti vuccatī ti.

— S.4.37

Illustration

santuṭṭho

content

Previously content with making sacrifices, led on by the phenomenon of sensuous pleasure, I subsequently rooted out desire and hatred, and delusion, too.

*Pubbe yaññena santuṭṭho kāmādhātupurakkhato
Pacchā rāgañca dosañca mohaṃ cā pi samūhaniṃ.*

— Th.v.378

Illustration

santuṭṭho

content [with what is paltry and easily gotten]

And how is a bhikkhu content [with what is paltry and easily gotten]? Here, a bhikkhu is content with a robe to protect his body, and with almsfood to satisfy his stomach

Kathañca mahārāja bhikkhu santuṭṭho hoti? Idha mahārāja bhikkhu santuṭṭho hoti kāyaparihāriyena cīvarena kucchiparihāriyena piṇḍapātena.

— D.1.71

Illustration

asantuṭṭho

discontented

One who is discontented with his own wives, and is seen in the company of prostitutes and other mens' wives, that is the cause of spiritual ruination.

*Sehi dārehi asantuṭṭho vesiyāsu padissati
Dissati paradāresu taṃ parābhavato mukhaṃ.*

— Sn.v.108

Illustration

santusse

content

And he should be content with even mediocre [food] and not wish for other very flavoursome [food].

Lūkhena pi ca santusse nāññaṃ patthe rasaṃ bahuṃ.

— Th.v.580

Sappurisa

Renderings

- *sappurisa*: spiritually outstanding person
- *asappurisa*: common person

Introduction

Asappurisa and puthujjana

The following quote treats *asappurisa* ('the common person') and *puthujjana* ('the common man') as equivalent, and shows that a *sappurisa* is at least a 'faith follower' (*saddhānusārin*), and not necessarily a stream-enterer:

One who has faith in [the significance of] these teachings and is intent upon them is called a 'faith follower,' one who has entered the way of rightness [comprised of spiritually wholesome factors], entered the plane of spiritually outstanding people, transcended the plane of the common man. He is incapable of doing any deed for which he might be reborn in hell, the animal realm, or the sphere of ghosts; he is incapable of passing away without having realised the fruit of stream-entry.

yo bhikkhave ime dhamme evaṃ saddahati adhimuccati ayaṃ vuccati saddhānusārī okkanto sammattaniyāmaṃ sappurisabhūmiṃ okkanto vitivatto puthujjanabhūmiṃ abhabbo taṃ kammaṃ kātuṃ yaṃ kammaṃ katvā nirayaṃ vā tiracchānayoṇiṃ vā pettivisayaṃ vā upapajjeyya abhabbo va tāva kālaṃ kātuṃ yāva na sotāpattiphalaṃ sacchikaroti.

— S.3.225

Sappurisas and arahants

Arahants are 'greater than *sappurisas*' (*sappurisenā sappurisataro*) in being possessed of not eight, but ten path factors:

Thus the disciple in training is endowed with eight factors, and the arahant with ten.

Iti kho bhikkhave aṭṭhaṅgasamannāgato sekho dasaṅgasamannāgato arahā hoti.

— M.3.76

Katamo ca bhikkhave sappuriso: idha bhikkhave ekacco sammādiṭṭhiko hoti sammāsaṅkappo sammāvāco sammākammanto sammaājīvo sammāvāyāmo sammāsati sammāsamādhī. Ayaṃ vuccati bhikkhave sappuriso.

Katamo ca bhikkhave sappurisenā sappurisataro: idha bhikkhave ekacco sammādiṭṭhiko hoti sammāsaṅkappo sammāvāco sammākammanto sammaājīvo sammāvāyāmo sammāsati sammāsamādhī sammāñāṇī sammāvimutti. Ayaṃ vuccati bhikkhave sappurisenā sappurisataro ti.

— S.5.20

Illustrations

Illustration

asappurisa

common people; sappurisehi, spiritually outstanding people

This is a path pursued by common people not by spiritually outstanding people. This is not suitable for you.

asappurisasevito ceso maggo na ceso maggo sappurisehi sevito na tvaṃ arahasī ti.

— S.4.195

Illustration

asappurisa

common people

And what is the condition that nourishes not listening to the true teaching? Associating with common people, one should reply.

ko cāhāro asaddhammasavaṇassa: asappurisaṃsevotissa vacanīyaṃ.

— A.5.113

Illustration

asappuriso

common person; sappuriso, spiritually outstanding person

When the common person (*asappuriso*) gains first jhāna, he thinks

'I am an attainer of the first jhāna; these other bhikkhus are not'

ahaṃ khomhi paṭhamajjhānasamāpattiyaṃ lābhī ime panaññe bhikkhū na paṭhamajjhānasamāpattiyaṃ lābhino ti

He thereby exalts himself and disparages others

attānukkaṃseti paraṃ vambheti

When a spiritually outstanding person (*sappuriso*) gains jhāna, he thinks:

'The perception that "It is void of personal qualities" even concerning the attainment of the first jhāna has been spoken of by the Blessed One

paṭhamajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā

For whatsoever one thinks of in personal terms, it is different than [how one thinks of it]

yena yena hi maññati tato taṃ hoti aññathā.

— M.3.42

Illustration

sappuriso

spiritually outstanding person

And how does a spiritually outstanding person think?

Kathañca bhikkhave sappuriso sappurisacintī hoti:

In this regard a spiritually outstanding person is not intent upon his own harm, or the harm of others, or the harm of both.

idha bhikkhave sappuriso nevattavyābādhāya ceteti na paravyābādhāya ceteti na ubhayavyābādhāya ceteti evaṃ kho bhikkhave sappuriso sappurisacintī hoti.

How does a spiritually outstanding person give counsel? He does not give counsel for his own harm, or of others, or of both.

Kathañca bhikkhave sappuriso sappurisamantī hoti? Idha bhikkhave sappuriso nevattavyābādhāya manteti na paravyābādhāya manteti na ubhayavyābādhāya manteti. Evaṃ kho bhikkhave sappuriso sappurisamantī hoti.

How does a spiritually outstanding person speak? He abstains from lying, malicious speech, harsh speech, gossip.

Kathañca bhikkhave sappuriso sappurisavāco hoti? Idha bhikkhave sappuriso musāvādā paṭivirato hoti pisunāya vācāya paṭivirato hoti pharusāya vācāya paṭivirato hoti. Samphappalāpā paṭivirato hoti. Evaṃ kho bhikkhave sappuriso sappurisavāco hoti.

How does a spiritually outstanding person act? He abstains from killing, stealing, and misconduct in sensuous pleasure.

Kathañca bhikkhave sappuriso sappurisakammanto hoti idha bhikkhave sappuriso pāṇātipātāpaṭivirato hoti adinnādānā paṭivirato hoti kāmesu micchācārā paṭivirato hoti. Evaṃ kho bhikkhave sappuriso sappurisakammanto hoti.

— M.3.21-2

Illustration

sappurisā

spiritually outstanding

Indeed those who are spiritually outstanding, Sāriputta, are thankful and grateful.

katañño hi sāriputta sappurisā katavedino.

— Vin.1.56

Illustration

sappurisaṃ

spiritually outstanding person

'Like a locking-post firmly embedded in the ground that is unshakeable by the winds of the four quarters, I declare, is the [quality of a] spiritually outstanding person, who, having penetrated the [four] noble truths, sees [the nature of reality] [and is unshaken by craving].

*Yathindakhīlo paṭhaviṃ sito siyā catubbhi vātehi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi yo ariyasaccāni avecca passati.*

— Sn.v.229

Illustration

sappuriso

spiritually outstanding person

A spiritually outstanding person gives what is hard to give

So duccajaṃ sappuriso cajitvā.

— A.3.50

Sabbe dhammā nālaṃ abhinivesāyā

Rendering

- *sabbe dhammā nālaṃ abhinivesāyā ti*: all things are unsuited to stubborn attachment

Introduction

Sabbe dhammā: 'all things'

Sabbe dhammā nālaṃ abhinivesāyā ti is a key phrase in the scriptures because, having heard it (*sutaṃ hoti*), one 'fully understands the whole teaching' (*sabbaṃ dhammaṃ abhijānāti* M.1.252). However, there is no agreement on how to best translate it. Even the opening words *sabbe dhammā* are unsettled.

Horner calls *sabbe dhammā* 'any (psycho-physical) conditions' in the sentence: 'It is not fitting that there should be inclination towards any (psycho-physical) conditions.' Bodhi transfers the negative so the

sentence reads 'Nothing is worth adhering to.'

Abhiniveso: firm, unyielding attachment

That *abhiniveso* implies firm, unyielding attachment can be illustrated in several ways:

1. In the royal banyan tree called Well Established. This tree was 'steadfastly attached' to twelve leagues, but its roots spread to [a further] five (*dvādasayojanāni abhiniveso ahosi pañcayojanāni mulakasantānakānaṃ* A.3.369). These latter roots were therefore part of Well Established's attachment, but not its *steadfast* attachment.
2. In the attachment of the dogmatist who considers his opinion alone is correct, which is called *idaṃsaccābhiniveso*, stubborn attachment to dogmatic opinions.
3. In the attachment to one language whose vocabulary one might continue to use in a different country:

Whatever they label the thing in one particular country, dogmatically grasping and stubbornly adhering to [his own term] he asserts 'This alone is right; all else is wrong.'

iti yathā yathā naṃ tesu tesu janapadesu sañjānanti tathā tathā thāmasā parāmassa abhinivissa voharati idameva saccaṃ moghamaññaṃ ti.

— M.3.235

4. Where *abhiniveso* is better called 'relentless attachment.' This is seen in the wish of the *khattiya* (*khattiyā*) to conquer land, the brahman to perform sacrifices, the householder to work, the thief to operate in darkness, and in women to be without co-wives.

Abhinivisati: to stubbornly adhere

That *abhiniveso* implies stubborn attachment is apparent also in its relation to *abhinivisati* a similar-looking word from a different root, meaning 'stubbornly adhere.' It is effectively the verb form of *abhiniveso*. Illustrations given in more detail below show that stubbornly adhering (verb) leads to:

1. Stubborn attachment (*abhinivesa*)

rūpaṃ abhinivissa uppajjanti saṃyojanābhinivesa-vinibandhājjhosānā (S.3.187).

2. Religious dogmatism, in which one declares of one's own views 'This alone is true, all else is false'

The [religious] world is made up of many and various elements, and whatever of these elements that beings stubbornly adhere to, then dogmatically grasping and stubbornly adhering they assert 'This alone is true, all else is false.'

Anekadhātunānādhātu kho devānaminda loko. Tasmim̐ anekadhātunānādhātusmim̐ loke yaṃ yadeva sattā dhātuṃ abhinivisanti taṃ tadeva thāmasā parāmassa abhinivissa voharanti idameva saccaṃ moghamaññan ti.

— D.2.282

3. Stubbornly grasping of odious dogmatic views, like the bhikkhu Sāti:

Although questioned, interrogated, and examined by those bhikkhus, the bhikkhu Sāti, son of a fisherman, dogmatically grasping and stubbornly adhering to that same odious dogmatic view, asserted 'As I understand the teaching explained by the Blessed One, it is this personal *viññāṇa* that roams and wanders the round of birth and death, not another.'

tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa voharati evaṃ vyā kho ahaṃ āvuso bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññan ti.

— M.1.257

Nālaṃ

Nālaṃ can be used with a dative or infinitive. The meanings of *nālaṃ* in summary are:

1. With dative: incapable of, unsuited to, not enough, will not:

He is incapable of conversation.

nālaṃ sallāpāya.

— D.3.38

All things are unsuited to stubborn attachment

sabbe dhammā nālaṃ abhinivesāyā ti.

— M.1.251, S.4.50, A.4.88

What praise they receive is trifling, not enough to bring them consolation.

appaṃ hi etaṃ na alaṃ samāya.

— Sn.v.895-6

He will not be negligent [in looking after himself]

kumāro nālaṃ pamādāyā ti.

— A.3.6

2. With infinitive: incapable of, unsuited to, not fit, not fitting, would not

Incapable of being disillusioned with it.

nālaṃ nibbindituṃ.

— S.2.94

A nurse is unsuited to caring for the sick if he possesses five qualities.

nālaṃ gilānaṃ upaṭṭhātuṃ.

— A.3.144

What is unlasting is not fit to be delighted in, welcomed, or clung to.

yadaniccaṃ taṃ nālaṃ abhinandituṃ nālaṃ abhivadituṃ nālaṃ ajjhosituṃ ti.

— M.2.263

It is not fitting for a wise man who preserves truth to come to the unqualified conclusion, "This alone is true, all else is false"

saccamanurakkhatā bhāradvāja viññunā purisena nālaṃmettha ekaṃsena niṭṭhaṃ gantuṃ idameva saccaṃ moghamaññaṃ ti.

— M.2.171

Would neither extol nor speak disparagingly about it

nālaṃ thutuṃ no pi nipaccavādī.

— Sn.v.217

Illustrations: abhinivesa

Illustration

abhinivesāyā

stubborn attachment

When a bhikkhu has heard that all things are unsuited to stubborn attachment

sutaṃ hoti sabbe dhammā nālaṃ abhinivesāyā ti

(...) he fully understands the whole teaching,

so sabbaṃ dhammaṃ abhijānāti.

— M.1.252

Illustration

abhiniveso

stubborn attachment

There are these four spiritual shackles

cattārome bhikkhave ganthā

1. the spiritual shackle of greed

abhijjhā kāyagantho

2. the spiritual shackle of ill will

vyāpādo kāyagantho

3. the spiritual shackle of adherence to observances and practices

śilabbataparāmāso kāyagantho

4. the spiritual shackle of stubborn attachment to dogmatic opinions

idaṃsaccābhiniveso kāyagantho

For the full understanding of these four spiritual shackles the noble eightfold path should be developed

abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.

— S.5.59

Illustration

abhinivesa

stubborn attachment

Most of mankind is fastened by clinging, grasping, and stubborn attachment.

Upayupādānābhinivesavinibaddho khvāyaṃ kaccāna loko yebhuyyena.

— S.2.17

Illustration

abhinivesa

stubborn attachment

How does there come to be stubborn attachment to the conventional expressions of one particular country's language and the overriding of local terminology?

kathañca bhikkhave janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro

In this regard, in different countries they label the same thing a 'dish': a 'bowl,' a 'vessel,' a 'saucer,' a 'pan,' a 'pot,' or a 'basin.'

idha bhikkhave tadavekacesu janapadesu pātī ti sañjānanti pattan ti sañjānanti vitthan ti sañjānanti sarāvan ti sañjānanti dhāropan ti sañjānanti poṇan ti sañjānanti pisīlavan ti sañjānanti.

Whatever they label the thing in one particular country, dogmatically grasping and stubbornly adhering to [his own term] he asserts 'This alone is right; all else is wrong.'

iti yathā yathā naṃ tesu tesu janapadesu sañjānanti tathā tathā thāmasā parāmassa abhinivissa voharati idameva saccaṃ moghamaññaṇ ti.

— M.3.235

Illustration

abhinivesa

stubborn attachment

Bhikkhus, when what exists, by grasping what, by stubbornly adhering to what, do psychological bondage, stubborn attachment, emotional bondage, and cleaving arise?

*Kismiṃ nu kho bhikkhave sati kiṃ upādāya kiṃ abhinivissa uppajjanti saṃyojanābhinivesa-
vinibandhājjhosānā ti*

When there is bodily form, by grasping bodily form, by stubbornly adhering to bodily form, psychological bondage, stubborn attachment, emotional bondage, and cleaving arise.

*rūpe kho bhikkhave sati rūpaṃ upādāya rūpaṃ abhinivissa uppajjanti saṃyojanābhinivesa-
vinibandhājjhosānā.*

— S.3.187

Illustration

abhiniveso

steadfastly attached

Once upon a time there was a royal banyan tree called Well Established (*suppatiṭṭho nāma nīgrodharājā*) whose five extended branches provided a cool and pleasant shade. The royal banyan tree called Well Established was steadfastly attached to twelve leagues, and its roots spread to [a further] five

dvādasayojanāni abhiniveso ahosi pañcayojanāni mulakasantānakānaṃ.

— A.3.369

Illustration

abhinivisanti

stubbornly adhere

The [religious] world is made up of many and various elements, and whatever of these elements that beings stubbornly adhere to, then dogmatically grasping and stubbornly adhering they assert 'This alone is true, all else is false.'

Anekadhātunādhātu kho devānaminda loko. Tasmīṃ anekadhātunādhātusmiṃ loke yaṃ yadeva sattā dhātuṃ abhinivisanti taṃ tadeva thāmasā parāmassa abhinivissa voharanti idameva saccaṃ moghamaññaṃ ti.

— D.2.282

Illustration

abhinivissa

stubbornly adhere

Although questioned, interrogated, and examined by those bhikkhus, the bhikkhu Sāti, son of a fisherman, dogmatically grasping and stubbornly adhering to that same odious dogmatic view, asserted 'As I understand the teaching explained by the Blessed One, it is this personal *viññāṇa* that roams and wanders the round of birth and death, not another.'

tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmassa abhinivissa voharati evaṃ vyā kho ahaṃ āvuso bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ ti.

— M.1.257

Illustration

abhinivesā

relentless attachment

For a *khattiya* (*khattiyā*), land is his relentless attachment

paṭhavibhinivesā

For a brahman (*brāhmaṇā*), performing sacrifices is his relentless attachment

yaññābhinivesā

For a householder (*gahapatikā*), working is his relentless attachment

kammantābhinivesā

For a woman (*itthi*), being without a co-wife is her relentless attachment

asapattibhinivesā

For a thief (*corā*), darkness is his relentless attachment

andhakārābhinivesā

For an ascetic (*samaṇā*) possessionlessness is his relentless attachment

ākiñcaññābhinivesā.

— A.3.363

Comment:

To call a woman's wish to be without a co-wife a relentless attachment reflects the culture, where being without a co-wife was hard to attain without meritorious deeds (*dullabhāni akatapuñña*, S.4.249). The Buddha's father, for example, had two wives, the blood sisters Mahāmāyā and Mahāpajāpatī, and the bhikkhunī Uppalavaṇṇā was previously a co-wife.

Illustrations: nālaṃ+dative

Illustration

nālaṃ

incapable [of affecting]

Some religious teachers explain that there are seven absolute principles: earth, water, heat, wind, pleasure, pain, life. These seven principles do not move or change or injure one another. They are incapable [of affecting] one another's well-being, or ill-being, or well-being-plus-ill-being.

nālaṃ aññaṃaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā.

— M.1.517

IBH: unable to affect one another's pleasure or pain

BB: None is able [to arouse] pleasure or pain or pleasure-and-pain in another.

Illustration

nālaṃ

incapable of

Nigrodha the ascetic said:

The ascetic Gotama's wisdom is struck down by solitude.

Suññāgārahatā samaṇassa gotamassa paññā

He is out of touch with society.

aparīsāvacaro samaṇo gotamo

He is incapable of conversation.

nālaṃ sallāpāya.

— D.3.38

Illustration

nālaṃ

incapable of

The bhikkhu Ariṭṭha said that 'as I understand the teaching explained by the Blessed One, those things called obstructions by the Blessed One are incapable of obstructing one who follows them.

te paṭisevato nālaṃ antarāyāyā ti.

— M.1.132

Illustration

nālaṃ

unsuited to

All things are unsuited to stubborn attachment

sabbe dhammā nālaṃ abhinivesāyā ti.

— M.1.251, S.4.50, A.4.88

Horner: It is not fitting that there should be inclination toward any (psycho-physical) conditions. MLS.1.306).

Bodhi: Nothing is worth adhering to (MLDB p.344).

Bodhi: Nothing is worth holding to (NDB p.1061).

Illustration

nālaṃ

not enough

A bhikkhu asked whether 'for those who dispute, maintaining a dogmatic view, is criticism all that they bring upon themselves? Do they not also receive praise?' The Buddha replied:

What praise they receive is trifling, not enough to bring them consolation.

appaṃ hi etaṃ na alaṃ samāya.

— Sn.v.895-6

Illustration

nālaṃ

will not

When a boy has grown up and has enough wisdom, then his nurse is unconcerned about the boy, thinking, 'The boy can now safeguard himself. He will not be negligent [in looking after himself]

Yato ca kho so bhikkhave kumāro vuddho hoti alaṃpañño anapekkhā pana bhikkhave dhāti tasmिṃ kumāre hoti attaguttodāni kumāro nālaṃ pamādāyā ti.

— A.3.6

Bodhi: 'won't be heedless'

Illustration

nālaṃ

will not

Similarly, when a bhikkhu has matured, he can safeguard himself. He will not be negligently applied [to the practice]

attaguttodāni bhikkhu nālaṃ pamādāyā ti.

— A.3.6

BB: 'won't be heedless'

Illustrations: *nālaṃ*+infinitive

Illustration

nālaṃ

incapable of

That which is called 'mind' or 'cognition' or 'consciousness' (*vuccati cittaṃ iti pi mano iti pi viññāṇaṃ itipi*), the ignorant Everyman is incapable of being disillusioned with it, of being unattached to it, of being liberated from it. For what reason?

Yañca kho etaṃ bhikkhave vuccati cittaṃ iti pi mano iti pi viññāṇaṃ iti pi tatrāssutavā puthujjano nālaṃ nibbindituṃ nālaṃ virajjituṃ nālaṃ vimuccituṃ. Taṃ kissa hetu?

Because for a long time this has been clung to by him, cherished and grasped thus: this is "[in reality] mine," this is "[in reality] what I am," this is "my [absolute] Selfhood."

Dīgharattaṃ etaṃ bhikkhave assutavato puthujjanassa ajjhosiṭaṃ mamāyitaṃ parāmaññaṃ etaṃ mama eso'hamasmi eso me attā ti.

— S.2.94

Bodhi: the uninstructed worldling is unable to experience revulsion CDB p.595).

Illustration

nālaṃ

unsuited

A nurse is unsuited to caring for the sick if he possesses five qualities

nālaṃ gilānaṃ upaṭṭhātuṃ

1. He incapable of preparing medicine

na paṭibalo hoti bhesajjaṃ saṃvidhātuṃ

2. He does not know what is suitable or unsuitable to give to the patient

sappayāsappāyaṃ na jānāti asappāyaṃ upanāmeti sappāyaṃ apanāmeti.

3. He nurses the patient for worldly benefits not with a mind of [unlimited, all-encompassing] goodwill.

āmisantaro gilānaṃ upaṭṭhahati no mettacitto

4. He is disgusted at having to remove faeces, urine, vomit and spittle.

jegucchi hoti uccāraṃ vā passāvaṃ vā vantaṃ vā khelaṃ vā nīharitaṃ

5. He is unable from time to time to gladden the patient with religious discourse.

na paṭibalo hoti gilānaṃ kālena kālaṃ dhammiyā kathāya sandassetuṃ samādapetuṃ samuttejetuṃ sampahaṃsetuṃ (A.3.144).

Bodhi: possessing five qualities an attendant is not qualified to take care of a patient (NDB p.741).

Hare: possessing five qualities one who waits on the sick is not fit to help the sick (GD.3.110).

Reason 3 shows that this cannot be translated 'incapable of caring for the sick.'

Illustration

nālaṃ

not fit

What is unlasting is not fit to be delighted in, welcomed, or clung to.

yadaniccaṃ taṃ nālaṃ abhinandituṃ nālaṃ abhivadituṃ nālaṃ ajjhosituṃ ti.

— M.2.263

BB: what is impermanent is not worth delighting in (MLDB p.870).

IBH: what is impermanent is not worth rejoicing over (MLS.2.263).

Illustration

nālaṃ

not fit

A bhikkhu is not fit to live in secluded abodes in forests and quiet groves if possessed of four things: Thoughts of sensuous pleasure, ill will, and maliciousness, or fourthly, if he is void of penetrative discernment, dull-witted, an imbecile.

nālaṃ araññe vanapatthāni pantāni senāsanāni paṭisevituṃ... Kāmaivitakkena vyāpāditakkena vihiṃsāvitakkena duppañño hoti jaḷo eḷamūgo.

— A.2.252

BB: is not fit to resort to remote lodgings (NDB p.617).

Illustration

nālaṃ

not fit

A bhikkhu is not fit to live apart from the monastic community if he is not content with any old robe, almsfood, abode, and therapeutic requisite whatsoever, and he abides full of sensuous thought

nālaṃ saṅghamhā vavakāsituṃ.

— A.3.146

BB: a bhikkhu is not fit... to live apart from the Saṅgha

Illustration

nālaṃ

not fit

A pupil is not fit to be dismissed if he has five qualities: profound devotion to and faith in his preceptor, a profound shame of wrongdoing, respect, and spiritual development.

Pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālaṃ panāmetuṃ.

— Vin.1.55

IBH: 'it is not suitable to dismiss him'

Illustration

nālaṃ

not fit

What is born, brought about, arisen, produced, originated, unenduring ... is not fit to be delighted in.

Jātaṃ bhūtaṃ samuppannaṃ kataṃ saṅkhatamaddhavaṃ... nālaṃ tadabhinandituṃ.

— It.38

Illustration

nālaṃ

not fit, not fitting

If a family is possessed of seven qualities,

if not visited it is not fit to be visited,

kulaṃ anupagantvā vā nālaṃ upagantuṃ

or if visited, it is not fitting to sit down:

upagantvā vā nālaṃ upanisīdituṃ

- They do not rise up in an agreeable way.
- They do not pay respects in an agreeable way
- They do not offer a seat in an agreeable way
- etc (A.4.10).

BB: a family that has not yet been approached is not worth approaching, or one that has been approached is not worth sitting with. NDB p.1004. But 'worth' would mean, by contrast, that families that offer respect and gifts etc. are 'worth approaching'.

Comment:

- The infinitive is used both actively and passively (PGPL, para.477).

Illustration

nālaṃ

not fitting

A view accepted for any reason may turn out to be either true or false. So 'it is not fitting for a wise man who preserves truth to come to the unqualified conclusion, "This alone is true, all else is false"'

saccamanurakkhatā bhāradvāja viññunā purisena nālaṃettha ekaṃsena niṭṭhaṃ gantuṃ idameva saccaṃ moghamaññaṃ ti.

— M.2.171

BB: 'it is not proper'

Illustration

nālaṃ

would not

Whoever living on what is given by others, who would accept food whether the finest, or the mediocre, or the left-overs, and who would neither extol nor speak disparagingly about it, (*nālaṃ thutuṃ no pi nipaccavādī*) the wise know him as a sage

*Yadaggato majjhato sesato vā piṇḍaṃ labhetha paradattūpajīvī
Nālaṃ thutuṃ nopi nipaccavādī taṃ vāpi dhīrā muniṃ vedayanti.*

— Sn.v.217

Norman: '[does] not deign to praise and does not speak disparagingly.'

Illustration

nālaṃ

would not

These venerables are learned... desirous of training. They would not for my sake or for anyone else's sake follow a wrong course through desire, hatred, undiscernment of reality, or fear.'

ime kho āyasmantā bahussutā... sikkhākāmā nālaṃ mamaṃ vā kāraṇā aññesaṃ vā karaṇā chandā dosā mohā bhayā agatiṃ gantuṃ.

— Vin.1.340

Comment:

- Horner: 'it is impossible for them, because of me or because of anyone else.'
- *karaṇā*: 'by means of, through, by (=hetu or nissāya)' (PED).

Samādhi

Renderings

- *samādhi*: inward collectedness
- *samādhinimittaṃ*: object of meditation
- *samādhībhāvanā*: meditation
- *samādhi*: meditation

Illustrations

Illustration

samādhi

inward collectedness

And what is the faculty of inward collectedness? In this regard, the noble disciple, having made the relinquishment [of attachment] the basis [for spiritual development], gains inward collectedness, gains mental concentration.

Katamañca bhikkhave samādhindriyaṃ idha bhikkhave ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhiṃ labhati cittassa ekaggataṃ.

— S.5.197

Illustration

samādhi

inward collectedness

Inward collectedness is the leader of all things.

samādhīpamukhā sabbe dhammā.

— A.4.339

Illustration

samādhiṃ

inward collectedness

They go to different countries, wandering unrestrained. If they lose their inward collectedness, what good will this international travelling do?

*Nānājanapadaṃ yanti vicarantā asaṃyatā
Samādhiṃca virādhenti kiṃsu raṭṭhacariyā karissati.*

— Th.v.37

Illustration

samādhi

inward collectedness

Because of excessively reflecting upon shapes my inward collectedness fell away.

Atinijjhāyitattādhikaraṇaṃca pana me rūpānaṃ samādhi cavi.

— M.3.160

Illustration

samādhiṃ

inward collectedness

As I do not attain that inward collectedness, bhante, it occurs to me: 'May I not waste away!'

Tassa mayhaṃ bhante taṃ samādhin appaṭilabhato evaṃ hoti no ca khvāhaṃ parihāyāmi ti.

— S.3.125

Illustration

samādhinimittaṃ

object of meditation

Possessed of three factors a bhikkhu is incapable of either gaining an unattained spiritually wholesome factor, or developing an attained spiritually wholesome factor. Which three?

tīhi dhammehi samannāgato bhikkhu abhabbo anadhigataṃ vā kusalaṃ dhammaṃ adhigantaṃ adhigataṃ vā kusalaṃ dhammaṃ phātikattaṃ. Katamehi tīhi:

In this regard, neither in the morning, afternoon, or evening does the bhikkhu carefully concentrate on an object of meditation.

idha bhikkhave bhikkhu pubbanhasamayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti. Majjhantikaṃ samayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti. Sāyanhasamayaṃ na sakkaccaṃ samādhinimittaṃ adhiṭṭhāti.

— A.1.115

Illustration

samādhibhāvanā

meditation

Bhikkhus there are these four types of meditation. Which four

Catasso imā bhikkhave samādhibhāvanā. Katamā catasso?

1. There is meditation which when developed and cultivated leads to pleasant states of meditation in this lifetime.

Atthi bhikkhave samādhibhāvanā bhāvitā bahulikatā diṭṭhadhammasukhavihārāya saṃvattati.

2. There is meditation which when developed and cultivated leads to the attainment of knowledge and

vision [of things according to reality].

Atthi bhikkhave samādhībhāvanā bhāvitā bahulikatā ñāṇadassanapaṭilābhāya saṃvattati.

3. There is meditation which when developed and cultivated leads to mindfulness and full consciousness.

Atthi bhikkhave samādhībhāvanā bhāvitā bahulikatā satisampajaññāya saṃvattati.

4. There is meditation which when developed and cultivated leads to the destruction of perceptually obscuring states.

Atthi bhikkhave samādhībhāvanā bhāvitā bahulikatā āsavānaṃ khayāya saṃvattati (A.2.45).

Illustration

samādhībhāvanā

meditation

What is the meditation which developed and cultivated that leads to the attainment of knowledge and vision [of things according to reality]?

Katamā cāvuso samādhībhāvanā bhāvitā bahulikatā ñāṇadassanapaṭilābhāya saṃvattati?

In this regard a bhikkhu focuses on the mental image of light, concentrates on the mental image of day. As by day, so by night; as by night, so by day. Thus with an attitude open and unclouded, he makes his mind radiant.

Idhāvuso bhikkhu ālokasaññaṃ manasikaroti divāsaññaṃ adhiṭṭhāti yathā divā tathā rattiṃ yathā rattiṃ tathā divā. Iti vivaṭeṇa cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti.

— D.3.223

Illustration

samādhībhāvanā

meditation

What is the meditation which developed and cultivated that leads to the destruction of perceptually obscuring states?

Katamā cāvuso samādhibhāvanā bhāvitā bahulikātā āsavānaṃ khayāya saṃvattati?

In this regard a bhikkhu abides contemplating the [co-conditional] arising and disappearance of the five grasped aggregates.

Idhāvuso bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati.

— D.3.223

Illustration

samādhi

meditation

Three types of meditation:

Tayo samādhi

1. meditation with thinking and pondering

savitakkasavicāro samādhi

2. meditation without thinking, just pondering

avitakkavicāramatto samādhi

3. meditation without thinking or pondering

avitakkāvicāro sāmādhi

Three more types of meditation:

Apare pi tayo samādhi

1. Meditation on the voidness of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood

suññato samādhi

2. meditation on the voidness of any abiding phenomena

animitto samādhi

3. meditation void of aspiration.

appañihito samādhi (D.3.219).

Illustration

samādhi

meditation

Mental concentration is meditation.

Yā kho āvuso visākha cittassa ekaggatā ayaṃ samādhi.

The four bases of mindfulness are the objects of meditation.

Cattāro satipaṭṭhānā samādhinimittā

Four modes of right inward striving are the accessories of meditation.

Cattāro sammappadhānā samādhiparikkhārā

Developing and cultivating these same things is the development of meditation.

Yā tesam̐veva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ ayaṃ tattha samādhi bhāvanā ti.

— M.1.301

Illustration

samādhi

meditation

Meditation through mindfulness with breathing if developed and cultivated leads to the destruction of perceptually obscuring states.

Ānāpānasatisamādhī bhikkhave bhāvito bahulīkato āsavānaṃ khayāya saṃvattati.

— S.5.340

Samāhita

Renderings

- *samāhita*: inwardly collected
- *samāhita*: collected
- *samāhita*: established

Introduction

-atta suffix is redundant

In *samāhitatto* we regard the *-atta* suffix as redundant. For example:

I am always inwardly collected

niccasamāhitatto.

— S.1.169

Atta's role as a suffix is not noted in the Pāli grammar books, nor in the dictionaries sv *Atta*, though Duroiselle says *pahitatto* means 'resolute, whose mind is bent upon, literally directed towards,' and *ṭhitatto* means 'of firm mind' (PGPL, para 555).

See notes sv *Attā*.

Illustrations

Illustration

samāhito

inwardly collected

As he abides contemplating the nature of the body internally he becomes perfectly inwardly collected and perfectly serene. Being thus perfectly inwardly collected and perfectly serene he arouses knowledge and vision externally of others' bodies [according to reality].

Ajjhattaṃ kāye kāyānupassī viharanto tattha sammāsamādhiyati sammāvippasīdati. So tattha sammā samāhito sammāvippasanno bahiddhā parakāye ñāṇadassanaṃ abhinibbatteti.

— D.2.216

Illustration

samāhito

inwardly collected

Bhikkhus, develop inward collectedness. A bhikkhu who is inwardly collected discerns things according to reality.

samādhiṃ bhikkhave bhāvētha. Samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti.

— S.3.13

Illustration

samāhitaṃ

collected

My mind is well-collected.

Cittaṃ me susamāhitaṃ

— Th.v.1

Illustration

samāhito

[well] established

This community of bhikkhus is spiritually purified, [well] established in penetrative discernment and virtue.

Esa saṅgho ujubhūto paññāsīlasamāhito.

— A.4.292

Illustration

samāhito

established

The fool is miserable everywhere, being unestablished in virtue

Sabbattha dummano bālo sīlesu asamāhito.

— Th.v.617

Illustration

samāhito

established

Well established in virtue

sīlesu susamāhito.

— A.2.8

Samudaya

Renderings

- *samudaya*: origination
- *samudaya*: [co-conditional] origination
- *samudaya*: origin
- *samudaya*: originated
- *samudayadhamma*: of an originated nature
- *samudayadhamma*: [co-conditional] origination

Introduction

[Co-conditional] parenthesis

'The 'co-conditional' parenthesis is suggested by the following quote:

Bhikkhus, I will teach you the [co-conditional] origination and [co-conditional] vanishing of the four bases of mindfulness. Please listen.

catunnaṃ bhikkhave satipaṭṭhānānaṃ samudayañca atthaṅgamañca desissāmi. Taṃ suṇātha.

1. With the origination of food comes the origination of the body. With the ending of food comes the vanishing of the body.

Āhārasamudayā kāyassa samudayo āhāranirodhā kāyassa atthaṅgamo.

2. With the origination of sensation comes the origination of sense impressions. With the ending of sensation comes the vanishing of sense impressions.

Phassasamudayā vedanānaṃ samudayo Phassanirodhā vedanānaṃ atthaṅgamo.

3. With the origination of denomination-and-bodily-form comes the origination of the mind. With the ending of denomination-and-bodily-form comes the vanishing of the mind.

Nāmarūpasamudayā cittassa samudayo Nāmarūpanirodhā cittassa atthaṅgamo.

4. With the origination of attention comes the origination of objects of the systematic teachings. With the ending of attention comes the vanishing of objects of the systematic teachings.

Manasikārasamudayā dhammānaṃ samudayo. Manasikāranirodhā dhammānaṃ atthaṅgamo ti
(S.5.184).

Illustrations

Illustration

samudayo

origin

The fondness, clinging, attraction, and cleaving within these five grasped aggregates is the origin of suffering.

Yo imesu pañcasupādānakkhandhesu chando ālayo anunayo ajjhosānaṃ so dukkhasamudayo.

— M.1.191

Illustration

samudayo

origin

What is the noble truth of the origin of suffering?

dukkhasamudayo ariyasaccaṃ

It is this craving that leads to renewed states of individual existence, accompanied by spiritually fettering delight and attachment, taking delight in this and that... This is called the origin of suffering.

yāyaṃ taṇhā ponobhavikā nandirāgasahagatā tatra tatrābhinandini... Idaṃ vuccatāvuso dukkhasamudayo ariyasaccaṃ.

— M.3.251

Illustration

samudayo

origin

Attachment has craving as its basis, craving as its origin; it is generated and produced by craving.

upadhi taṇhānidāno taṇhāsamudayo taṇhājātiko taṇhāpabhavo.

— S.2.108

Illustration

samudayā

origin

Sensation is the origin of all things.

phassasamudayā sabbe dhammā.

— A.4.339

Illustration

samudayāya

origination; *samudayaṃ*, originated

Bhikkhus, there are three bases for the arising of karmically consequential deeds. What three?

tīṇimāni bhikkhave nidānāni kammānaṃ samudayāya. Katamāni tīṇi.

Greed is a basis for the origination of karmically consequential deeds.

lobho nidānaṃ kammānaṃ samudayāya

Hatred is a basis for the origination of karmically consequential deeds.

doso nidānaṃ kammānaṃ samudayāya

Undiscernment of reality is a basis for the origination of karmically consequential deeds.

moho nidānaṃ kammānaṃ samudayāya.

Karmically consequential conduct produced from greed, born of greed, due to greed, originated by greed bears fruit wherever the rebirth of one's individuality occurs.

Yaṃ bhikkhave lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ yatthassa attabhāvo nibbattati tattha taṃ kammaṃ vipaccati.

— A.1.134

Illustration

samudayo

origination

With the origination of grasping comes the origination of individual existence

upādānasamudayā bhavasamudayo

With the ending of grasping comes the ending of individual existence

upādānanirodhā bhavanirodho.

— M.1.50

Illustration

samudaya

origination

This is the practice leading to the origination of personal identity.

Ayaṃ kho pana bhikkhave sakkāya samudayagāminī paṭipadā

One regards the visual sense thus: this is "[in reality] mine," this is "[in reality] what I am," this is "my [absolute] Selfhood."

cakkhuṃ etaṃ mama eso'hamasmi eso me attā ti samanupassati.

— M.3.284

Illustration

samudayā

origination

Puṇṇa, with the origination of spiritually fettering delight comes the origination of suffering, I declare.

nandi samudayā dukkhasamudayo puṇṇāti vadāmi.

— M.3.267

Illustration

samudaya

origination

When it is said 'This is the practice leading to the origination of personal identity' it means a way of regarding things that leads to the [further] origination of suffering'

sakkāyasamudayaḡāminī paṭipadā ti itihidaṃ bhikkhave vuccati dukkhasamudayaḡāminī samanupassanā ti.

When it is said 'This is the practice leading to the ending of personal identity' it means a way of regarding things that leads to the ending of suffering.

ayaṃ vuccati bhikkhave sakkāyanirodhagāmini paṭipadā ti itihidaṃ bhikkhave vuccati dukkhasamudayaḡāmini samanupassanā ti.

— S.3.44

Illustration

samudaya

origination

And what is the origination of bodily form?... advertence?

ko ca bhikkhave rūpassa samudayo... viññāṇassa samudayo.

In this regard a bhikkhu takes delight in, welcomes, persists in cleaving.

Idha bhikkhave bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

And what is it that he takes delight in, welcomes, persists in cleaving to?

He takes delight in bodily form, welcomes it, and persists in cleaving to it.

rūpaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.

— S.3.13-15

Illustration

samudaya

(co-conditional) origination

And what is the development of the basic practice of mindfulness?

Katamā ca bhikkhave satipaṭṭhānabhāvanā

(...) In this regard a bhikkhu abides contemplating [co-conditional] origination in relation to the body.

idha bhikkhave bhikkhu samudayadhammānupassī kāyasmīṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

(...) He abides contemplating [co-conditional] disappearance in relation to the body.

Vayadhammānupassī kāyasmīṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ

(...) He abides contemplating [co-conditional] origination and disappearance in relation to the body, vigorously, fully consciously, and mindfully, having eliminated greed and dejection in regard to the world [of phenomena].

Samudayavayadhammānupassī kāyasmīṃ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

— S.5.183

COMMENT

If 'a bhikkhu abides contemplating [co-conditional] origination' is converted into 'a bhikkhu abides contemplating origination factors' it has the following effect: instead of the bhikkhu contemplating with his senses, he instead contemplates with thought. But this would be impossible when mindfulness is practised without thinking:

When you have thus developed and cultivated this meditation, then bhikkhu you should develop this meditation accompanied by thinking and pondering; without thinking, just pondering; without thinking or pondering.

Yato kho te bhikkhu ayaṃ samādhi evaṃ bhāvito hoti bahulikato tato tvaṃ bhikkhū imaṃ samādhiṃ savitakkampi savicāraṃ bhāveyyāsi. Avitakkampi vicāramattaṃ bhāveyyāsi. Avitakkampi avicāraṃ bhāveyyāsi.

— A.4.301

Illustration

samudayadhammaṃ

of an originated nature

All is of an originated nature. What is the all that is of an originated nature? The visual sense is of an originated nature.

Sabbaṃ bhikkhave samudayadhammaṃ. Kiñca bhikkhave sabbaṃ samudayadhammaṃ: cakkhuṃ bhikkhave samudayadhammaṃ.

— S.4.28

Illustration

samudayadhammaṃ

of an originated nature

The ignorant Everyman does not discern bodily form that is of an originated nature according to reality, thus: 'Bodily form is of an originated nature.'

assutavā puthujjano samudayadhammaṃ rūpaṃ samudayadhammaṃ rūpaṃ ti yathābhūtaṃ nappajānāti;

He does not discern bodily form that is destined to disappear according to reality, thus: 'Bodily form is destined to disappear.'

vayadhammaṃ rūpaṃ vayadhammaṃ rūpaṃ ti yathābhūtaṃ nappajānāti

He does not discern bodily form that is of an originated nature, and destined to disappear, according to reality, thus: 'Bodily form is of an originated nature, and destined to disappear.'

samudayavayadhammaṃ rūpaṃ samudayavayadhammaṃ rūpaṃ ti yathābhūtaṃ nappajānāti.

— S.3.171

Illustration

samudayadhammaṃ

of an originated nature

While this discourse was being propounded, the uncorrupted, stainless vision of the nature of reality arose within Venerable Koṇḍañña that whatever is of an originated nature is destined to cease.

āyasmato koṇḍaññaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti.

— Vin.1.11-12

Sampanna

Renderings

- *sampanna*, convenient
- *sampanna*, splendid
- *sampanna*, excellent
- *sampanna*, perfectly
- *sampanna*, utterly

- *sampanna*, perfect
- *sampanna*, endowed with
- *sampanna*, full of
- *ākappasampanno*, perfect in behaviour

Illustrations

Illustration

sampannaṃ

convenient

King Bimbisara thought 'Where could the Blessed One stay that would be neither too far from the village nor too near,

kattha nu kho bhagavā vihareyya yaṃ assa gāmato neva atidure na accāsanna

convenient for coming and going,

gamanāgamanasampannaṃ

accessible for people whenever they want,

aṭṭhikānaṃ aṭṭhikānaṃ manussānaṃ abhikkamanīyaṃ.

— Vin.1.39

Comment:

This use of *sampanna* is unusual. Likewise, an ideal residence should be neither too far from the village nor too near, and should be convenient for coming and going.

Idha bhikkhave senāsanaṃ nātidūraṃ hoti nāccāsannaṃ gamanāgamanasampannaṃ.

— A.5.16

Illustration

sampanne

splendid

Disease known as mildew attacks a splendid field of corn

sampanne sālīkkhette setaṭṭhikā nāma rogajāti nipatati.

— Vin.2.256

Illustration

sampanno

excellent

A bronze cup of a beverage having an excellent colour, aroma, and flavour, but mixed with poison.

āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno so ca kho visena saṃsaṭṭho.

— S.2.110

Illustration

sampanna

excellent

Excellent explanation

sampannaveyyākaraṇaṃ.

— Th.v.1272

Illustration

sampannaṃ

excellent

Who does not like what is excellent? Who does not like what is delicious?

kassa sampannaṃ na manāpaṃ kassa sādu na ruccati ti.

— Vin.2.196

COMMENT

Strictly: 'For whom is what is excellent not pleasing.'

Illustration

sampanno

excellent

A gem, a beryl, exquisite, of genuine quality, a well-cut octahedron, translucent, limpid, unblemished, excellent in every respect.

maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno anāvalo sabbākārasampanno.

— D.1.76

Illustration

sampanno

utterly

That wise man was utterly resolute, meditative, always taking delight in meditation, applying himself day and night without attachment even to life.

*So dhīro dhisampanno jhāyī jhānarato sadā
Ahorattaṃ anuyuñjaṃ jīvitaṃ anikāmayam.*

— S.1.122

Illustration

sampanno

endowed with

Possessed of three qualities (*tīhi aṅgehi samannāgato*), a shopkeeper quickly attains greatness and increases his wealth: he is clear-sighted, capable, and endowed with rich resources.

cakkhumā ca hoti vidhuro ca nissayasampanno ca

And how is a shopkeeper endowed with rich resources? The shopkeeper becomes known to wealthy householders as capable of providing interest on loans. They offer him money, telling him to trade with it, support his family, and pay it back with interest in due course (A.1.117).

Illustration

sampanno

endowed with

A Wheel-turning monarch, faring righteously, a King of Righteousness, a conqueror of the four corners of the earth, maintaining stable control over the countryside, endowed with the seven Treasures.

satataratanasampanno.

— It.14-16

Illustration

sampanno

endowed with

A master of the three final knowledges, endowed with profound knowledge, fully versed in profound knowledge, spiritually cleansed.

Tevijjo vedasampanno sottiyo camhi nahātako ti.

— Thī.v.251

Illustration

sampanno

full of

A large tree with a massive trunk, with branches, leaves, fruit, strong roots, and full of fruit, is a resource for many birds.

*Sākhāpattaphalūpeto khandhimā ca mahādumo
Mūlavā phalasampanno patiṭṭhā hoti pakkhinam.*

— A.3.43

Illustration

anākappasampannā

badly behaved

Now at that time bhikkhus, being without preceptors, not being advised and instructed, walked for almsfood wrongly dressed, wrongly clothed, and badly behaved.

anupajjhāyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti.

— Vin.1.44

Comment:

The bhikkhus were asking donors for food without invitation to do so, and were eating noisily.

Illustration

anākappasampannā

badly behaved

Now at that time the Group-of-Six bhikkhus, went into a refectory wrongly dressed, wrongly clothed, and badly behaved

dunnivatthā duppārutā anākappasampannā bhattaggaṃ gacchanti.

— Vin.2.211-2

Comment:

The bhikkhus were crowding other bhikkhus, and sitting in the village on their outer robes.

Illustration

ākappasampanno

perfect in behaviour

It is rare to find one gone forth in old age who is perfect in behaviour;

dullabho ākappasampanno.

— A.3.78

Illustration

na sampanno

imperfect

A resident bhikkhu is not to be esteemed (*āvāsiko bhikkhu abhāvanīyo hoti*) if he is imperfect in behaviour and in the practice of observances;

Na ākappasampanno hoti na vattasampanno.

— A.3.261

Comment:

Regarding the practice of observances, for example:

'Bhikkhus, I will lay down an observance for bhikkhus who are leaving a residence, which should be observed by bhikkhus who are leaving a residence.'

Tena hi bhikkhave gamikānaṃ bhikkhūnaṃ vattaṃ paññāpessāmi yathā gamikehi bhikkhū hi vattitabbaṃ.

— Vin.2.211

Illustration

sampanno

perfectly, perfect

Now at that time several bhikkhunīs, having spent the rains in a village-residence, went to Sāvattihī, practising the observances perfectly, perfect in deportment, but badly dressed, wearing shabby robes.

vattasampannā iriyāpathasampannā duccolā lūkhacīvarā.

— Vin.4.245

Illustration

sampanno

perfectly

Beings who perceive [only] what can be expressed and are entrenched in what can be expressed, not profoundly understanding what is expressed, they come under the yoke of death;

Akkheyyasaññino sattā akkheyyasmim patiṭṭhitā.

Akkheyyaṃ apariññāya yogamāyanti maccuno.

But if one profoundly understands what can be expressed, and does not think 'I am the expressor,' the mind's liberation is achieved, the unsurpassed Peaceful State.

Akkheyyaṇca pariññāya akkhātāraṃ na maññati

Phūṭṭho vimokkho manasā santipadamanuttaraṃ.

Perfectly understanding what can be expressed, the Peaceful One delights in the Peaceful State.

Sa ce akkheyyasampanno santo santipade rato.

— It.53

Illustration

sampanno

perfect

He is indeed the Blessed One, the Arahant, the Perfectly Enlightened One, perfect in insightfulness into reality and in conduct.

iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno.

— S.5.199

Illustration

sampanno

perfect

— 'On what grounds, bhante, is one perfect [in the development of] the [five] spiritual faculties?'

kittāvatā nu kho bhante indriyasampanno hotī ti?

— 'In this regard, bhikkhu, a bhikkhu develops the faculty of faith, the faculty of energetic application [to the practice], the faculty of mindfulness, the faculty of inward collectedness, and the faculty of penetrative discernment which lead to inward peace and enlightenment'

idha bhikkhu bhikkhu saddhindriyaṃ... viriyindriyaṃ... satindriyaṃ... samādhindriyaṃ... paññindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ.

'On these grounds one is perfect [in the development of] the [five] spiritual faculties.'

Ettāvatā kho bhikkhu indriyasampanno hotī ti.

— S.5.203

Illustration

sampanno

perfect

— 'On what grounds, bhante, is one perfect [in the development of] the [six] sense faculties?'

indriyasampanno hotī ti?

— 'If, bhikkhu, one abides contemplating the [co-conditional] arising and disappearance of the faculty of sight... the faculty of mental cognisance, one is disillusioned with the faculty of mental cognisance

Cakkhundriye ce bhikkhu udayabbayānupassī viharanto cakkhundriye nibbindati... manindriye ce bhikkhu udayabbayānupassī viharanto manindriye nibbindati.

(...) Being disillusioned [with originated phenomena], one is unattached [to originated phenomena]. Being unattached [to originated phenomena] one is liberated [from perceptually obscuring states].

nibbindaṃ virajjati virāgā vimuccati.

(...) On these grounds one is perfect [in the development of] the [six] sense faculties.

ettāvatā kho bhikkhu indriyasampanno hotī ti.

— S.4.140

Illustration

sampanno

perfect

The young brahman Vāseṭṭha said: 'When one is perfect in observances and practices, on this account one is a Brahman.'

Vāseṭṭho māṇavo evamāha yato kho bho sīlavā ca hoti vattasampanno ca ettāvatā kho brāhmaṇo hoti ti.

— Sn.p.115

Comment:

Sīlavā ca hoti vattasampanno: 'perfect in observances and practices.' We take this as *sīlabbatasampanno*, for notes on which see IGPT sv *Sīlabbata*. The term *sīlabbatasampanno* occurs at A.1.168.

Illustration

sampanno

perfect

A bhikkhu is virtuous, abides restrained [in conduct] within the constraints of the rules of discipline. He is perfect in conduct and sphere of personal application, seeing danger in the slightest wrongdoing.

bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī.

— A.4.352

Illustration

sampannā

perfect

Bhikkhus, those bhikkhus who are

perfect in virtue

sīlasampannā

perfect in inward collectedness

samādhisampannā

perfect in wisdom

paññāsampannā

perfect in liberation [from perceptually obscuring states]

vimuttisampannā

perfect in the knowledge and vision that follows liberation [from perceptually obscuring states]

vimuttiñāṇadassanasampannā

even the sight of those bhikkhus is helpful, I declare (S.5.67).

Illustration

sampannassa

perfect in

For one who is virtuous, perfect in virtue, there is no need to harbour the aspiration: 'May freedom from an uneasy conscience arise in me.

Sīlavato bhikkhave sīlasampannassa na cetanāya karaṇīyaṃ avippaṭisāro me uppajjatū ti.

It is quite natural that this should happen.

Dhammatā esā bhikkhave yaṃ sīlavato sīlasampannassa avippaṭisāro uppajjati.

— A.5.2

Illustration

sampannassa

perfect in

When a bhikkhu is perfect in proper contemplation, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

yoniso manasikārasampannassetam bhikkhave bhikkhuno pāṭikaṅkham satta bojjhaṅge bhāvēssati.

— S.5.91

Illustration

sampanna

perfect in

Now, an individual with which ten qualities is one whom I describe as perfect in what is spiritually wholesome, of the highest spiritual proficiency, an invincible ascetic who has attained the supreme attainment?

Katamehi cāhaṃ thapati dasahi dhammehi samannāgataṃ purisapuggalaṃ paññāpemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ

In this regard a bhikkhu is possessed of the right perception [of reality] of a finished disciple, the right thought of a finished disciple, the right speech... the right conduct... the right means of livelihood... the right endeavour... the right mindfulness... the right inward collectedness... the right knowledge [of things according to reality]... the right liberation [from perceptually obscuring states] of a finished disciple.

- *asekhāya sammādiṭṭhiyā samannāgato hoti*
- *asekhāya sammāvimuttiyā samannāgato hoti.*

— M.2.29

Illustration

sampannassa

perfect

When a bhikkhu is perfect in the aspiration [to abandon spiritually unwholesome factors and acquire spiritually wholesome factors], it is to be expected that he will develop and cultivate this noble eightfold path.

Chandasampannassetam bhikkhave bhikkhuno pāṭikaṅkham ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvēssati ariyaṃ aṭṭhaṅgikaṃ maggaṃ bahulīkarissatī ti.

— S.5.30

The parenthesis comes from these quotes:

1. the Blessed One praises the abandonment of spiritually unwholesome factors.

bhagavā akusalānaṃ dhammānaṃ pahānaṃ vaṇṇeti (S.3.8).

2. the Blessed One praises the undertaking of spiritually wholesome factors.

bhagavā kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇeti ti (S.3.9).

Commentary: *Chandasampadā ti kusalakattukamyatāchando.*

Sambhava

Renderings

- *sambhava*: arising
- *sambhava*: arisen
- *sambhava*: spiritual maturation
- *sambhava*: individual existence
- *sambhava*: state of individual existence
- *sambhavesīnaṃ*: those about to arise [into new existence]

Illustrations

Illustration

sambhavo

arising

Sensation is the basis for the arising of sensuous yearnings

phasso bhikkhave kāmānaṃ nidānasambhavo.

— A.3.411

Illustration

sambhavo

arising

Greed is a basis for the arising of karmically consequential deeds.

lobho kammanidānasambhavo.

— A.5.262

Illustration

sambhavaṃ

arising

The arising of suffering is due to craving,

taṇhā dukkhassa sambhavaṃ.

— A.2.10

Comment:

Norman says the alternative reading *taṇhaṃ dukkhassa sambhavaṃ* 'probably arose from the inability of the scribes to fit the seeming nominative *taṇhā* into the structure of the sentence. This problem disappears when we realise that *taṇhā* is a truncated instrumental = *taṇhāya*' (Group of Discourses n.741). This view is supported by the commentary (which says *etaṃ dukkhassa sambhavaṃ taṇhāya ādīnavaṃ ñatvā*) and also by the usual meaning of *sambhava*, which is 'arising' not 'origin.'

Illustration

sambhavo

arising

Suffering arises because of attachment. With the destruction of all grasping, there is no arising of suffering.

*upadhiṃ paṭicca dukkhamidaṃ sambhoti
sabbūpādānakkhayā natthi dukkhassa sambhavo.*

— Ud.33

Illustration

sambhavo

arising

Worthless man, have I not in many ways stated that *viññāṇa* is dependently arisen; and that without necessary conditions there is no arising of *viññāṇa*

anekapariyāyena paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ aññatra paccayā natthi viññāṇassa sambhavo ti.

— M.1.258

Illustration

sambhava

arising

Knowing the arising and cessation of the world [of phenomena] [according to reality], our minds will be imbued with that perception.

*Lokassa sambhavañca vibhavañca ñatvā
taṃ saññā paricitañca no cittaṃ bhavissati.*

— A.5.107

Illustration

sambhavaṃ

arising

Knowing the arising of nonexistence [according to reality], and knowing that spiritually fettering delight is a tie to individual existence, knowing this thus, then he sees this matter [according to reality].

*Ākiñcaññasambhavaṃ ñatvā nandi saṃyojanaṃ iti
Evameva abhiññāya tato tattha vipassati.*

— Sn.v.1115

Illustration

sambhavā

arise from

All things arise from the paying of attention.

manasikārasambhavā sabbe dhammā.

— A.4.339

Illustration

sambhavo

arisen from

The [absolute] Selfhood is material, composed of the four great material phenomena, and arisen from parents.

attā rūpī cātumahābhūtika mātāpettikasambhavo.

— D.1.34

Illustration

sambhavaṃ

arisen

Previous [karmically consequential deeds] are nullified, and no new [karmically consequential conduct] is arisen;

Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ.

— Sn.v.235

Illustration

sambhavaṃ

arisen

— Bhikkhus, do you see, 'This is brought about?'

bhūtamidan ti bhikkhave passathā ti?

— Yes, bhante

— Bhikkhus, do you see: 'It is arisen with that as its nourishing condition'?

tadāhārasambhavan ti bhikkhave passathā ti?

— Yes, bhante (M.1.260).

Illustration

sambhavaṃ

arisen

Demerit generated by his ego, born from his ego, arisen from his ego, crushes the fool like a diamond crushes a hard gem.

*Attanā va kataṃ pāpaṃ attajaṃ attasambhavaṃ
Abhimanthati dummedhaṃ vajiraṃ v'asmamayaṃ maṇiṃ.*

— Dh.v.161

Illustration

sambhavesīnaṃ

those about to arise [into new existence]

Bhikkhus, there are these four kinds of existential nourishment for the maintenance of beings that have been brought into existence and for the assistance of those about to arise [into new existence]. What four?

Cattārome bhikkhave āhārā bhūtānaṃ vā sattānaṃ t̥hitiyā sambhavesīnaṃ vā anuggahāya.

— S.2.101

Comment:

Norman views *sambhavesīnaṃ* as the future active participle in *-esin* (Elders Verses I, n.527), to be translated with the words 'about to.'

Illustration

sambhavā

spiritual maturation

Seven things lead to a layperson's spiritual ruination

Sattime bhikkhave upāsakassa parābhavā. Katame satta:

He fails to see the bhikkhus;

bhikkhudassanaṃ hāpeti

Seven things lead to a layperson's spiritual maturation.

Sattime bhikkhave upāsakassa sambhavā. Katame satta:

He does not fail to see the bhikkhus.

Bhikkhudassanaṃ na hāpeti.

— A.4.27

Illustration

sambhavaṃ

individual existence

Then the Blessed One, mindful and fully conscious, at the Cāpāla Shrine relinquished the aspiration for further life.

Atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossajji

Then a great earthquake occurred, frightening and terrifying, and peals of thunder shook the sky. Then the Blessed One on that occasion spoke this inspired utterance:

Comparing the incomparable with individual existence, the Sage relinquished the aspiration for [renewed] states of individual existence

Tulamatulañca sambhavaṃ

Bhavasāṅkhāramavassajji muni

Finding inward delight, inwardly collected, he shattered individual existence like a shell of armour

Abindi kavacamivattasambhavaṃ ti.

— Ud.64, S.5.263

COMMENT

Commentary: *Atulañca sambhavan ti nibbānañceva bhavañca.*

Illustration

sambhavā

states of individual existence; sambhavaṃ, arisen

States of individual existence are well-known to be without substantial reality, originated, unstable, always driven on. Knowing [that all] this arises from the ego, being mindful, I attained peace.

Sambhavā suviditā asārakā saṅkhatā pacalitā saderitā

Taṃ viditvā-m-ahaṃ attasambhavaṃ santimeva satimā samajjhagan ti.

— Th.v.260

Commentary: *sambhavā ti bhavā*

Saḷāyatana

Renderings

- *cakkhu*: eye
- *cakkhu*: vision
- *cakkhu*: the visual sense
- *rūpāyatana*: visible object
- *phassāyatanāna*: sense
- *āyatana*: basis of sensation
- *saḷāyatana*: the six senses
- *ajjhāttikāni āyatanāni*: internal bases of sensation
- *bāhirāni āyatanāni*: external bases of sensation
- *cha ajjhāttikāni āyatanāni*: the six senses
- *cha bāhirāni āyatanāni*: the six sense objects
- *sabbāyatanehi*: the six senses and their objects

Introduction

Internal and external āyatana

There are two groups of sixfold bases of sensation: internal and external.

1. Six internal bases of sensation: the six senses

Cha ajjhattivānāni āyatanāni cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ.

2. Six external bases of sensation: the six sense objects

Cha bāhirāni āyatanāni rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ dhammāyatanaṃ (D.3.243).

Cakkhuṃ = cakkhāyatanaṃ

The scriptures rarely use the term *āyatanaṃ* in reference to individual senses. Although *saḷāyatanaṃ* occurs 668 times, *cakkhāyatanaṃ* occurs just 11 times, and *cakkhundriyaṃ* occurs 452 times. The shortage of *cakkhāyatanaṃ* is because *cakkhāyatanaṃ* is usually abbreviated to *cakkhuṃ*. The suffix *-āyatanaṃ* is apparently disposable.

That *cakkhuṃ = cakkhāyatanaṃ* is proven in several suttas. The *Girimānanda Sutta* says *cakkhuṃ* is part of *āyatanesu*: *cakkhuṃ anattā rūpā anattā... mano anattā dhammā anattā ti. Iti imesu chasu ajjhattivābāhiresu āyatanesu anattānupassī viharati* (A.5.109). Similar evidence is found in the *Parihānadhamma Sutta* (S.4.77) and the *Chabbisodhana Sutta* (M.3.32).

The fuller terms for all six senses is listed in the *Sammādiṭṭhi Sutta*: *cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ manāyatanaṃ* (M.1.52).

Āyatanaṃ = phassāyatanaṃ

But *āyatanaṃ* is also an abbreviation—for *phassāyatanaṃ*. At S.4.44 *cakkhuṃ* is called *paṭhamaṃ phassāyatanaṃ*; *sotaṃ* is *dutiyāṃ phassāyatanaṃ*; and so on.

So *cakkhu*'s full name is *cakkhusamphassāyatanaṃ*. The others are *sotasamphassāyatanaṃ*, *ghānasamphassāyatanaṃ*, *jivhāsamphassāyatanaṃ*, *kāyasamphassāyatanaṃ*, *manosamphassāyatanaṃ*. These full terms occur just once in the scriptures, in the *Dhātuvibhaṅga Sutta* (M.3.239).

In this full rendering it is clear that *ayatana* means 'basis.' For example, 'basis of *cakkhusamphassa*' etc. So now let us examine the meaning of *cakkhusamphassa*.

Cakkhusamphassa: visual sensation

Cakkhusamphassa is explained in the following quote:

Dependent on *cakkhu* and visible objects there arises advertence to the visual field. The meeting, the encounter, the concurrence of these three things is called visual sensation.

Cakkhuñca paṭicca rūpe uppijati cakkhaviññāṇaṃ. Yā kho bhikkhave imesaṃ tiṇṇaṃ dhammānaṃ saṅgati sannipāto samavāyo ayaṃ vuccati bhikkhave cakkhusamphasso.

— S.4.68

Thus *cakkhusamphassāyatanaṃ* would mean 'basis for visual sensation.'

Terminology: full terms

The full terms of the six *āyatana* would therefore be:

basis for visual sensation	<i>cakkhuṃ</i> or <i>cakkhāyatanaṃ</i>
basis for auditory sensation	<i>sotaṃ</i> or <i>sotāyatanaṃ</i>
basis for olfactory sensation	<i>ghānaṃ</i> or <i>ghānāyatanaṃ</i>
basis for gustatory sensation	<i>jivhā</i> or <i>jivhāyatanaṃ</i>
basis for tactile sensation	<i>kāyo</i> or <i>kāyāyatanaṃ</i>
basis for mental sensation	<i>mano</i> or <i>manāyatanaṃ</i>

Terminology: abbreviated

The full terms are unwieldy in practice, and we will instead abbreviate them:

- the visual sense
- the auditory sense
- the olfactory sense
- the gustatory sense
- the tactile sense
- the mental sense

External āyatana: full and concise renderings

The corresponding objects of sensation are the external *āyatana* (*bāhirāṇi āyatanāni*): *rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ dhammāyatanaṃ*. These terms are not abbreviations. Therefore, if we again render *āyatana* as 'basis,' then each of the *āyatanas* are 'a basis of sensation,' and the *āyatanas* can be rendered as:

visible objects basis of sensation

rūpāyatanaṃ

mentally known objects basis of sensation

dhammāyatanaṃ.

— D.3.243

But the phrase 'basis of sensation' is redundant, and so we render the terms as:

visible objects...

rūpāyatanaṃ...

mentally known objects

dhammāyatanaṃ

Justifying the plural: visible objects

We have used the word 'objects.' The plural case is justified for three reasons:

1. Context supports it.
2. For grammatical reasons, by which it could be singular or plural.
3. By the common occurrence elsewhere of the plural case when the internal bases of sensation are in the singular case. For example:

dependent on the visual sense and visible objects, advertence to the visual field arises

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ.

— M.3.281

Āyatanāni: renaming the Internal and external bases of sensation

The 'internal bases of sensation' can often instead be called 'the six senses,' and the 'external bases of sensation' can often instead be called 'the six sense objects.' For example:

There are these six senses and their objects rightly explained by the Blessed One who knows and sees [the nature of reality], the Arahant, the Perfectly Enlightened One.

cha kho panimāni āvuso ajjhattikabāhirāni āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni.

— M.3.32

He abides contemplating the voidness of personal qualities in the six senses and their objects.

imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati.

— D.3.223

And what is the noble truth of suffering? One should reply: the six senses.

Katamañca bhikkhave dukkhaṃ ariyasaccaṃ? Cha ajjhattikāni āyatanānītissa vacanīyaṃ.

— S.5.426

'The empty village' represents the six senses.

Suñño gāmoti kho bhikkhave channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ.

— S.4.174

'Village-attacking dacoits' represents the six sense objects.

Corā gāmaghātakāti kho bhikkhave channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ.

— S.4.174

Rendering of phrases

Our renderings of terms produces the following phrases:

D.3.250

In seeing a visible object via the visual sense	<i>cakkhunā rūpaṃ disvā</i>
In hearing an audible object via the auditory sense	<i>sotena saddaṃ sutvā</i>
In smelling a smellable object via the olfactory sense	<i>ghānena gandhaṃ ghāyitvā</i>
In tasting a tasteable object via the gustatory sense	<i>jivhāya rasaṃ sāyitvā</i>

In feeling a tangible object via the tactile sense	<i>kāyena phoṭṭhabbaṃ phusitvā</i>
In knowing a mentally known object via the mental sense	<i>manasā dhammaṃ viññāya.</i>

Alternative spellings

In some cases there are alternative Pāli spellings, as follows:

in seeing a visible object (no alternative)

rūpaṃ disvā

in hearing an audible object (no alternative)

saddaṃ sutvā

in smelling a smellable object (three alternatives)

gandhaṃ ghāyitvā; gandhaṃ ghatvā; gandhaṃ ghātvā

in tasting a tasteable object (two alternatives)

rasaṃ sāyitvā; rasaṃ bhotvā

- in feeling a tangible object (two alternatives)
- when touched by a tangible object

phoṭṭhabbaṃ phusitvā; phassaṃ phussa

in knowing a mentally known object (two alternatives)

dhammaṃ viññāya; dhammaṃ ñatvā.

— S.4.75, Th.v.802, Th.v.814

Alternative renderings for senses and sense objects

Sometimes suttas refer to the senses as physical organs, and we render them accordingly:

- eye and sights
- ear and sounds
- nose and odours
- tongue and flavours

- body and physical sensations
- mind and mental phenomena

Two examples where these renderings are appropriate:

1. The ignorant Everyman is

- struck in the eye by pleasing and displeasing sights;
- struck in the ear by pleasing and displeasing sounds;
- struck in the nose by pleasing and displeasing odours;
- struck on the tongue by pleasing and displeasing flavours;
- struck on the body by pleasing and displeasing physical sensations;

struck in the mind by pleasing and displeasing mental phenomena.

assutavā puthujjano cakkhusmiṃ haññati manāpāmanāpehi rūpehi... manasmīṃ haññati manāpāmanāpehi dhammehi.

— S.4.201

2. When a bhikkhu has not developed and cultivated mindfulness of the body,

yassa kassaci bhikkhuno kāyagatā sati abhāvitā abahulikatā

the eye inclines towards pleasing visible objects

cakkhu āviñjati manāpikesu rūpesu

and displeasing visible objects are loathsome

amanāpikassa rūpā paṭikkulā honti

- ear inclines towards pleasing audible objects
- nose inclines towards pleasing smellable objects
- tongue inclines towards pleasing tasteable objects
- body inclines towards pleasing tangible objects
- mind inclines towards pleasing mentally known objects (S.4.199).

Illustrations

Illustration

cakkhu

eye

There are three eyes. The physical eye, the divine eye, and the eye of penetrative discernment.

Tīṇi cakkhuni maṃsacakkhu dibbacakkhu paññācakkhu.

— D.3.219

Illustration

cakkhunā

eye

I see him with my mind as if with my eye

Passāmi naṃ manasā cakkhunā ca.

— Sn.v.1142

Illustration

cakkhu

eye

Illnesses of the eye, ear, nose, etc

cakkhurogo sotarogo ghānarogo.

— A.5.110

Illustration

cakkhum

vision

While this discourse was being propounded, the uncorrupted, stainless vision of the nature of reality arose within Venerable Koṇḍañña that whatever is of an originated nature is destined to cease.

āyasmato koṇḍaññaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti.

— Vin.1.11-12

Illustration

cakkhunā

vision

Surveying the world with the vision of a Buddha, I saw beings with much dust in their eyes, and those with little.

addasaṃ kho ahaṃ bhikkhave buddha-cakkhunā lokaṃ volokento satte aparajakkhe mahārajakkhe.

— M.1.169

Illustration

cakkhuṃ

vision

Māgandiya, you do not have noble vision by which you might know [spiritual] health and see the Untroubled.

Taṃ hi te māgandiya ariyaṃ cakkhuṃ natthi yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi nibbānaṃ passeyyāsi ti.

— M.1.510

Illustration

cakkhuṃ

vision

With purified divine vision surpassing that of men, he sees beings passing away and being reborn,
inferior and superior, well-favoured and ill-favoured, fortunate and unfortunate,

*dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte
suvaṇṇe dubbaṇṇe sugate duggate*

(...) and he understands how beings fare according to their deeds.

yathākammūpage satte pajānāti.

— D.1.82

Illustration

cakkhum

the visual sense

There are these six senses and their objects rightly explained by the Blessed One who knows and sees [the nature of reality], the Arahant, the Perfectly Enlightened One. Which six?

cha kho paṇimāni āvuso ajjhattikabāhirāni āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni. Katamāni cha:

the visual sense and visible objects

cakkhuṃ ceva rūpā ca

the auditory sense and audible objects

sotañca saddā ca

the olfactory sense and smellable objects

ghāṇaṇca ghandhā ca

the gustatory sense and tasteable objects

jivhā ca rasā ca

the tactile sense and tangible objects

kāyo ca phoṭṭhabbā ca

the mental sense and mentally known objects

mano ca dhammā ca.

— M.3.32

Illustration

cakkhuṃ

the visual sense

When this [wretched human] body has vitality, warmth, and mental consciousness, then it goes and comes back, stands and sits and lies down, sees a visible object via its visual sense, hears an audible object via its auditory sense, smells a smellable object via its olfactory sense, tastes a tasteable object via its gustatory sense, feels a tangible object via its tactile sense, and knows a mentally known object via its mental sense.

yadāyaṃ kāyo āyusahagato ca hoti usmāsahagato ca viññāṇasahagato ca tadā abhikkamati pi paṭikkamati pi tiṭṭhati pi nisīdati pi seyyampi kappeti cakkhunāpi rūpaṃ passati sotenapi saddaṃ suṇāti ghānenapi gandhaṃ ghāyati jivhāyapi rasaṃ sāyati kāyenapi phoṭṭhabbaṃ phusati manasāpi dhammaṃ vijānāti.

— D.2.338

Illustration

āyatanāni

senses

There are just six senses, affected through one or other of which the fool experiences pleasure and pain.

saḷvāyatanāni yehi puṭṭho bālo sukhadukkhaṃ paṭisaṃvediyati etesaṃ vā aññatarena.

— S.2.23-24

Illustration

saḷāyatana

six senses

With the origination of the six senses comes the origination of sensation

saḷāyatanasamudayā phassasamudayo

With the ending of the six senses comes the ending of sensation

saḷāyatananirodhā phassanirodho.

— M.1.52

Illustration

āyatanānaṃ

senses

"What is birth? It is the birth, being born, arising, rebirth, appearance of aggregates, acquiring of senses by the various beings in the various classes of beings. This is called birth.

Katamācāvuso jāti: yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho ayaṃ vuccatāvuso jāti.

— D.2.307

Illustration

āyatanāni

senses

What are the six mastered senses?

Katamāni ca bhikkhave cha abhibhāyatanāni

In this regard, when a bhikkhu sees a visible object via the visual sense, and there does not arise in him unvirtuous, spiritually unwholesome memories and thoughts conducive to psychological bondage, the bhikkhu should understand that: 'This sense has been mastered.' For this has been called a mastered sense by the Blessed One.

Idha bhikkhave bhikkhuno cakkhunā rūpaṃ disvā nūppajjanti pāpakā akusalā sarasaṅkappā saṃyojanīyā. Veditabbametaṃ bhikkhave bhikkhunā abhibhūtametaṃ āyatanaṃ abhibhāyatanam etaṃ vuttaṃ bhagavatā ti.

(The sutta continues...)

In hearing an audible object via the auditory sense...

Sotena saddaṃ sutvā

In smelling a smellable object via the olfactory sense...

Ghānena gandhaṃ ghāyitvā

In tasting a tasteable object via the gustatory sense...

Jivhāya rasaṃ sāyitvā

In touching a tangible object via the tactile sense...

Kāyena phoṭṭhabbaṃ phusitvā

In knowing a mentally known object via the mental sense...

Manasā dhammaṃ viññāya.

— S.4.77

Illustration

sabbāyatanehi

the six senses and their objects

One of purified wisdom who has utterly transcended egocentric conception in regards to things of the past and future, who is free of [bondage to] the six senses and their objects: he would properly fulfil the ideals of religious asceticism in the world.

*Atītesu anāgatesu cā pi kappātīto aticca suddhipañño
Sabbāyatanehi vippamutto sammā so loke paribbajeyya.*

— Sn.v.373

Sāvajja; Anavajja

Renderings

- *anavajja*: blamelessness
- *anavajja*: blameless
- *sāvajjā*: blameworthy

Illustrations

Illustration

anavajja

blamelessness, blameless

And what is the pleasure of blamelessness? In this regard a noble disciple is endowed with blameless bodily conduct, blameless verbal conduct, and blameless mental conduct.

Katamañca gahapati anavajjasukhaṃ? Idha gahapati ariyasāvako anavajjena kāyakammena samannāgato hoti anavajjena vacīkammena samannāgato hoti anavajjena manokammena samannāgato hoti.

— A.2.69-70

Illustration

sāvajjā

blameworthy

That bhikkhu should examine the danger of those thoughts, that they are spiritually unwholesome, blameworthy, and have an unpleasant karmic consequences.

tena bhikkhave bhikkhunā tesaṃ vitakkānaṃ ādīnava upaparikkhitabbo itipime vitakkā akusalā itipime vitakkā sāvajjā itipime vitakkā dukkhavipākāti.

— M.1.119

Illustration

sāvajjānavajjā

blameworthy blameless

There are spiritually wholesome and spiritually unwholesome factors; blameworthy and blameless factors; inferior and superior factors; and inwardly dark and bright factors with their correlative combinations.

Atthi bhikkhave kusalākusalā dhammā sāvajjānavajjā dhammā hīnappaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā.

— S.5.104

Illustration

sāvajjā

blameworthy

Kālāmas, if you yourselves should consider:

Yadā tumhe kālāmā attanāva jāneyyātha

(...) "These teachings are unwholesome;

ime dhammā akusalā

(...) these teachings are blameworthy;

ime dhammā sāvajjā

(...) you should abandon them.

atha tumhe kālāmā pajaheyyātha.

— A.1.189

Illustration

sāvajjā

blameworthy; anavajjaṃ, blameless

Conduct produced from, born of, due to, originated by greed is spiritually unwholesome and blameworthy. It has unpleasant karmic consequences.

Yaṃ bhikkhave lobhapakataṃ kammaṃ lobhajaṃ lobhanidānaṃ lobhasamudayaṃ. Taṃ kammaṃ akusalaṃ taṃ kammaṃ sāvajjaṃ taṃ kammaṃ dukkhavipākaṃ.

— A.1.263

Conduct produced from, born of, due to, originated by non-greed is spiritually wholesome and blameless. It has pleasant karmic consequences.

Yaṃ bhikkhave alobhapakataṃ kammaṃ alobhajaṃ alobhanidānaṃ alobhasamudayaṃ taṃ kammaṃ kusalaṃ taṃ kammaṃ anavajjaṃ taṃ kammaṃ sukhavipākaṃ.

— A.1.263

Illustration

sāvajjaṃ

blameworthy

When pacing back and forth he brings about the death of many small beings. What karmic consequence does the Nigaṇṭha Nātaputta describe for him?

so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. Imassa pana gahapati nigaṇṭho nātaputto kaṃ vipākaṃ paññāpeti ti.

The Nigaṇṭha Nātaputta does not declare what is unintentional as greatly blameworthy.

Asañcetanikaṃ bhante nigaṇṭho nātaputto no mahāsāvajjaṃ paññāpeti ti.

But what if one does it intentionally?

Sace pana gahapati ceteti ti.

Then it is greatly blameworthy.

Mahāsāvajjaṃ bhante hoti ti.

— M.1.377

Illustration

sāvajjo

blameworthy

Attachment is moderately blameworthy, and slow to fade away.

rāgo kho āvuso appasāvajjo dandhavirāgī

Hatred is very blameworthy, and quick to fade away.

doso mahāsāvajjo khippavirāgī

Undiscernment of reality is very blameworthy, and slow to fade away.

moho mahāsāvajjo dandhavirāgī ti.

— A.1.200

Illustration

anavajjaṃ

blameless

Rag-robes, food gathered on almsround, an abode at the root of a tree, and concentrated urine are:

Paltry, easily gotten, and blameless.

appañca sulabhañca tañca anavajjaṃ.

— A.2.27

Sāsana

Renderings

- *sāsana*: training system
- *sāsana*: call, advice, explanation, or teaching (= *anusāsana*, in verse)

Introduction

Sāsana in verse: teaching

In verse *sāsana* is sometimes used as an abbreviation for *anusāsana*, and so means call, advice, explanation, or teaching. This can be seen in the following quote where *sāsanaṃ* is equivalent to *vacanaṃ*, and is also linked to *anusāsani*:

Having heard Paṭācārā's words and advice... 'We have done your bidding.'

Tassā tā vacanaṃ sutvā paṭācārāya sāsanaṃ... katā te anusāsani.

— Thī.v.119-121

Illustrations

Illustration

sāsanaṃ

call (=anusāsanaṃ)

'Bhikkhus, watch the approaching host of devas.'

Devakāyā abhikkantā te vijānātha bhikkhavo

Hearing the Buddha's call, the bhikkhus vigorously endeavoured to comply.

Te ca ātappamakarum sutvā buddhassa sāsanaṃ.

— D.2.256

Illustration

sāsanaṃ

advice (=anusāsanaṃ)

It is well, Blessed One, that, having received your advice, I can thus know who should consume an offering from one like me, and whom I should seek at the time of alms bestowal.

Sādhāhaṃ bhagavā tathā vijaññaṃ yo dakkhiṇaṃ bhuñjeyya mādisassa

Yaṃ yaññakāle pariyesamāno pappuyya tava sāsanaṃ.

— Sn.v.482

COMMENT

Commentary: *Tava sāsanan ti tava ovādaṃ*

Illustration

sāsanaṃ

explanation (=anusāsanaṃ)

Tell us of the distress, dear sir, that befalls one who is applied to sexual intercourse. Having heard your explanation we will train ourselves in seclusion [from sensuous pleasures and spiritually unwholesome factors].

Methunamanuyuttassa vighātaṃ brūhi mārīsa

Sutvāna tava sāsanaṃ viveke sikkhissāmase.

— Sn.v.814

COMMENT

Commentary: *Sutvāna tava sāsanan ti tava vacanaṃ sutvā.*

Illustration

sāsana

teachings (=anusāsana)

Those before Gotama who explained teachings, saying how things were and how they would be, all that was a matter of hearsay.

*Ye me pubbe viyākaṃsu huraṃ gotamasāsana
Iccāsi iti bhavissati sabbam taṃ itihītihaṃ.*

— Sn.v.1084

Illustration

sāsanaṃ

teaching (=anusāsanaṃ)

The fool listens to the teaching of the Conqueror with a critical attitude.

Upārambhacitto dummedho suṇāti jinasāsanaṃ.

— Th.v.360

Illustration

sāsane

training system

Happy indeed are those human beings honouring the Sublime One, applying themselves to Gotama's training system, who train in it with diligence.

*Sukhitā vata te manujā sugataṃ payirupāsiya
Yuñjaṃ gotama sāsane appamattānusikkharetī.*

— S.1.52

Illustration

sāsanam

training system

The refraining from everything unvirtuous; the undertaking of what is spiritually wholesome... this is the training system of the Buddhas.

sabbapāpassa akaraṇam kusalassa upasampadā... etaṃ buddhānam sāsanam.

— Dh.v.183

Illustration

sāsane

training system

Bhante, I have long been one who did not fulfil the training in the Teacher's training system.

So hi nūnāhaṃ bhante dīgharattaṃ satthusāsane sikkhāya aparipūrakārī ahosin ti.

— M.1.445

Illustration

sāsana

training system

Bhikkhus, even if thugs should sever your limbs one by one with a two-handled saw, he whose mind was thereby filled with hatred would not on that account be a practiser of my training system.

Ubhatodaṇḍakena pi ce bhikkhave kakacena corā ocarakā aṅgamaṅgāni okanteyyūṃ tatrāpi yo mano padūseyya na me so tena sāsanakaro.

— M.1.129

Illustration

sāsanam

training system

The three final knowledges are attained. The Buddha's training system is not [undertaken] in vain.

Tisso vijjā anuppattā amogham buddhasāsanam.

— Thī.v.150

Illustration

sāsane

training system

Within seven days we were inwardly tamed through your training system, Blessed One.

Sattarattena bhagavā dantāṃha tava sāsane.

— Sn.v.570

Illustration

sāsanam

training system

'In one who is applied to sexual intercourse the training system is forgotten and he conducts himself wrongly. This is ignoble of him.

Methunamanuyuttassa mussate vāpi sāsanam

Micchā ca paṭipajjati etaṃ tasmiṃ anariyaṃ

— Sn.v.815

Illustration

sāsane

training system

He should not be negligent in [practising] Gotama's training system.

sāsane gotamassa na pamajjeyya

— Sn.v.993

Illustration

sāsanam

training system

The three final knowledges are attained. I have fulfilled the Buddha's training system.

Tisso vijjā anuppattā kataṃ buddhassa sāsanam ti.

— Th.v.24

Illustration

sāsane

training system

Under the training system of the Perfectly Enlightened One a good person goes forth [into the ascetic life] with ease

sunikkamo sādhu subuddhasāsane.

— Th.v.212

Illustration

sāsane

training system

Apply yourself to the Buddha's training system.

yuñjatha buddhasāsane.

— Th.v.256

Illustration

sāsane

training system

I went forth [into the ascetic life] under the Conqueror's training system.

pabbajim jinasāsane.

— Th.v.377

Illustration

sāsane

training system

He in the training system of the King of Righteousness who has no respect for his companions in the religious life is far from the Untroubled.

*Yassa sabrahmacārīsu gāravo nūpalabbhati
Ārakā hoti nibbānā dhammarājassa sāsane.*

— Th.v.389

Sītibhūta

Renderings

- *sītibhūta*: freed from inward distress

Introduction

Summary

Sītibhūta is linked to freedom from *taṇhā*, *rāga*, *dosa*, *moha*, and *āsava*, and therefore to freedom from anguish (*pariḷāha*) and inward torment (*pariḍayhati*). Although it is commonly rendered 'become cool,' and PED calls it 'tranquillized,' *sītibhūta* is better represented by the term 'freed from inward distress.'

Freedom from *taṇhā*, suffering, and burning

Sītibhūta is linked to freedom from *taṇhā*:

Having removed [the arrow of] craving together with its origin, I am freed from inward distress. I have realised the Untroubled.

samūlaṃ taṇhaṃ abbuyha sītibhūtosmi nibbuto ti.

— Th.v.298

It is therefore linked to freedom from sufferings, torments, and anguishes, because they are the products of *taṇhā*:

Craving... grows. One's physical and psychological sufferings, torments, and anguishes increase.

Taṇhā... pavaḍḍhati. Tassa kāyikāpi darathā pavaḍḍhanti cetasikāpi darathā pavaḍḍhanti kayikāpi santāpā pavaḍḍhanti cetasikāpi santāpā pavaḍḍhanti kāyikāpi pariḷāhā pavaḍḍhanti cetasikāpi pariḷāhā pavaḍḍhanti.

— M.3.287

Freedom from *rāga*, *dosa*, *moha*, trouble, anguish, and burning

Sītibhūta is linked to freedom from *rāga*, *dosa*, and *moha*.

All my attachment is abandoned, my hatred is abolished, my undiscernment of reality is done away with. I am freed from inward distress. I have realised the Untroubled.

*Sabbo rāgo pahīno me sabbo doso samūhato
Sabbo me vigato moho sītibhūtosmi nibbuto ti.*

— Th.v.79

It is therefore linked to freedom from anguish, because that is the product of *rāga*, *dosa* and *moha*:

Would there not arise in that householder or householder's son anguish of body or mind that are born of attachment... hatred... undiscernment of reality, so that, being tormented by the anguish born of attachment... hatred... undiscernment of reality, he would sleep badly?

Taṃ kimmaññasi kumāra? Api nu tassa gahapatissa vā gahapatiputtassa vā uppajjeyyumaṃ rāgajā pariḷāhā kāyikā vā cetasikā vā yehi so rāgajehi pariḷāhehi pariḍayhamāno dukkhaṃ sayeyyāti?.

— A.1.137

Freedom from *āsava*, suffering and burning

Sītibhūta is linked to freedom from *āsava*s:

destroyed all perceptually obscuring states. I am freed from inward distress. I have realised the Untroubled.

khepetvā āsave sabbe sītibhūtāmi nibbutā ti.

— Thī.v.76

It is therefore linked to freedom from distress and anguish, because that is the quality of the *āsavas*.

Vexatious and anguishing perceptually obscuring states

āsavā vighātapaṇiḥhā.

— A.3.245

Conclusion

We have shown that *sītibhūta* is linked to freedom from

- sufferings, torments, and anguishes
- inward trouble
- anguish of body or mind
- distress and anguish

It is thus well-represented by the term 'freed from inward distress.'

Illustrations

Illustration

sītibhūtāsi

freed from inward distress

Your attachment has completely subsided. You are freed from inward distress. You have realised the Untroubled.

Upasanto hi te rāgo sītibhūtāsi nibbutā ti.

— Thī.v.16

Illustration

sītibhūtāmhi

freed from inward distress

As I abide in this way, all my attachment is abolished. My [sensuous] passion is annihilated. I am freed from inward distress. I have realised the Untroubled.

Evaṃ viharamānāya sabbo rāgo samūhato

Pariḷāho samucchinno sītibhūtāmhi nibbutā ti.

— Thī.v.34

Illustration

sītibhūto

freed from inward distress

Being rid of attachment to sense impression await the inevitable hour, being even in this world freed from inward distress.

So vedayitāsu vītarāgo kālaṃ kaṅkha idheva sītibhūto ti.

— Th.v.416

Sīlabbata

Renderings

- *sīlabbata*: [noble] observances and practices
- *sīlabbata*: observances and practices
- *subbata*: one with noble practices

Overview: Sīlabbata

Sīla

The long description of *sīla* in the *Brahmajāla Sutta* shows that *sīla* wholly involves the refraining from practices. The sutta's opening and closing sentences related to *sīla* are included in this quotation:

What are the mere trifles, the mere trivialities, the mere matters of virtue, that the common man would speak of when speaking in praise of the Perfect One? The ascetic Gotama abandons and refrains from killing... And whereas some ascetics and Brahmanists, living off food given in faith maintain themselves by such base arts and wrong means of livelihood as... practising surgery, practising as a children's doctor, administering medicines, and treatments to cure their after-effects, the ascetic Gotama refrains from these kinds of base arts and wrong means of livelihood.

Katamañca taṃ bhikkhave appamattakaṃ oramattakaṃ sīlamattakaṃ yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya? Pāṇātipātaṃ pahāya pāṇātipātā paṭivirato samaṇo gotamo... yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti seyyathidaṃ... sallakattiyaṃ dāraikatikicchā mūlabhesajjānaṃ anuppadānaṃ osadhīnaṃ paṭimokkha. Iti vā itievarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti.

— D.1.4-12

Vata

Vata, by contrast, involves both the undertaking of and refraining from practices, as this illustration shows:

At one time there was a naked ascetic living in Vesāli called Kaḷāramaṭṭhuka ... He had undertaken seven rules of practice (*vatapadāni*):

Tena kho pana samayena acelo kaḷāramaṭṭhuko vesāliyaṃ paṭivasati... tassa satta vatapadāni samattāni samādinnaṇi honti:

1. For the rest of my life I will be a naked ascetic and will not wear clothes;

Yāvajīvaṃ acelako assaṃ na vatthaṃ paridaheyyaṃ.

2. For the rest of my life I will remain celibate and abstain from sexual intercourse;

Yāvajīvaṃ brahmacārī assaṃ na methunaṃ dhammaṃ paṭiseveyyaṃ.

3. For the rest of my life I will subsist on liquor and meat, abstaining from boiled rice and junket;

Yāvajīvaṃ surāmaṃseneva yāpeyyaṃ na odanakummāsaṃ bhuñjeyyaṃ.

4-7) I will not go beyond the Udena Shrine to the east of Vesāli, the Gotamaka Shrine to the south, the Sattamba Shrine to the west, nor the Bahuputta Shrine to the north.

Puratthimena vesāliṃ udenaṃ nāma cetiyaṃ taṃ nātikkameyyaṃ dakkhiṇena vesāliṃ gotamakaṃ nāma cetiyaṃ taṃ nātikkameyyaṃ pacchimena vesāliṃ sattambaṃ nāma cetiyaṃ taṃ nātikkameyyaṃ uttarena vesāliṃ bahuputtaṃ nāma cetiyaṃ taṃ nātikkameyyanati.

— D.3.9

Sīlabbata: pluralising

Sīla and *vata* together become *sīlabbataṃ* (singular case), which, like others do, we pluralise ('observances and practices'):

- Norman: 'virtuous conduct and vows' (Sn.v.231).
- Bodhi: 'rules and vows' (S.5.118).
- Bodhi: 'behaviour and observances' (A.1.225)

Spiritually unwholesome observances and practices

Discarding religious practices

Religious practices that are not in accordance with the Noble One's training system (*ariyassa vinaye*) are abandoned by disciples when they first take refuge in the Buddha, when they see that these practices are ineffective or spiritually unwholesome, as the following stories show:

1) Fire veneration: a stain

When Kassapa of Uruvelā and his group of matted-hair ascetic disciples decided to take ordination under the Buddha, they flung into the river their hair, braids, bundles on carrying poles, and fire-venerating implements (Vin.1.32-3). Kassapa explained this action as follows:

'Brahmanic sacrifices glorify sights and sounds, also flavours, sensuous pleasures, and women.

*Rūpe ca sadde ca atho rase ca
Kāmitthiyo cābhivadanti yaññā*

'Recognising that this was a spiritual stain amidst objects of attachment I lost my taste for sacrifices and offerings.'

*Etaṃ malan ti upadhīsu ñatvā
Tasmā na yiṭṭhe na hute arañjin ti.*

— Vin.1.36

2) Sacrifice: demeritorious, spiritually unwholesome

A brahman brought hundreds of bulls, goats, and sheep to the sacrificial post for slaughter and burning. When he asked how to perform the sacrifice so it would be of the greatest benefit, the Buddha said that even in preparing for such a sacrifice, thinking one is making merit, one makes demerit; thinking one is doing what is spiritually wholesome, one is doing what is spiritually unwholesome; thinking one is on the path to heaven, one is on the path to woe.

So puññaṃ karomī ti apuññaṃ karoti. Kusalaṃ karomīti akusalaṃ karoti. Sugatimaggaṃ pariyesāmi ti duggatimaggaṃ pariyesati.

— A.4.43

On becoming a lay follower, the brahman released his 2,500 sacrificial animals, saying, 'May they eat fresh grass, drink cool water, and be cooled by a fresh breeze!'

3) River cleansing: not purifying

The brahman Sundarika Bhāradvāja said "the Bahuka River is reckoned by many to be liberating, it is reckoned by many to be meritorious, and many wash away the demerit they have created in the Bahuka River."

Mokkhasammatā hi bho gotama bāhukā nadī bahujanassa puññasammatā hi bho gotama bāhukā nadī bahujanassa bāhukāya pana nadiyā bahujano pāpakammaṃ kataṃ pavāhetī ti.

The Buddha replied, "a fool may bathe there forever, yet will not purify himself of accumulated demerit."

Niccampi bālo pakkhanno kaṇhakammo na sujjhati.

— M.1.39

On hearing this, the brahman requested ordination as a bhikkhu.

4) River cleansing: not purifying

A brahman told the bhikkhunī Puṇṇikā that whoever, young or old, does a demeritorious deed (*pāpakamma pakubbati*) is released from the accumulated demerit by water ablution (*dakābhisecanā sopi pāpakammā pamuccati*). Puṇṇikā replied that in that case, they'd all go to heaven: all the frogs, turtles, reptiles, crocodiles, and anything else that lives in the water. She said that if rivers could carry off one's accumulated demerit (*pāpaṃ pubbe kataṃ vahuṃ*), they would carry off one's accumulated merit as well (*puññaṃ pimā vaheyyuṃ*). She advised the brahman to stop doing whatever it was that made him always need cleansing (*yassa brāhmaṇa tvaṃ bhīto sadā udakamotari tameva brahme mā kāsi*) and added "Don't let the cold hurt your skin (*mā te sītaṃ chaviṃ hane*)."

The Brahman agreed that he had been following the wrong path, and now had been shown the noble path (*kummaggaṃ paṭipannaṃ maṃ ariyamaggaṃ samānayaṃ*) (Thī.v.236-251). On becoming a bhikkhu, and being enlightened, he exclaimed:

Formerly I was Brahmā's offspring, today I am a true Brahman, a master of the three final knowledges, endowed with profound knowledge, fully versed in profound knowledge, spiritually cleansed.

*Brahmabandhu pure āsiṃ ajjamhi saccabrāhmaṇo
Tevijjo vedasampanno sottiyo camhi nahātako ti.*

— Thī.v.251

Noble observances and practices: 'noble' or 'Noble One's discipline'

Noble observances and practices

The terms 'noble' or 'Noble One's discipline' are constantly associated with exalted types of observances and practices, as the next paragraphs show. This justifies us sometimes rendering *silabbata* as '[noble] observances and practices.'

1) Self-mortifying practice: no attainment of noble discernment

Before his enlightenment, the Buddha practised various ascetic practices. For instance, nakedness; remaining standing when eating, urinating and defaecating; licking his hands clean instead of washing them. He tortured himself by either standing continuously, rejecting seats; or by maintaining the squatting position; or by using a bed of spikes; or by bathing in cold water three times daily including the evening. He survived on very small amounts of food, and reached a state of extreme emaciation.

Yet by such conduct and self-mortification he admitted that he did not attain any superhuman attainment of knowledge and vision that was truly noble (*uttarimanussadhammā alamariyañāṇadassanavisesaṃ*), because he did not attain noble discernment (*ariyāya paññāya*) which leads to the complete destruction of suffering (*sammā dukkhakkhayāya*, M.1.81). Later, he was to reflect:

"I am indeed freed from that unpleasant self-mortifying practice. It is good indeed that I am freed from that useless, unpleasant, self-mortifying practice. It is good that, steady and mindful, I have attained enlightenment"

*mutto vatamhi tāya dukkarakārikāya. Sādhu mutto vatamhi tāya anattasamhitāya dukkarakārikāya.
Sādhu thito sato bodhiṃ samajjhaganti.*

— S.1.103

2) Going upwards: Noble One's discipline

There is a brahman practice called 'going upwards' (*udayagāminiṃ nāma paṭipadaṃ*) in which a disciple is told to get up early and walk facing east, and told not to avoid a pit, a precipice, a stump, a thorny place, a village pool, or a cesspool, and told to "expect death wherever you fall. Thus, good man, with the demise of the body at death, you will be reborn in the realm of happiness, in the heavenly worlds.

Yattha pateyyāsi tattheva maraṇaṃ āgaccheyyāsi. Evaṃ tvaṃ ambho purisa kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ uppajjissasīti

The Buddha called this a foolish and stupid practice (*bāla gamanametaṃ mūlhagamanametaṃ*) and instead proclaimed the way of going upwards in the Noble One's training system (*ariyassa vinaye udayagāminiṃ paṭipadaṃ paññāpemi*). This involves having unshakeable faith in the [perfection of the] Buddha's [transcendent insight]... in the [significance of the] teaching... in the [praiseworthiness of the] community of disciples' [application to the practice], and being possessed of the virtues dear to the Noble Ones.

idha bhikkhave ariyasāvako buddhe aveccappasādena samannāgato hoti...Dhamme aveccappasādena samannāgato hoti... Saṅhe aveccappasādena samannāgato hoti... Ariyakantehi sīlehi samannāgato hoti.

— S.5.361

3) Purifying rites in the Noble One's training system

Cunda was a silversmith whose purifying rites involved him touching the ground, cowdung, or grass; venerating fire or the sun; and bathing three times a day. The Buddha said that this was different from the purification in the Noble One's training system (*ariyassa vinaye soceyyaṃ*) which, at Cunda's request, he explained meant practising the four ways of right speech, the three ways of right conduct, and being free of greed, ill will, and wrong view [of reality]. He said:

These ten paths of spiritually wholesome conduct are purified and purifying.

Ime cunda dasa kusalakammaphā sūciyeva honti sūcikaraṇā ca

If one who follows these ten paths of spiritually wholesome conduct, gets up early and strokes the ground from his bed, then he is spiritually purified, and if he does not stroke the ground, he is still spiritually purified.

Imehi kho dasahi kusalakammaphāhehi samannāgato kālasseva uṭṭhahantova sayanambhā paṭhaviṃ cepi āmasati sūciyeva hoti. No cepi paṭhaviṃ āmasati sūci yeva hoti.

— A.5.263-268

4) Venerating and serving: according to the Noble One's discipline

One early morning, the Buddha met a young brahman named Sigālaka, who, with joined palms, was venerating (*namassati*) the six directions. The Buddha told him:

But, young man, that is not how the six directions would be venerated in the Noble One's training system.

Na kho gahapatiputta ariyassa vinaye evaṃ chaddisā namassitabbā ti.

When Sigālaka asked the Buddha to explain this, the Buddha explained, not how to 'venerate' the six directions, but how to 'cover' them (*paṭicchādī*), which he explained meant 'serving' the people in one's life (*paccupaṭṭhātabbā*) because it is likely that 'venerating' was a term that he felt should be used exclusively in relationship to the Buddha, the teaching, and the community of the Blessed One's disciples. He told Sigālaka how to properly serve six groups of people: one's parents, teachers, spouses, friends, servants, and ascetics and Brahmanists, and if one does so, they will tenderly reciprocate (*anukampanti*). The Buddha said that if one follows this advice, then each direction is made safe, free of fear (*khemā appaṭibhayā*). This is presumably because one is not developing danger and fear within any relationship. Instead, one is developing three qualities that might summarise the Buddha's advice to Sigālaka: respect, kindness and dutifulness (D.3.180). At the end of the discourse Sigālaka became a lay disciple.

Noble observances and practices: parenthesis

Because 'noble' or 'Noble One's discipline' are constantly associated with exalted types of observances and practices, if necessary, we parenthesise them as such:

He who is perfect in [noble] observances and practices, resolutely applied [to the practice], and inwardly collected, with a mind that is mastered, concentrated, and well-collected...

*Yo sīlabbatasampanno pahitatto samāhito
Cittaṃ yassa vasībhūtaṃ ekaggaṃ susamāhitaṃ.*

— A.1.168

Bhikkhus observances and practices

Bhikkhus observances and practices are divided into

1. the Pātimokkha rules (see *The Buddhist Monastic Code*, Volume One, by Ṭhānissaro Bhikkhu)
2. Khandhaka rules (see *The Buddhist Monastic Code*, Volume Two, by Ṭhānissaro Bhikkhu).

Subbata: 'one with noble practices'

Because we call the arahant's *sīlabbata* 'noble,' we call *subbata* 'one with noble practices':

Irrigators channel water. Fletchers straighten arrows. Carpenters shape wood. Those with noble practices tame themselves.

*Udakaṃ hi nayanti nettikā usukārā namayanti tejanaṃ
Dāruṃ namayanti tacchakā attānaṃ damayanti subbatā ti.*

— Th.v.19

Assuming an outward semblance of those with noble practices, insolent, a corrupter of families, impudent, deceitful, unrestrained, mere chaff, living the religious life in disguise, he is a defiler of the Path.

*Chadanaṃ katvāna subbatānaṃ pakkhandī kuladūsako pagabbho
Māyāvi asaṃyato palāpo patirūpena caraṃ sa maggadūsī.*

— Sn.v.89

Adherence to observances and practices: *sīlabbataparāmāso*

Noble observances are to be practised without attachment. For example, the stream-enterer is 'possessed of the precepts dear to the Noble Ones' (*ariyakantehi silehi samannāgato hoti*) which are perfectly fulfilled, but they are not grasped (*aparāmaṭṭhehi*). Adherence to observances and practices (*sīlabbataparāmāso*) is one of the five ties to individual existence in the low plane of existence (*orambhāgiyāni saṃyojanāni*). 'Adherence' has two symptoms:

1. Regarding one's own practices as true, and others' as false:

If I, dogmatically grasping and stubbornly adhering, should declare "This alone is true. All else is false," I will dispute with those of the other two views.'

ahaṃ dīṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ— idameva saccaṃ moghamaññaṃ ti; dvīhi me assa viggaho.

— M.1.498

2. Taking one's virtue personally. Thus the *Samaṇamaṇḍikā Sutta* proclaims a virtuous bhikkhu who does not regard virtue as endowed with personal qualities (*bhikkhu sīlavā hoti no ca sīlamayo*, M.2.27). For discussion on *sīlamayo* see Glossary sv *Atammayo*.

Illustrations

Illustration

vatavantam sīlavantam

[perfect in noble] observances and practices

One who is not ill-tempered, who is [perfect in noble] observances and practices, who is free of conceit, inwardly tamed, and bears his final body, he is what I call a Brahman.

Akkodhanam vatavantam sīlavantam anussadam

Dantam antimasarīram tamaham brūmi brāhmaṇam.

— Sn.v.624

COMMENT:

We take *vatavantam sīlavantam* as *sīlabbatasampannam*. Norman translates literally 'possessing vows and virtuous conduct,' which is not meaningful. Like us, the commentary considers that perfection is implied: *Vatantanti dhutavatenā samannāgataṃ, catupārisuddhisīlena sīlavantam*. The term *sīlabbatasampanno* occurs at A.1.168. See IGPT sv *Sīlabbata*.

He who is perfect in [noble] observances and practices, resolutely applied [to the practice], and inwardly collected, with a mind that is mastered, concentrated, and well-collected...

Yo sīlabbatasampanno pahitatto samāhito

Cittam yassa vasībhūtam ekaggaṃ susamāhitam.

— A.1.168

Also consider:

A resident bhikkhu is not to be esteemed (*āvāsiko bhikkhu abhāvanīyo hoti*) if he is imperfect in behaviour and in the practice of observances;

Na ākappasampanno hoti na vattasampanno.

— A.3.261

A bhikkhu is virtuous, abides restrained [in conduct] within the constraints of the rules of discipline. He is perfect in conduct and sphere of personal application, seeing danger in the slightest wrongdoing.

bhikkhu sīlavā hoti pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī.

— A.4.352

Suñña; Suññatā

Renderings

- *suñña*: empty
- *suñña*: desolate
- *suñña*: void
- *suñña*: void [of personal qualities]
- *suññatā*: [the perception of][relative] voidness
- *suññatā*: the [perception of the] absence [of any abiding phenomena]
- *suññatā*: the [perception of the] absence [of personal qualities]
- *suññato phasso*: sensation that is void [of the perception of personal qualities]
- *asuññataṃ*: state which is not absent

Introduction

Suñña meanings

Often *suñña* simply means 'empty', 'void', or 'desolate':

empty village

suññaṃ gāmaṃ.

— S.4.174

desolate forest

suññaṃ araññaṃ.

— S.1.180

That group of non-Buddhist ascetics is void even of one who goes to heaven.

suññaṃ aduṇṇaṃ titthāyatanaṃ antamaso saggūpāgāpīti.

— M.1.483

He knows that 'This state of perception is void of the perceptions of village and man.'

So suññaṃidaṃ saññāgataṃ gāmasaññāyā ti pajānāti suññaṃidaṃ saññāgataṃ manussasaññāyā ti pajānāti.

— M.3.104-5

Whatever house he enters is empty, deserted, and void.

yaññadeva gharaṃ paviseyya rittakaññeva paviseyya tucchakaññeva paviseyya suññakaññeva paviseyya.

— S.4.174

Whatever pot he takes hold of is empty, hollow, and void

yaññadeva bhājanaṃ parimaseyya rittakaññeva parimaseyya tucchakaññeva parimaseyya suññakaññeva parimaseyya.

— S.4.174

This assembly appears empty to me now that Sāriputta and Moggallāna have passed away to the Untroubled-without-residue.

Api ca khvāyaṃ bhikkhave parisā suññā viya khāyati parinibbutesu sāriputtamoggallānesu asuññā me sā bhikkhave parisā hoti.

— S.5.164

Suñña: void [of personal qualities]

Suñña has a technical sense, meaning 'void [of personal qualities]':

'Void [of personal qualities] is the world [of phenomena]': on what grounds, bhante, is this said?

suñño loko suñño loko ti bhante vuccati kittāvatā nu kho bhante suñño loko ti vuccatī ti?

'Because, Ānanda, it is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood, therefore it is said that the world [of phenomena] is void [of personal qualities].'

Yasmā ca kho ānanda suññaṃ attena vā attaniyena vā tasmā suñño loko ti vuccati.

— S.4.54

Suññatā: three meanings

Suññatā has three meanings:

1. [the perception of][relative] voidness
2. The [perception of the] absence [of any abiding phenomena]
3. The [perception of the] absence [of personal qualities]

We illustrate these as follows:

1) Suññatā: [the perception of][relative] voidness

In the same way, Ānanda, a bhikkhu, not focusing upon the perceptions of village and man, focuses undistractedly on the perception of forest. His mind becomes energised, serene, settled, and intent upon the perception of forest.

evameva kho ānanda bhikkhu amanasikarivā gāmasaññaṃ amanasikarivā manussasaññaṃ araññasaññaṃ paṭicca manasikaroti ekattaṃ. Tassa araññasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

He knows that "Whatever states of suffering there are because of the perceptions of village and man are absent. And there is only this amount of suffering, namely the undistracted concentration focused on the perception of forest."

So evaṃ pajānāti ye assu darathā gāmasaññaṃ paṭicca tedha na santi ye assu darathā manussasaññaṃ paṭicca tedha na santi atthi cevāyaṃ darathamattā yadidaṃ araññasaññaṃ paṭicca ekattan ti.

He knows that "This state of perception is void of the perceptions of village and man. And there is just this state which is not absent, namely the undistracted concentration focused on the perception of forest."

So suññamidaṃ saññāgataṃ gāmasaññāyā ti pajānāti suññamidaṃ saññāgataṃ manussasaññāyā ti pajānāti atthi cevadaṃ asuññataṃ yadidaṃ araññasaññaṃ paṭicca ekattan ti.

He regards it as void of whatever is not there. Of the remainder, he discerns: "That [absence] being, this [relative voidness] is."

Iti yaṃ hi kho tattha na hoti tena taṃ suññaṃ samanupassati yaṃ pana tattha avasiṭṭhaṃ hoti taṃ santamidaṃ atthi ti pajānāti.

This is for him the undistorted, pure realisation of [the perception of] [relative] voidness according to reality.

Evam pi'ssa esā ānanda yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

— M.3.104

2) Suññatā: the [perception of the] absence [of any abiding phenomena]

There is this abiding discovered by the Perfect One, namely to enter and abide in the [perception of the] absence [of any abiding phenomena] internally, by not focusing upon any abiding phenomenon.

Ayaṃ kho ānanda vihāro tathāgatena abhisambuddho yadidaṃ sabbanimittānaṃ amanasikārā ajjhattaṃ suññataṃ upasampajja viharituṃ.

— M.3.111

Comment:

Nimitta: abiding phenomenon. An 'abiding phenomenon,' is a phenomenon that is regarded as an actual, existing thing instead of an everchanging condition. See Glossary sv *Nimitta*.

3) *Suññatā*: the [perception of the] absence [of personal qualities]

And what, bhante, is the liberation [from perceptually obscuring states] through the [perception of the] absence [of personal qualities]?

Katamā ca bhante suññatā cetovimutti

In this regard a bhikkhu, gone to the wilderness, or the root of a tree, or a solitary abode, reflects thus: 'This is void of an [absolute] Selfhood and of what could belong to an [absolute] Selfhood.'

Idha bhante bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā itipaṭisaṃcikkhati suñṇamidaṃ attena vā attaniyena vā.

— M.1.297-8

Suññatā: dividing 'internal' and 'external'

When receiving visitors, the Buddha, although unaware of any abiding phenomena internally, perceived abiding phenomena externally through conventional perception, and would therefore be able to properly communicate with visitors:

There is this abiding discovered by the Perfect One, namely to enter and abide in the [perception of the] absence [of any abiding phenomena] internally, by not focusing upon any abiding phenomenon. And if he is abiding thus, he is visited by bhikkhus, bhikkhunīs, laymen, laywomen, kings and kings' ministers, and non-Buddhist ascetics and their disciples, then the Perfect One, with his mind mentally inclining, verging, and drifting towards seclusion [from sensuous pleasures and spiritually unwholesome factors], psychologically withdrawn [from sensuous pleasures and spiritually unwholesome factors], taking delight in the practice of unsensuousness, is one whose words are exclusively connected with religious inspiration.

Ayaṃ kho ānanda vihāro tathāgatenā abhisambuddho yadidaṃ sabbanimittānaṃ amanasikārā ajjhataṃ suñṇataṃ upasampajja viharituṃ. Tatra ce ānanda tathāgataṃ iminā vihārena viharantaṃ bhavanti upasaṅkamitāro bhikkhū bhikkhuniyo upāsakā upāsikāyo rājāno rājamahāmattā titthiyā titthiyasāvaka. Tatrānanda tathāgato vivekaninneneva cittaṃ vivekaṇaṃ vivekapabbhārena vūpakaṭṭhena nekkhammābhiraṭena vyantībhūtena sabbaso āsavaṭṭhāniyehi dhammehi aññadatthu uyyojanikaṭṭhaṃ uyyuttameva kathaṃ kattā hoti.

— M.3.111

Suññato phasso

Suññato phasso occurs twice in the scriptures, and only in this passage:

When a bhikkhu has emerged from the attainment of the ending of perception and sense impression, sensations of three types affect him:

Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitam kho āvuso visākha bhikkhum tayo phassā phusanti:

1. sensation that is void [of the perception of personal qualities]

suññato phasso

2. sensation that is void of the perception of abiding phenomena

animitto phasso

3. sensation that is void of aspiration

appaṇihito phasso ti (M.1.302).

Illustrations

Illustration

suññatassa

the [perception of the] absence [of personal qualities]

I can attain both states: the [perception of the] absence [of personal qualities], and the [inward collectedness that is focused upon the] unabiding [phenomena], whichever I wish.

Suññatassānimittassa lābhinīham yadicchakam.

— Thī.v.46

Illustration

suññatā

the [perception of the] absence [of any abiding phenomena]

Those discourses spoken by the Perfect One that are profound, profound in meaning, transcendental, connected with the [perception of the] absence [of any abiding phenomena]

ye te suttantā tathāgatabhāsītā gambhīrā gambhīratthā lokuttarā suññatā paṭisaṃyuttā.

— A.1.72

Illustration

suññato

void [of personal qualities]

He regards whatever phenomena there that are connected with the five aggregates, as unlasting, as existentially void, as an illness, as a carbuncle, as a [piercing] arrow, as suffering, as an affliction, as alien, as destined to decay, as void [of personal qualities], as void of personal qualities.

so yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.

— M.1.435

Illustration

suññato

void [of personal qualities]

Being ever mindful, Mogharāja, view the world [of phenomena] as void [of personal qualities]. Having eradicated the notion of there being an [absolute] Selfhood, thus would one overcome death.

*Suññato lokaṃ avekkhassu mogharāja sadā sato
Attānudiṭṭhiṃ ūhacca evaṃ maccutaro siyā.*

— Sn.v.1119

Illustration

suññam

empty; suñña, void [of personal qualities]

He would see an empty village. Whatever house he enters is empty, deserted, and void. Whatever pot he takes hold of is empty, hollow, and void.

So passeyya suññam gāmaṃ: yaññadeva gharaṃ paviseyya rittakaññeva paviseyya tucchakaññeva paviseyya suññakaññeva paviseyya yaññadeva bhājanaṃ parimaseyya rittakaññeva parimaseyya tucchakaññeva parimaseyya suññakaññeva parimaseyya.

'The empty village' represents the six senses.

Suñño gāmoti kho bhikkhave channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ

If a wise, capable, intelligent person examines them by way of the eye... by way of the mind, they appear to be empty, hollow, and void [of personal qualities].

Cakkhuto... Manato cepi naṃ bhikkhave paṇḍito vyatto medhāvi upaparikkhati rittakaññeva khāyati tucchakaññeva khāyati suññakaññeva khāyati.

— S.4.174

Illustration

suññam

void; asuññataṃ, state which is not absent; suññatā, voidness

He knows that "This state of perception is void of the perceptions of village and man. And there is just this state which is not absent, namely the undistracted concentration focused on the perception of forest."

So suññamidaṃ saññāgataṃ gāmasaññāyā ti pajānāti suññamidaṃ saññāgataṃ manussasaññāyā ti pajānāti atthi cevidaṃ asuññataṃ yadidaṃ araññaśaṇṇaṃ paṭicca ekattan ti.

He regards it as void of whatever is not there. Of the remainder, he discerns: "That [absence] being, this [relative voidness] is."

Iti yaṃ hi kho tattha na hoti tena taṃ suññaṃ samanupassati yaṃ pana tattha avasiṭṭhaṃ hoti taṃ santamidaṃ atthī ti pajānāti.

This is for him the undistorted, pure realisation of [the perception of] [relative] voidness according to reality..

Evam pi'ssa esā ānanda yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

— M.3.104-5

Suññāgāra

Renderings

- *suññāgāra*: solitary abode
- *suññāgāra*: solitude

Illustrations

Illustration

suññāgārāni

solitary abodes

These are the roots of trees. These are the solitary abodes. Meditate, bhikkhus. Do not be negligently applied [to the practice].

Etāni bhikkhave rukkhamūlāni etāni suññāgārāni jhāyatha bhikkhave mā pamādattha.

— S.4.368-373

Illustration

suññāgāra

a solitary abode

A bhikkhu, gone to the wilderness, or the root of a tree, or a solitary abode.

bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā.

— M.1.297-8

Illustration

suññāgāre

solitude

When a bhikkhu is ordained he should not wrongfully claim a superhuman attainment, even wrongfully claiming "I delight in solitude"

antamaso suññāgāre abhiramāmī ti.

— Vin.1.97

Illustration

suññāgāra

solitude

Nigrodha the ascetic said:

The ascetic Gotama's wisdom is struck down by solitude.

Suññāgārahataṁ samaṇassa gotamassa paññā

He is out of touch with society.

aparīsāvacaro samaṇo gotamo

He is incapable of conversation.

nālaṃ sallāpāya.

— D.3.38

Subha

Renderings

- *subha*: loveliness
- *subha*: lovely objects
- *subha*: exquisite
- *subha*: the Exquisite
- *asubha*: unloveliness
- *asubha*: unlovely
- *subhāsubhaṃ*: fair and foul

Introduction

The Exquisite means the Imperturbable

We will show in 8 steps that the Exquisite means fourth jhāna.

1. Meditation on [unlimited, all-encompassing] goodwill leads to the Exquisite:

Bhikkhus, the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill has the Exquisite as its culmination, I declare, for a wise bhikkhu here who has not penetrated to a superior liberation.

Subhaparamāhaṃ bhikkhave mettā cetovimuttiṃ vadāmi idha paññassa bhikkhuno uttariṃ vimuttiṃ appaṭivijjhato.

— S.5.119

2. Having a mind that is immeasurable, unlimited, and well developed leads to the Imperturbable:

How about if I, by transcending the world [of sensuous pleasure] with resolve, were to abide with an awareness that was abundant and enlarged (*vipulena mahaggatena cetasā*)? Having done so, unvirtuous, spiritually unwholesome mental states such as greed, ill will, and aggressiveness would not exist. With their abandonment, my mind would become immeasurable, unlimited, and well developed (*aparittañca me cittaṃ bhavissati appamāṇaṃ subhāvitaṃ*). Applying himself and frequently abiding in this way, his mind becomes serene through that practice of spiritual development. When there is serenity, he either attains the Imperturbable now, or else he is intent upon discernment.

Yannūnāhaṃ vipulena mahaggatena cetasā vihareyyaṃ abhibhuyya lokaṃ adhiṭṭhāya manasā. Vipulena hi me mahaggatena cetasā viharato abhibhuyya lokaṃ adhiṭṭhāya manasā. Ye pāpakā akusalā manasā abhijjhāpi sārambhāpi te na bhavissanti. Tesaṃ pahānā aparittañca me cittaṃ bhavissati appamāṇaṃ subhāvitaṃ ti. Tassa evaṃ paṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati. Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati.

— M.2.262

3. *Aniñjita* includes fourth jhāna:

Fourth jhāna I declare, is within the not-unstable.

catutthaṃ jhānaṃ... aniñjitasmiṃ vadāmi.

— M.1.454-5

Other jhānas are within the unstable:

He enters and abides in third jhāna. That, I declare, is within the unstable.

tatiyaṃ jhānaṃ upasampajja viharati. Idampi kho ahaṃ udāyi iñjitasmiṃ vadāmi.

— M.1.454

4. *Āneñjaṃ* and *aniñjita* are synonyms. For example, Sn.v.750-1 says:

Whatever suffering arises, all of it arises dependent on spiritual instability (*iñjitaṃ paccayā*) ... Therefore having relinquished spiritual instability (*evaṃ vossajja*), imperturbable (*anejo*) and free of grasping, the bhikkhu should mindfully fulfil the ideals of religious asceticism.

— Sn.v.750-1

5. Therefore, fourth jhāna is part of the Imperturbable.

6. The immaterial states are also part of the Imperturbable:

And how is a bhikkhu one who has attained the Imperturbable? In this regard, by completely transcending refined material states of awareness, with the vanishing of states of refined awareness involving physical sensation, not focusing upon states of refined awareness involving the external senses, a bhikkhu enters and abides in the state of awareness of boundless space where one perceives that space is boundless... By completely transcending the state of awareness of nonexistence, a bhikkhu enters and abides in the state of awareness neither having nor lacking perception.

Kathaṃ ca bhikkhave bhikkhu āneñjappatto hoti? Idha bhikkhave bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāsoti ākāsānañcāyatanaṃ upasampajja viharati... Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Evaṃ kho bhikkhave bhikkhu āneñjappatto hoti.

— A.2.184

However, these immaterial states cannot be called the Exquisite, because in the list of the eight states of refined awareness the Exquisite is clearly separated from the immaterial states. For example, the third and fourth states are:

One is focused exclusively on the Exquisite. This is the third state of refined awareness

Subhanteva adhimutto hoti. Ayaṃ tatiyo vimokkho.

By completely transcending refined material states of awareness, with the vanishing of states of refined awareness involving physical sensation, not focusing upon states of refined awareness involving the external senses, one enters and abides in the state of awareness of boundless space where one perceives that space is boundless. This is the fourth state of refined awareness

Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsānañcāyatanaṃ upasampajja viharati. Ayaṃ catuttho vimokkho..

— D.2.71, M.2.13, A.4.307

7. In developing *mettā*, one develops a mind that is abundant, exalted and measureless (*cetasā vipulena mahaggatena appamāṇena*):

We shall abide pervading the whole world [of beings] with a mind of [unlimited, all-encompassing] goodwill, vast, exalted, unlimited, free of unfriendliness and hostility.

sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharissāmāti.

— M.1.126

8. According to point 2), the qualities of the mind that are aroused in practising *mettā* would lead the meditator to the Imperturbable i.e. to fourth jhāna. Therefore the Exquisite equals fourth jhāna because [unlimited, all-encompassing] goodwill has the Exquisite as its culmination, says point 1).

The divine abidings, the Exquisite, and the immaterial states

The divine abidings have the following points of culmination:

Mettā: the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] goodwill has the Exquisite as its culmination.

subhāparamāhaṃ bhikkhave mettā cetovimuttiṃ vadāmi.

— S.5.119

Karuṇā: the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] compassion has the state of awareness of boundless space as its culmination.

ākāsānañcāyatanāparamāhaṃ bhikkhave karuṇā cetovimuttiṃ vadāmi.

— S.5.120

Muditā: the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] joy has the state of awareness of boundless mental consciousness as its culmination.

viññāṇañcāyatanāparamāhaṃ bhikkhave muditā cetovimuttiṃ vadāmi.

— S.5.120

Upekkhā: the liberation [from perceptually obscuring states] through [unlimited, all-encompassing] detached awareness has the state of awareness of nonexistence as its culmination.

ākīñcaññāyatanāparamāhaṃ bhikkhave upekkhā cetovimuttiṃ vadāmi.

— S.5.121

It neatly fits the sequence to consider the Exquisite as fourth jhāna.

Illustrations

Illustration

subha

loveliness/ unloveliness

The phenomenon of loveliness is discernable because of unloveliness.

yāyaṃ bhikkhu subhadhātu ayaṃ dhātu asubhaṃ paṭicca paññāyati.

— S.2.150

Illustration

subhā

loveliness

What do you think, bhikkhus? Has her former loveliness and beauty vanished and a wretchedness become evident?

Taṃ kiṃ maññatha bhikkhave yā purimā subhā vaṇṇanibhā sā antarahitā ādīnavo pātubhūto ti?.

— M.1.88

Illustration

subhaṃ

lovely objects

There are many attractive things in the world, on this wide earth. They distract [the mind], it seems, [by promoting] thoughts of lovely objects that are associated with attachment.

*Bahūni loke citrāni asmiṃ paṭhavimaṇḍale
Mathenti maññe saṅkappaṃ subhaṃ rāgūpasaṃhitam.*

— Th.v.674

COMMENT

Norman argues that *saṅkappaṃ* should be treated as a plural, based on the presence of *saṅkappā* in verse

675. In which case, *subhaṃ rāgūpasamhitam* are also plurals.

Illustration

subhaṃ

lovely

To consider the unlovely to be lovely is a perversion of perception.

Asubhe bhikkhave subhan ti saññāvipallāso.

— A.2.52

Illustration

asubhaṃ

unlovely

Knowing that what is originated is unlovely, my mind cleaves to nothing at all.

Saṅkhatamasubhan ti jāniya sabbattheva mano na limpati.

— Thī.v.388

Illustration

asubhaṃ

unloveliness

Develop the meditation on the unloveliness [of the body].

Asubhaṃ rāhula bhāvanaṃ bhāvehi.

— M.1.424

COMMENT

And what, Ānanda, is the perception of the unloveliness [of the body]? In this regard, Ānanda, a bhikkhu reflects that this [wretched human] body from the soles of the feet up, and down from the hair on the crown of the head, covered in skin is full of various foul things. In this [wretched human] body there are head-hairs... urine. Thus he abides contemplating the unloveliness of this [wretched human] body.

Katamācānanda asubhasaññā: Idhānanda bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamathakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi imasmiṃ kāye kesā... muttan ti.

— A.5.109

Illustration

asubhaṃ

unloveliness

He abides contemplating the unloveliness of the body

asubhānupassī kāye viharati.

— A.2.155-6

Illustration

subhaṃ

exquisite

When someone attains the state of refined awareness that is exquisite, he knows that it is exquisite.

yasmiṃ samaye subhaṃ vimokkhaṃ upasampajja viharati subhantveva tasmiṃ samaye pajānāti ti.

— D.3.34

Illustration

subhaṃ

exquisite/unlovely

I do not say that when one enters and abides in the state of refined awareness that is exquisite, one knows that everything as unlovely. But rather I say that when one enters and abides in the state of refined awareness that is exquisite, one knows that it is exquisite.

Na kho panāhaṃ bhaggava evaṃ vadāmi: yasmīṃ samaye subhaṃ vimokkhaṃ upasampajja viharati sabbaṃ tasmīṃ samaye asubhanteva pajānātī ti. Evañca khvāhaṃ bhaggava vadāmi: yasmīṃ samaye subhaṃ vimokkhaṃ upasampajja viharati subhantveva tasmīṃ samaye pajānātī ti.

— D.3.34

Illustration

subhaṃ

the Exquisite

One is focused exclusively on the Exquisite. This is the third state of refined awareness

Subhanteva adhimutto hoti. Ayaṃ tatiyo vimokkho.

— D.2.71, D.2.112, D.3.262, D.3.288, M.2.13, A.4.307

Illustration

subho

exquisite

A gem, a beryl, exquisite

maṇi veḷuriyo subho.

— D.1.76

Illustration

subhaṃ

the Exquisite

Whatever he is attached to, that [for him] is "the Exquisite," so-called. He calls it Purity. It is there that he sees Perfect Truth.

Yaṃ nissito tattha subhaṃ vadāno suddhiṃvado tattha tathaddasa so.

— Sn.v.910

Illustration

subhāsubhaṃ

fair and foul

For long you have wandered the round of birth and death creating fair and foul masquerades. Enough of all that, Maleficent One. You are defeated, Destroyer.

*Sam̐saram̐ dīghamaddhānaṃ vaṇṇaṃ katvā subhāsubhaṃ
Alaṃ te tena pāpima nihato tvamasi antakāti.*

— S.1.104

Sevati

Renderings

- *sevati*: to foster
- *sevati*: to undertake
- *sevati*: to encounter
- *sevati*: to assume
- *sevati*: to pursue
- *sevati*: to associate with
- *sevati*: to resort to
- *sevati*: to touch
- *sevati*: to make use of
- *sevati*: to live in

Illustrations

Illustration

sevato

foster

And what assumed individuality causes spiritually unwholesome factors to flourish and spiritually wholesome factors to fade in one who fosters it?

Kathaṃrūpaṃ bhante attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti

If, bhante, an assumed individuality that is hostile is brought into being, uncondusive to inner perfection, spiritually unwholesome factors flourish and spiritually wholesome factors fade in him.

savyāpajjaṃ bhante attabhāvapaṭilābhaṃ abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti.

— M.3.52

Illustration

sevato

undertake

Undertaking what kind of bodily conduct, do spiritually unwholesome factors flourish and spiritually wholesome factors fade?

Kathaṃrūpaṃ sārīputta kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti.

— M.3.54

Illustration

sevitabbaṃ

undertake

If one wishes to protect oneself, one should undertake the basic practice of mindfulness.

Attānaṃ bhikkhave rakkhissāmī ti satipaṭṭhānaṃ sevitabbaṃ.

If one wishes to protect others, one should undertake the basic practice of mindfulness.

Paraṃ rakkhissāmī ti satipaṭṭhānaṃ sevitabbaṃ.

— S.5.169

Illustration

sevati

undertake

There are three opportunities for mindfulness that a Noble One undertakes, undertaking which a Noble One is a teacher fit to instruct a group.

Tayo satipaṭṭhānā yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsītumarahati ti.

— M.3.221

Illustration

sevato

encounter

He mindfully conducts himself in such a way that when knowing a mentally known object or encountering a sense impression [within himself], [attachment] is exhausted not built up.

Yathāssa vijānato dhammaṃ sevato vāpi vedanaṃ

Khīyati no pacīyati evaṃ so caratī sato.

— S.4.76

Illustration

sevato

assuming

Assuming what attitude do spiritually unwholesome factors flourish and spiritually wholesome factors fade?

kathaṃrūpaṃ bhante saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti

In this regard, some person is

greedy and abides with a greedy attitude

idha bhante ekacco abhijjhālu hoti abhijjhāsahagatāya saññāya viharati

unbenevolent and abides with an unbenevolent attitude

vyāpādavā hoti vyāpādasahagatāya saññāya viharati

malicious and abides with a malicious attitude.

vihesavā hoti vihesāsahagatāya saññāya viharati.

— M.3.51

Illustration

sevitabbam

pursue

Lord of the Devas, I declare that visible objects known via the visual sense are of two kinds: the kind to be pursued, and the kind to be avoided.

Cakkhuvīññeyyaṃ rūpampāhaṃ devānaminda duvidhena vadāmi sevitabbampi asevitabbampī ti.

— D.2.281

Illustration

sevitabbam

pursue

'Bhante, whatever object perceived by the eye, if its pursuit leads to the increase of spiritually unwholesome factors and the decrease of spiritually wholesome factors, that is not to be pursued.

Yathārūpaṃ bhante cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti ti evarūpaṃ cakkhuviññeyyaṃ rūpaṃ na sevitabbaṃ.

— M.3.56

Illustration

sevitabbo

associated with

Therefore this kind of person should be passively observed, not associated with, followed, and honoured'

tasmā evarūpo puggalo ajjhupekkhitabbo na sevitabbo na bhajitabbo na payirupāsītabbo.

— A.1.126-7

Illustration

sevitabbaṃ

associate with

Bhante, such persons when associated with that cause spiritually unwholesome factors to flourish and spiritually wholesome factors to fade should not be associated with. But such persons when associated with that cause spiritually unwholesome factors to fade and spiritually wholesome factors to flourish should be associated with.

Yathārūpaṃ bhante puggalaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti evarūpaṃ puggalaṃ na sevitabbaṃ. Yathārūpañca kho bhante puggalaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. Evarūpaṃ puggalaṃ sevitabbaṃ.

— M.3.59

Illustration

sevato

resort to

Resorting to lonely abodes.

rittāsaṇaṃ sayanaṃ sevato.

— Sn.v.963

Illustration

sevitā

resorted to

The mountains are resorted to by seers.

nagā isibhi sevitā.

— Th.v.1065

Illustration

seviṭaṃ

touched

Just as a blue lotus in full blossom arisen from the water is untouched by men, likewise you, O practitioner of the religious life, will reach old age with your limbs untouched by men.

Uppalaṃ v'udakā samuggataṃ suphullaṃ amanussa seviṭaṃ

Evaṃ tuvaṃ brahmacārīṇi sakesu añgesu jaraṃ gamissasi.

— Thī.v.379

Illustration

sevitabbāṃ

make use of

Whatever kind of robe when made use of spiritually unwholesome factors flourish and spiritually wholesome factors fade, such robes should not be made use of. Whatever kind of robe when made use of spiritually unwholesome factors fade and spiritually wholesome factors flourish, such robes should be made use of.

Yathārūpaṃ bhante cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti. Kusalā dhammā parihāyanti. Evarūpaṃ cīvaraṃ na sevitaḥḥaṃ. Yathārūpaṃ kho bhante cīvaraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. Evarūpaṃ cīvaraṃ sevitaḥḥaṃ.

— M.3.59

Illustration

sevitabbaṃ

lived in

Whatever country when lived in spiritually unwholesome factors flourish and spiritually wholesome factors fade, such a country should not be lived in. Whatever country when lived in spiritually unwholesome factors fade and spiritually wholesome factors flourish, such a country should be lived in.

Yathārūpaṃ bhante janapadaṃ sevato akusalā dhammā abhivaḍḍhanti. Kusalā dhammā parihāyanti. Evarūpaṃ janapadaṃ na sevitaḥḥaṃ. Yathārūpaṃ kho bhante janapadaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti. Evarūpaṃ janapadaṃ sevitaḥḥaṃ.

— M.3.59

Sottiya

Renderings

- *sottiya*: fully versed in Vedic scriptural knowledge
- *sottiya*: fully versed in profound knowledge

Introduction

Etymologically: hearing

Sottiyo is linked to Vedic *śrotas*, 'hearing.'

Brahmans: academic mastery

For Brahmanists and students, *sottiyo* meant academic mastery of the three Vedas:

Fully versed in Vedic scriptural knowledge, perfect in Vedic scriptural knowledge,

Sottiyo vedasampanno.

— Th.v.1170-1

Buddhists: arahantship

For Buddhists *sottiyo* implies arahantship: 'fully versed in profound knowledge,' which is defined in different ways. For example:

One who has heard and fully understood the whole teaching... they call him fully versed in profound knowledge.

Sutvā sabbadhammaṃ abhiññāya loke... sottiyo ti.

— Sn.v.534

For further definitions, see Illustrations.

Teaching purposes: flow

For teaching purposes the Buddha sometimes linked *sottiyo* to *srotas*, stream or flow, the root of the word 'rinsed.' For example:

Through the rinsing away of seven things a bhikkhu is fully versed in profound knowledge.

sattannaṃ bhikkhave dhammānaṃ nissutattā sottiyo hoti.

— A.4.145

Illustrations

Illustration

sottiyo

fully versed in profound knowledge

Formerly I was Brahmā's offspring, now I am a Brahman indeed,

Brahmabandhu pure āsiṃ so idānimhi brāhmaṇo

A master of the three final knowledges, fully versed in profound knowledge, one who is blessed with profound knowledge, spiritually cleansed.

Tevijjo sottiyo camhi vedagū camhi nahātako ti.

— Thī.v.290

Illustration

sottiyo

fully versed in profound knowledge

In what way is a bhikkhu one fully versed in profound knowledge?

Kathaṇca bhikkhave bhikkhu sottiyo hoti?

Unvirtuous, spiritually unwholesome factors that are defiling, and which lead to renewed states of individual existence, suffering, unpleasant karmic consequences, and future birth, old age, and death are rinsed away from him

Nissutāssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatiṃ jātijarāmarañiyā.

— M.1.280

Illustration

sottiyo

fully versed in profound knowledge

Through the rinsing away of seven things a bhikkhu is fully versed in profound knowledge.

sattannaṃ bhikkhave dhammānaṃ nissutattā sottiyo hoti

1. the view of personal identity is rinsed away from him.

sakkāyadiṭṭhi nissutā hoti

2. doubt [about the significance of the teaching] is rinsed away from him.

vicikicchā nissutā hoti

3. adherence to observances and practices is rinsed away from him.

sīlabbataparāmāso nissuto hoti

4. attachment is rinsed away from him.

rāgo nissuto hoti

5. hatred is rinsed away from him.

doso nissuto hoti

6. undiscernment of reality is rinsed away from him.

moho nissuto hoti

7. self-centredness is rinsed away from him.

māno nissuto hoti (A.4.145).

Illustration

sottiyo

fully versed in Vedic scriptural knowledge

Even if one obtained a hundred lifetimes repeatedly amongst human beings, all of them as a brahman, and was fully versed in Vedic scriptural knowledge, perfect in Vedic scriptural knowledge,

*Yo ca jātisataṃ gacche sabbā brāhmaṇajātiyo
Sottiyo vedasampanno manussesu punappunaṃ.*

(...) And was a scholar [of the sacred texts], a master of the three Vedas, one would not deserve a fraction of the respect that is due [to Venerable MahāKassapa].

*Ajjhāyako pi ce assa tiṇṇaṃ vedānaṃ pāragū
Etassa vandanāyetaṃ kalamā nāgghati soḷasiṃ.*

— Th.v.1170-1

H

Hetu

Renderings

- *hetu*: conditionality
- *hetu*: conditionally
- *hetu*: indispensable condition
- *hetu*: cause
- *hetu*: on account of
- *hetu*: due to
- *hetu*: for the sake of
- *taṃ kissa hetu*: for what reason?
- *sahetudhamma*: the conditioned nature of reality

Introduction

Conditionality not causality

The Buddha's teachings primarily concern conditionality not causality. Hence we render *hetu* as 'cause' only when it means 'reason,' where it is often linked to *paccayo*:

Eight causes and reasons for the ruination of families:

Aṭṭha kho gāmaṇī hetu aṭṭha paccayā kulānaṃ upaghātāya.

— S.4.324

This is the cause and reason for some beings here not realising the Untroubled in this lifetime.

Ayaṃ kho āvuso ānanda hetu ayaṃ paccayo yena midhekacce sattā diṭṭheva dhamme na parinibbāyanti.

— A.2.167

Bhante, what is the cause and reason for the Perfect One being sometimes disposed to explain the teaching, and sometimes not?

Ko nu kho bhante hetu ko paccayo yena appekadā tathāgataṃ dhammadesanā paṭibhāti appekadā nappaṭibhātīti.

— A.4.337

Conditionality

The Buddha's teachings primarily concern conditionality not causality. Saying that 'Dependent on birth, there arises old-age-and-death (S.2.1) does not mean that birth causes old-age-and-death, but that birth is old-age-and-death's indispensable condition.

The abstract formula of dependent origination

Conditionality is summarised in the abstract formula of dependent origination:

When there is this, that comes to be. With the arising of this, that arises. Without this, that does not come to be. With the ending of this, that ceases.

iti imasmiṃ sati idaṃ hoti imassuppādā idaṃ uppajjati imasmiṃ asati idaṃ na hoti imassa nirodhā idaṃ nirujjhati.

— S.2.70

Illustrations

Illustration

hetu

conditionality; conditionally

Conditionality will be clearly seen by me, as well as conditionally arisen phenomena

Hetuca me sudiṭṭho bhavissati hetusamuppannā ca dhammā.

— A.3.444

Illustration

hetu

conditionality

Since there is indeed conditionality, one who has the dogmatic view 'There is no conditionality' has a wrong view [of reality].

Santaṃyeva kho pana hetu natthi hetū'tissa diṭṭhi hoti. Sāssa hoti micchādiṭṭhi.

— M.1.408

Comment:

The previous passage says:

There is an indispensable and necessary condition for the spiritual defilement of beings; beings are spiritually defiled due to an indispensable or necessary condition

atthi hetu atthi paccayo sattānaṃ saṅkilesāya sahetu sappaccayā sattā saṅkilissanti.

— M.1.407

Illustration

hetuṃ

indispensible condition

Of those phenomena arisen from an indispensable condition, the Perfect One speaks of their indispensable condition and of their ending. Such is the doctrine of the Great Ascetic.

*Ye dhammā hetuppabhavā tesaṃ hetuṃ tathāgato āha
Tesaṃca yo nirodho evaṃvādi mahāsamaṇo ti.*

— Vin.1.40

Illustration

hetuso

indispensible condition

The Perfect One discerns according to reality the karmic consequence of deeds undertaken in the past, future, or present, with the causal basis and indispensable condition.

atītānāgatapaccuppannānaṃ kammamādānānaṃ tñānaso hetuso vipākaṃ yathābhūtaṃ pajānāti.

— M.1.70

Comment:

'Causal basis' means the 'reason' for karmic consequences.

Illustration

hetu

indispensible conditions

Unvirtuous, spiritually unwholesome factors arise with indispensable conditions, not without indispensable conditions.

Sahetukā bhikkhave uppajjanti pāpakā akusalā dhammā no ahetukā. Tasseva hetussa pahānā evaṃ te pāpakā akusalā dhammā na honti.

— A.1.82

Also:

(...) with grounds

sanimittā bhikkhave uppajjanti pāpakā akusalā dhammā no animittā

(...) with a source

sanidānā bhikkhave uppajjanti pāpakā akusalā dhammā no anidānā

(...) with necessary conditions

sappaccayā bhikkhave uppajjanti pāpakā akusalā dhammā no appaccayā.

— A.1.82

Illustration

hetu

indispensible condition

Therefore, this is the indispensible condition, the source, the origin, the necessary condition of grasping, namely craving.

Tasmātihānanda eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo upādānassa yadidaṃ taṇhā.

— D.2.58

Illustration

hetu

indispensible condition

Which two things are hard to fathom?

Katame dve dhammā duppaṭivijjhā?

The indispensible and necessary conditions for the spiritual defilement and purification of beings.

Yo ca hetu yo ca paccayo sattānaṃ saṅkilesāya yo ca hetu yo ca paccayo sattānaṃ visuddhiyā.

— D.3.273-4

Illustration

hetu

indispensible condition

The four great material phenomena are the indispensible and necessary conditions by which the aggregate of bodily form is to be discerned.

Cattāro kho bhikkhu mahābhūtā hetu cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya.

— M.3.17

Illustration

hetu

cause

Eight causes and reasons for the ruination of families:

Aṭṭha kho gāmaṇī hetu aṭṭha paccayā kulānaṃ upaghātāya

Families are ruined due to the king, thieves, fire, flooding, things getting lost, mismanagement, a squanderer in the family, unlastingness.

*rājato... corato... aggito... udakato vā kulāni upaghātaṃ gacchanti... nihitaṃ vā nādhigacchanti...
duppayuttā vā kammantaṃ jahanti... kulānaṃ vā kulaṅgāro uppajjati yo te bhoge vikirati vidhamati
viddhaṃseti aniccatāyeva aṭṭhamī ti.*

— S.4.324

Illustration

hetu

cause

Beings do not know according to reality that:

1. This perception/ mental image leads to worsening.

imā hānabhāgiyā saññā ti yathābhūtaṃ nappajānanti

2. This perception/ mental image leads to stasis.

Imā ṭhitibhāgiyā saññā ti yathābhūtaṃ nappajānanti.

3. This perception/ mental image leads to distinction.

Imā visesabhāgiyā saññā ti yathābhūtaṃ nappajānanti

4. This perception/ mental image leads to the profound understanding [and destruction of the great

masses of greed, hatred, and undiscernment of reality].

Imā nibbedhabhāgiyā saññā ti yathābhūtaṃ nappajānanti

This is the cause and reason for some beings here not realising the Untroubled in this lifetime.

Ayaṃ kho āvuso ānanda hetu ayaṃ paccayo yena midhekacce sattā diṭṭheva dhamme na parinibbāyanti ti.

— A.2.167

Comment:

'The profound understanding [and destruction of the great masses of greed, hatred, and undiscernment of reality]': *Nibbijjhati* means 'to pierce,' which we call 'to profoundly understand.' At S.5.88 *nibbijjhati* is linked to *padāleti* (to destroy), and to *lobhakkhandhaṃ dosakkhandhaṃ mohakkhandhaṃ*.

Illustration

hetu

cause

Bhante, what is the cause and reason for the Perfect One being sometimes disposed to explain the teaching, and sometimes not?"

Ko nu kho bhante hetu ko paccayo yena appekadā tathāgataṃ dhammadesanā paṭibhāti appekadā nappaṭibhātīti

1. "When, Puṇṇiya, a bhikkhu is endowed with faith but does not approach him, the Perfect One is not disposed to explain the teaching.

Saddho ca puṇṇiya bhikkhu hoti no ca upasaṅkamitā. Neva tāva tathāgataṃ dhammadesanā paṭibhāti.

2. But when a bhikkhu is endowed with faith and approaches him, the Perfect One is disposed to explain the teaching.

Yato ca kho puṇṇiya bhikkhu saddho ca hoti upasaṅkamitā ca. Evaṃ tathāgataṃ dhammadesanā paṭibhāti (A.4.337).

Illustration

hetu

on account of

Venerable Sāriputta said that where there is the acquiring of a [particular] state of individuality in which one's own intentionality has effect, not another person's, there is a passing away of beings from that group on account of their own intentionality

attasañcetanāhetu tesaṃ sattānaṃ tamhā kāyā cuti hoti.

— A.2.159

Illustration

hetu

on account of

Ānanda, when there is the body, then on account of bodily intentionality, pleasure and pain arise for oneself;

Kāye vā hānanda sati kāyasañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ

Illustration

hetu

on account of

On account of sensuous pleasures, due to sensuous pleasures, as a consequence of sensuous pleasures, simply on account of sensuous pleasures they misconduct themselves by way of body, speech, and mind.

kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti manasā duccharitaṃ caranti.

— M.1.87

Illustration

hetu

due to

Householders, it is due to unrighteous conduct, due to unvirtuous conduct that some beings here, with the demise of the body at death, are reborn in the plane of sub-human existence, in the plane of misery, in the plane of damnation, or in hell.

Adhammacariyā visamacariyā hetu kho gahapatayo evamidhekacce sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

— M.1.285

Illustration

hetu

for the sake of

It was not for the sake of robe material that I went forth from the household life into the ascetic life, nor almsfood, nor abodes, nor honour and renown.

na kho panā'haṃ cīvaraheṭṭhi... piṇḍapātaheṭṭhi... senāsanāheṭṭhi... itibhavābhavaheṭṭhi agārasmā anagāriyaṃ pabbajito.

— A.1.147

Illustration

taṃ kissa hetu

for what reason?

The small beings in the ocean that could not easily be impaled on stakes would be even more numerous than this. For what reason? Because of the minuteness of their bodily forms.

Ato bahutarā kho bhikkhave mahāsamudde sukhumakā pāṇā ye na sukarā sūlesu āvuṇiṭṭha. Taṃ kissa hetu: sukhumattā bhikkhave attabhāvassa.

— S.5.442

Illustration

sahetudhammaṃ

the conditioned nature of reality

When profound truths become manifest to the vigorous, meditative Brahman,

Yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

(...) then all his unsureness [about the significance of the teaching] disappears, for he discerns the conditioned nature of reality.

Athassa kaṅkhā vapayanti sabbā yato pajānāti sahetudhamman ti.

— Ud.1

Introduction

Glossary: methodology

This Glossary was originally conceived of as a way of supporting my own translations. Preparing it first of all involved gathering all instances of words in question together with their contexts. It would then usually become clear that words carried different meanings in different contexts. This was in accordance with the findings in Pāli dictionaries, which rarely consist of an explanation by a single word. The excerpts I found could then be divided into groups accordingly. Finding the correct English term for Pāli words when they are grouped on the same page turned out to be altogether easier than working with single passages or sentences and experimenting with terms in one's head. By following this method, and sorting and resorting groups of quotes over days, months, or even years, continuously applying the find-and-replace tool, shifting backwards and forwards nearly two million words, it eventually confirmed or denied choices of my original renderings, and led to increasing confidence in my findings. Such a system of translation is only possible with computer leverage. With computers, Pāli studies have entered a new era.

Occam's Razor

One of my guiding principles has been, having divided quotations into groups, to minimise the number of these groups and word renderings. This is in accordance with the 'principle of parsimony' (Occam's Razor), the principle that 'entities should not be multiplied needlessly; the simplest of two competing theories is to be preferred' (WordWeb).

Targeting the problematic and curious

One could follow this method to the end, researching each and every word in the scriptures, but my interest was primarily in the 300 words presented here, targeting the problems and curiosities of Buddhism. Some terms, like *viññāṇa* or *saṅkhārā* are genuinely important. Some are long-standing puzzles, like *ādiccabandhu* and *aṇḍabhūto* and *tathāgata* — the 'gnawn bones of exegesis,' says Mrs. Rhys Davids. I was unwilling to test the limits of the reader's patience, therefore over 100 words I researched, I have not presented. These other words are useful for hardcore translators, but of no substantial interest to anyone else.

My research inevitably drew me into fields of controversy, for example in the word *dukkha*. Monier-Williams says although grammarians say *duḥkhā* is from *dus+kha*, it is more probably a Prākṛitised form for *duḥ+stha*. Likewise, *sukhā* is said to be from *su+kha*, but is possibly a Prākṛit form of *su+stha*. And whereas *khā* means 'vacuity, empty space, air, ether, sky,' *stha* means 'standing, staying, abiding, being situated in, existing or being in or on or among.' Our own studies suggest that both views are correct, and that *sukha* and *dukkha* each have two roots. Thus the underlying sense of *sukha* and *dukkha* is twofold.

1. 'Standing well' and 'standing badly' support the connotations of pleasure and pain.
2. 'Vacuity' supports the connotation of insubstantiality.

This leads us to rendering the *dukkha* of the three characteristics (*tilakkhaṇa*) as 'existentially void' and *sukha* as 'existentially substantial.'

Another example of controversy is in treating the word *āsava* as an uncountable noun, as indeed the suttas treat it. For example, the scriptures ask:

And what is *āsavo*?

katamo paṇāvuso āsavo

The answer is:

There are these three *āsavas*:

Tayo'me āvuso āsavā.

— M.1.55

This automatically bars countable nouns like 'canker' or 'taint.' But 'pollution,' for example, is uncountable, and so is 'perceptual obscuration,' our preferred term, which we discuss sv *Āsava*.

Coded Pāli

One of my repeated discoveries has been that many Pāli terms are effectively in code. For instance *nirodho* is commonly translated as 'cessation.' But cessation of what? *Viññāṇa* is translated as 'consciousness.' But consciousness of what? The important terms that are coded in this way are:

1. *vimutti*: liberation from *āsava*
2. *nirodha*: ending of *saṅkhārā*
3. *virāga*: non-attachment to *saṅkhārā*

'The scriptures': working definition

The database of this Glossary is just twenty-seven of the volumes of the Pāli Canon. I call these twenty-seven volumes 'the scriptures.'

- *Dīgha Nikāya*, 3 volumes
- *Majjhima Nikāya*, 3 volumes

- *Samyutta Nikāya*, 5 volumes
- *Aṅguttara Nikāya*, 5 volumes
- *Khuddaka Nikāya*, 7 volumes (*Dhammapada*, *Udāna*, *Itivuttaka*, *Suttanipāta*, *Theragāthā*, and *Therīgāthā*. *Jātaka* verses should also be included).
- *Vinaya Piṭaka*, 4 volumes

The decision to concentrate on these volumes is not without support. Abeynayake says: 'The *Khuddaka Nikāya* can be easily divided into two strata, one being early, the other being late. The *Suttanipāta*, *Itivuttaka*, *Dhammapada*, *Theragāthā*, *Therīgāthā*, *Udana* and *Jataka* [verses] belong to the early strata. The [other] texts... can be categorised in the later stratum' *A textual and historical analysis of the Khuddaka Nikāya* (Colombo, 1984).

Bodhi partly agrees, too. He says the style and contents of the early *Khuddaka* texts 'suggest they are of great antiquity.' The other texts, including the *Paṭisambhidāmagga* and the two *Niddesas*, 'represent the standpoint of the Theravāda School and thus must have been composed during the period of Sectarian Buddhism when the early schools had taken their separate paths of doctrinal development (In the Buddha's Words, Wisdom 2005, p.146-7).

Pāli database

The Pāli database for this Illustrated Glossary is the digital edition of the Sri Lanka Buddha Jayanti Tripiṭaka (<http://jbe.gold.ac.uk/palicanon.html>). Because proofreading for this edition is incomplete I have also referred to the Vipassana Research Institute's Chaṭṭha Saṅgāyana Tipiṭaka 4.0, and to the Pāli Text Society editions.

Steep learning curve

I have been unsparing in my review of the chosen words, the translations of many of which have stood unchallenged for over a century. For readers content with these venerable terms, my work cannot possibly be aimed to please them. The problem is not just in my reviewing occasional English terms for Pāli words, as all translators do, but in the relentless combination of such changes. This will be a challenge not only for the reader. The instinct to reject the unfamiliar stands against an easy acceptance of this Glossary and of my studies. Nonetheless, those who persist in studying the material here, will, I hope, find the treasures I have found myself.

Venerable Varado

Sri Lanka, Vassa 2017

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- Warder A.K., Introduction to Pāli (Pāli Text Society 2001)
- Woodward F.L: Gradual Sayings (Pāli Text Society, 1932-6).

Organisations

- Access to Insight for www.accesstoinight.org.
- Sri Lanka Tripiṭaka Project and the Journal of Buddhist Ethics for the free public-domain digital edition of the Sri Lanka Buddha Jayanti Tripiṭaka.
- Vipassana Research Institute: Chaṭṭha Saṅgāyana CD-ROM (www.vri.dhamma.org) and Chaṭṭha Saṅgāyana Tripiṭaka 4.0).

Abbreviations

Pāli references

Pāli references are to the volume and page number of the Pāli Text Society editions. These references are also to be found in the digital edition of the Sri Lanka Buddha Jayanti Tripiṭaka (BJT), and also in the Vipassana Research Institute Chaṭṭha Saṅgāyana version (VRI). But in this Glossary, references to the Dhammapada, Suttanipāta, Theragāthā and Therīgāthā are marked as either verse numbers or page numbers. For example, 'Sn.p.1' or 'Sn.v.1.'

The following abbreviations are used:

- D: Dīgha Nikāya
- M: Majjhima Nikāya
- S: Saṃyutta Nikāya
- A: Aṅguttara Nikāya
- Dh: Dhammapada
- Ud: Udāna
- It: Itivuttaka
- Sn: Suttanipāta
- Th: Theragāthā
- Thi: Therīgāthā
- Vin: Vinaya Piṭaka

Translations

The following abbreviations are used:

- BD: Books of Discipline, translation of Vinaya Piṭaka by I.B. Horner.
- BS: the Buddha's Sayings, translation of Itivuttaka by J.D. Ireland.
- CDB: Connected Discourses of the Buddha, translation of the Saṃyutta Nikāya by B. Bodhi.
- DB: Dialogues of the Buddha, translation of Dīgha Nikāya by T.W. Rhys Davids
- EVI and EVII: Elders' Verses I and II, translation of Theragāthā and Therīgāthā by K.R. Norman
- GD, Group of Discourses, translation of Suttanipāta by K.R. Norman
- GS, Gradual Sayings, translation of Aṅguttara Nikāya by E.M. Hare and F.L. Woodward.

- IUB: Inspired Utterances of the Buddha, translation of Udāna by J.D. Ireland
- LDB: Long Discourses of the Buddha: translation of Dīgha Nikāya by M.O’C. Walshe
- MLDB: Middle Length Discourses of the Buddha, translation of Majjhima Nikāya by B. Bodhi.
- MLS: Middle Length Sayings, I.B. Horner’s translation of the Majjhima Nikāya.
- NDB: Numerical Discourses of the Buddha, translation of the Aṅguttara Nikāya by B. Bodhi.
- UAI: The Udana and the Ittivuttaka, translation by J.D. Ireland.

Dictionaries and Grammar Books

The following abbreviations are used:

- BDPPN: Buddhist Dictionary of Pāli Proper Names by Malalasekara (Pāli Text Society, 1937-8).
- DOP: A Dictionary of Pāli by M. Cone (Pāli Text Society, 2001).
- PED: Pāli-English Dictionary by T.W. Rhys Davids & W. Stede (Pāli Text Society).
- PGPL: A Practical Grammar of the Pāli Language by Duroiselle, C. (Buddha Dharma Education Association, 1997).
- SED: Sanskrit-English Dictionary by Monier-Williams M., 1960 (University Press, Oxford).

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Changelog

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